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Pw. 1419 f. 1848

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EVANJELICAL ECƢ,

CONTANIW

ACƷNTS OV ƷE LƢRDZ WURC IN VƷRIUS PƷRTS, AND ƷRTIC'LZ ON SUBJECTS OV JENERƷL INTEREST TW CRISTIƷNZ.

VOL. I.

"Wun iz ur Master, ev'n Crist, and el ye ar bredren."—Matu, 23. 8.

LUNDUN:

WILIƷM FOSTER, 6, ƷMEN CƢRNER, PƷTERNOSTER RƢ.

SƢLD ƢLSƢ ƷT ƷE

FƢNETIC DEPƢ, 1, CWENZ HED PƷSEJ, PƷTERNOSTER RƢ.

1847.

Per. 1419 f. 1848

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SOLD ƟLSO AT ƺɛ

FONETIC DɛPO, 1, CWɛNZ HED PASEJ, PATERNOSTER RO.

1847.

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EVANJELICAL ECƢ.

Vol. 1.] JANUERI, 1847. [Nb. 1.

FƢNOTIPI.

A fu remarcs on đɛ Fonetic alfabet ma bɛ nedful, for đoz ov ɔr redurz hu hav not yet investigated đɛ subject.

Fonotipi iz a sistem ov reprezentiŋ đɛ sɔndz ov wurdz, bj menz ov an alfabet (givn on đɛ necst paj,) fɔnded upon an obzurvaſun ov đɛ pronunsiaſun ov đɛ Iŋgliſ laŋgwej; and wiđ muç labur, aftur tre yerz ov ecsperiments, adapted tu el đɛ purpusiz ov comun lif, ɛç letur bɛiŋ constantli uzd in đɛ sam sens. It oz its orijin tu Mr. Izac Pitmanz invenſun ov Fonografi, or rjtiŋ bj sɔnd, hwiç in adiſun tu its advantej az a sistem ov Fonetic rjtiŋ, formz, hwen apljd tu đɛ Iŋgliſ laŋgwej, đɛ most efectiv sistem ov ſort-hand evur invented.

From an investigaſun ov đɛ stat ov ɔr ortografi, đɛ startliŋ fact haz bɛn elisited, đat ɔt ov đɛ 50,000 wurdz ov hwiç ɔr laŋgwej iz compozd, not mor đan 50 ar spelt az đa ar pronɔnst. Ɛç ov đɛ vɔelz iz uzd tu reprezent a sɔnd hwiç iz elso reprezented bj evuri uđur vɔel, and ɛç ov đɛ consonants iz uzd for sum uđur đan its propur sɔnd, or az đɛ reprezentativ ov NO SƆND AT EL! It iz đis đat macs lurniŋ tu red and spel a most laborius and mjnd-aflictiŋ biznes for sevural yerz; hwaraz on a raſunal sistem ov speliŋ, đat iz, bj Fonotipi, it ma bɛ efected in a fu wecs.

In Iŋgliſ, đar ar pozitivli no rulz ov pronunsiaſun; or, if rulz bɛ givn, đɛ ecsepſunz ofn ɔtnumbur đɛ casiz ov obedіens tu đɛ rul. ? Hwot iz đɛ rul, for egzampl, for pronɔnsiŋ đɛ leturz 'ough.' Wɛ fjnd đem pronɔnst in đɛ foloiŋ wurdz, in ɛç cas difurentli,—(cough, bough, though, through, rough, hough, hiccough, ought,) and posibli mor.

THE PHONOTYPIC APHABET OF THE ENGLISH LANGUAGE.

The first six vowels are LONG, and the second six SHORT, and except in the case of Nos. 5 and 11, they are more or less accurately PAIRS, No. 7 being the short sound of No. 1, &c.

VOWELS.

No.	Type.	Heard in,	Name.	No.	Type.	Heard in,	Name.
1	Ɛ ɛ	*eel*	ɛ	7	I i	*i*ll	it
2	Ꞓ a	*a*le	a	8	E e	*e*ll	et
3	Ꞓ ɑ	*a*lms	ɑ	9	A ɑ	*a*m	ɑt
4	Θ ɵ	*a*ll	ɵ	10	O o	*o*live	ot
5	Ω ω	*o*pe	ω	11	U u	*u*p	ut
6	Ш ɯ	*food*	ɯ	12	Ш ɯ	*foot*	ɯt

DIPHTHONGS.

13	Ɨ ɨ	*i*sle	ɨ	15	Ʊ ʊ	*ow*l	ʊ
14	Ɔ ɔ	*oi*l	ɔ	16	Ц ц	*yu*le	ц

COALESCENTS.

17	Y y	*y*et	ya	18	W w	*w*et	wa

BREATHING.

19	H h	*h*ope	ha

CONSONANTS.

No.	Type.	Heard in,	Name.	No.	Type.	Heard in,	Name.
20	P p	ro*p*e	pɛ	28	F f	sa*f*e	ef
21	B b	ro*b*e	bɛ	29	V v	sa*v*e	vɛ
22	T t	fa*t*e	tɛ	30	Ꞇ ꞇ	wrea*th*	iꞇ
23	D d	fa*d*e	dɛ	31	Ꞇ ꞇ	wrea*the*	ꞇɛ
24	Ꞓ ç	e*tch*	ça	32	S s	place	es
25	J j	e*dg*e	ja	33	Z z	plays	zɛ
26	C c	lee*k*	ca	34	Σ ʃ	vicious	iʃ
27	G g	lea*g*ue	ga	35	Ꞅ ʒ	vi*s*ion	ʒɛ

LIQUIDS.

36	R r	fo*r*	ɑr	37	L l	fa*ll*	el

NASALS.

38	M m	see*m*	ɑm	40	Ꞑ ŋ	si*ng*	iŋ
39	N n	see*n*	ɛn				

Or tu tac an egzampl from Mr. Pitmanz wurcs, ʔ hwot rul iz ðar for ðɛ pronunsiaſun ov ðɛ letur *a* in ðɛ foloiŋ wurdz ;—{*mate*, *many*, *mat*, *father*, *fall*, *want*, *pillar* :} or, ʔ hu cud ges ðat ðɛ vɜel sɜnd (ðat ov *a*) woz ðɛ sam in ðɛ foloiŋ wurdz ;—{*mate*, *mating*, *plague*, *dahlia*, *pain*, *reign*, *straight*, *gaol*, *gauge*, *gauging*, *pray*, *prayed*, *great*, *veil*, *weigh*, *weighed*, *they*, *conveyed* !!!!}

Suç iz ɔr barburus ortografi. ʔ Hɔ can a forenur lurn it ; and ʔ hɔ can a çild bɛ uðurwiz ðan mizurabl hu haz tu studi suç a mas ov contradicſunz, and in fact, tu lurn eç wurd bi a sepuret efurt ov memori.

Nɔ supoz ðat Heturotopi—ðɛ old sistem ov speliŋ—had bɛn uturli discarded, and sum wun war tu propoz az a rɛform, tu briŋ it in agen, ʔ wud hɛ not bɛ trɛted az an enɛmi ov hiz spɛſiɛz and a madman. Sal wɛ ðen continu a sistem, hwiç, if it war not olredi establiſt, wɛ ſud regard az ðɛ grosest absurditi ðat injenuiti itself evur devizd.

Let us ſortli sum up in ðɛ wurdz ov Mr. Elis,* ðɛ consɛcwensiz ov heturotipi and fonotipi beiŋ jenural.

'At prezent, heturotipi beiŋ in jenural us :—1. It tacs yɛrz for a çild tu lurn tu red wiđ tolurabl acurasi. 2. It tacs meni mor yɛrz bɛfor hɛ iz abl tu spel. 3. No wun evur noz, wiđ surtenti, hɔ tu spel a wurd hwiç hɛ haz onli hurd, and haz not yet sɛn ritn. 4. No wun evur noz, wiđ surtenti, hɔ tu pronɔns a wurd hwiç hɛ haz onli sɛn, and nevur hurd. 5. Veri fu can, or du, at el timz, spel evuri wurd wiđ hwiç ða ar familiur, bot in spɛciŋ and ritiŋ, correctli. 6. Forenurz ar continuali comitiŋ ðɛ most ludicrus mistacs ov pronunsiaſun, from beiŋ misled bi ðɛ speliŋ. 7. Ðɛ iregularitiz ov speliŋ ar ðɛ grat cɛz ov ðɛ dificulti ecsperienst in lurniŋ ɔr laŋgwej. 8. Miſuneriz tu foren cuntriz find ðɛ gratest dificulti in redusiŋ tu ritiŋ ðɛ dialects ov barburus trizbz ; and travelurz and jɛografurz sɛm owit at a los for a mɛnz ov convaiŋ ðɛ namz ov plasiz hwiç

* 'Ple for Fonotipi and Fonografi,' bi A. J. Elis, B. A. Pitman ; Bat, and Lundun.

ða hav vizited or dəscrịbd, ðɛ stranj medliz ov leturz hwiç ða furniſ, bəiŋ in jenural luḍicrusli unintelijibl.

'If fonotipi bɛ jenurali uzd:—1. Ɛildren, ov sics or at yərz old, wil bɛ abl tu lurn tu rəd in a wəc. 2. Ðoz hu can nɔ rəd heturotipi wil lurn tu rəd it in ten minuts. 3. No dificulti wil bɛ ecsperienst in speliŋ eni wurd hwiç can bɛ pronɔnst wiđ acurasi. 4. No dɔt wil bɛ ecsperienst az tu ðɛ propur pronunsiaſun ov eni wurd hwiç mɛts ðɛ ị. 5. Evuri wun wil bɛ abl tu spel az corectli az hɛ pronɔnsiz. —6. Forenurz wil nevur bɛ led intu eni erurz ov pronunsiaſun bị ðɛ ortografi ov wurdz. 7. Ɔr laŋgwej, hwiç iz abɔt ðɛ simplest, in its gramatical construcſun, ov eni in ðɛ wurld, wil bɛ rendurd acsesibl tu ðɛ hol ov mancịnd, and wil bɛ muç mor ecstensivli red and spocn. 8. Miſuneriz wil bɛ abl tu rəduz ðɛ laŋgwejiz ov eni trịbz tu an alfabetical form, and tu print it of wiđ ɛz; no laŋgwej nəd bɛ unritn, no dificulti ecsperienst in giviŋ ðɛ namz ov plasiz, ets. Ɛl ðɛ imens varịeti ov egzistiŋ alfabets ma bɛ murjd intu wun, and ðus wun grat stumbliŋbloc tu ðɛ student ov laŋgwejiz (espeſali ov Oriental laŋgwejiz) imɛdietli rəmuvd. 9. Rədiŋ and rịtiŋ wil no loŋgur bɛ tət fets, ðar atanment bəiŋ ðɛ end and am hwiç ðɛ parents ov most pur çildren hav in sendiŋ ðem tu scul; ða wil tac ðar propur plasiz az subsidieri arts, wiđɔt hwiç wɛ can lurn nutiŋ, but hwiç contan no lurniŋ in ðemselvz;—ða wil bɛ univursali estəmd ðɛ bəginiŋz, and not ðɛ endz, ov eduçaſun.'

Ðɛ Holi Scripturz ar nɔ bəiŋ printed in Fonotipi, hwiç wil put it in ðɛ pɔur ov tɔzandz tu rəd ðɛ wurd ov God hu ar at prezent efectuali prevented from duiŋ so, bị ɔr purplecsiŋ and anomalus sistem ov *mđ*reprezentiŋ sɔndz. Let ðɛ Fonetic sistem bɛ trịd wiđ ðɛ unleturd, and, az haz elredi bən pruvd bị ecsperiments, ðɛ rezult wil yəld an abundant reword bot tu ðɛ təçur and ðɛ tət.

*** Ðɛ Fonotipic Primur, for çildren, prịs 4d. and ðɛ Fonotipic Instructur, for adults hu hav nevur bən tət tu rəd, ar elredi publiſt at ðɛ Fonetic Dɛpo, 1, Cwenz Hed Pasej, Paturnostur Ro, Lundun.

PREFES.

In briŋiŋ ɜt ðɛ prezent litl wurc, wɛ fɛl encurejd bj ðɛ surcumstans ðat it haz not ðɛ ɷdium ov ɑperiŋ ɑz a rjval tu eni ðat ɛlredi egzist, —beiŋ ðɛ furst ov its cjnd, dɛvɷted tu rɛlijus objects, ðat haz yet ɑperd in Fɷnotipi. It iz ɛlsɷ a matur ov gratulaſun tu us tu nɷ, ðat ðɛ basis upon hwiç it iz plast, iz suç az tu giv it a clam tu a favurabl rɛsepſun in evuri Cristian hart.

Ðɛ grɜnd wɛ tac iz ðat ov ðɛ ɥniti ov Godz famili, and ðɛ consɛcwent wunnes ov inturest hwiç bjndz ðɛ memburz ov ðat famili tugeður;—a ɥniti hwiç wil egzist for evur, and hwiç, if Cristianz ɑr not seciŋ ðar ɷn, insted ov ðɛ tiŋz ov Crjst, it wil bɛ ðar hapines tu rɛaljz nɜ. Wɛ dɛzjr tu rɛnɜns ðɛ litlnes ov parti namz and parti inturests, and tu recognjz ðɛ grat inturests ov ɜr comun Lord, and ɜr comun fat; acnolejiŋ 'wun bodi and wun Spirit, ɛvn az wɛ ɑr cɛld in wun hɷp ov ɜr cɛliŋ; wun Lord, wun fat, wun baptizm, wun God and Fɑður ov ɛl, hu iz ɑbuv ɛl, and tru ɛl, and in us ɛl.'—Efɛ. 4, 4—6. Wɛ trust ðat wun efect upon ðɛ rɛdurz ov ðis litl wurc wil bɛ, tu cɷz ðem tu pruv ðɛ trut ov ðɛ scriptur saiŋ,—'Hweður wun membur sufur, ɛl ðɛ memburz sufur wið it; or wun membur bɛ onurd, ɛl ðɛ memburz rejɷs wið it,—1 Cɷr. 12, 26;—and ɛlsɷ tu lɛd ðem mɷr intu ðɛ pur and divjn sɷrsiz ov jɷ, tru felɷſip wið ðɛ mjnd ov hevn, hwar wun sinur ðat rɛpentɛt iz ðɛ ocazuṅ ov uncwolifjd egzultaſun.

ðɛ wurc hwiç wɛ prɔpɔz tu ɜrselvz, wil consist prinsipali in supljiŋ suç informaʃun az wɛ bɛlɛv calcylated tu intureşt and edifj; embrasiŋ ðɛ wurc ov ðɛ Lord, bɔt in ɜr ɔn land and in foren parts. Wɛ ʃal fɛl tançful for eni contribyʃunz, in ðɛ ʃap ov facts, or narativ ov facts, hwiç ma bɛ yseful for ðɛ informaʃun ov ðɛ Lordz pɛpl. Unfoldiŋz or aplicaʃunz ov Scriptyr, syted tu ðɛ prezent ned ov ðɛ çurç, and hwiç ministur tu ðɛ hart and conʃens, wil ɔlsɔ fɛl wiðin ðɛ prɔpɔzd plan ov ðis periodical.

Hwjl enturtaniŋ an uncwolifjd abhorens ov sectarianizm, az bɛiŋ a dɛnjal ov ðɛ veri natyr ov ðɛ çurç, and contruri tu Crjsts ecsprest mjnd consurniŋ it,—wɛ dɛzjr ðat it ʃud bɛ a tiŋ not wuns namd bj us; and wɛ wud nɔ and spɛc ov ɜr breðren, ɔnli az 'in Crjst Jɛzus,' and not az conected wið ðɛ sects tu hwiç ða ma bɛloŋ.

*** Wɛ wud invjt ɜr frendz tu asist in furðuriŋ ðɛ surcylaʃun ov ðɛ Ecɔ, az ða hav opurtyniti; for, ðarbj, ða wil not ɔnli bɛ duiŋ, it iz hɔpt, imɛdiet gud, but ɔlsɔ enabl us tu enlarj it, wiðɜt a corespondiŋ incres in ðɛ prjs.

Haviŋ ðus brɛfli stated ɜr object, and ðɛ prinsiplz acordiŋ tu hwiç ðɛ wurc iz tu bɛ conducted, wɛ humbli comit it tu ðɛ Lord, praiŋ ðat hɛ wil sɛl ɜr fɛbl efurt wið hiz apruval.

ON ƺɛ PREZENT STANDIꞎ OV BɛLɛVURZ BɛFOR GOD, AZ DED, BERID AND RƺZD AGEN WIƺ CRƺST JɛZUS ƽR LORD.

'Berid wiƺ him in baptizm; hwarin also ye ar rizn wiƺ him tru ƺe fat ov ƺe opuraſun ov God, hu hat razd him from ƺe ded.'—Coloſianz, 2. 12.

ƺat Jɛzus iz 'ƺɛ Criȷst, ƺɛ Sun ov ƺɛ Liviŋ God, iz ƺɛ priȷmuri and fundaſun statment ov ƺɛ gospel. It iz ƺɛ testimuni ov God tu hiz on Sun, hum hɛ haz razd from ƺɛ ded. And ƺat husoevur bɛlɛvet in him, ſal not periſ but hav evurlastiŋ lȷif, iz ƺɛ declaraſun aded, bȷ ƺɛ gras ov God, tu hiz on testimuni tu Jɛzus hiz Sun.

Az tru bɛlɛvurz in ƺɛ Lord Jɛzus Criȷst, we ƺarfor ar aſurd, tru ƺɛ gospel, ƺat we ſal 'nevur periſ'—ſal 'nevur dȷ'—ſal not cum intu condemnaſun; but ar past from det untu lȷif: and mad arz ov imortaliti—'arz ov God and jont-arz wiƺ Criȷst.'

ƺis iz salvaſun: and it iz ov fat, ƺat it mȷt be bȷ gras. From furst tu last we ar savd bȷ GRƺS, tru ƺɛ redemſun ƺat iz in Criȷst Jɛzus.

ƺɛ gras ov God, iz hiz fre luv tu us in hiz Sun; and iz ƺɛ alon sors ov ƽr salvaſun, contruri tu ƽr pursunal dezurts. It iz ecsursȷzd and manifested tordz us, az ded in trespasiz and sinz, and bȷ natur çildren ov ret: ƺat iz az ƺoz huz natural condiſun iz wun ov sin and mortaliti, and huz natural inheritans iz ƺɛ ret ov God, du tu, and reveld agenst, sin.

Suç iz ƽr condiſun and dɛzurt az feln IN and WIƺ Adam, and 'born ov ƺɛ fleſ.' But, ovur el ƺis, ƺɛ gras ov God haz abonded tordz us, 'ƺat, az sin hat rand untu det, evn so mȷt gras ran, tru rȷtiusnes, untu ɛturnal lȷif bȷ Jɛzus Criȷst ƽr Lord.'

ƺɛ fəl ov Adam iz bị nƢ mɛnz ƺɛ sam fact ɑz ƺɛ fəl IN ɑnd WIƺ Adam. Bị 'ƺɛ fəl ov Adam,' wɛ mɛn ƺɛ disƢbɛdiens ov wun man, ɑnd its consɛcwensiz tu HIMSELF ALƢN. But bị ƺɛ fəl IN ɑnd WIƺ Adam wɛ undurstɑnd ƺɛ disƢbɛdiens ov ƺɑt sam wun mɑn ɑz ƺɛ nɑtʊrɑl Rʊt ɑnd Reprɛzentɑtiv ov hiz rɑs, prƢspectivli considurd; ɑnd əlsƢ ƺɛ fʊl consɛcwensiz ov hiz disƢbɛdiens, ɑz entɑld on hiz entịr rɑs; wiƺət eni ecsepʃun, on ƺɛ prinsipl ƺɑt in him 'əl hɑv sind.' ƺɛ hƢl hʊmɑn rɑs iz consɛcwentli born intʊ ƺɛ wurld in ƺɛ condiʃun ov 'sin ɑnd det,' intʊ hwiç Adam, bị trɑnsgreʃun, fəl. Θl war involvd in hiz ACT ov disƢbɛiens, ɑnd consɛcwentli, in its fʊl penɑltiz ɑnd rɛzults, ɑz dɛclɑrd in ƺɛ sentens ov God, prƢnƢnst ɑgenst him hʊ hɑd sind.

ƺt ov ƺis condiʃun, ɑnd from ƺis condemnɑʃun, it iz, ɑnd evur hɑz bɛn, ƺɛ grɑʃus purpus ov God, ƺr Hevnli Fɑƺur, tʊ sɑv ʊs,—ɑz lʊvd in Hiz Sun, ɑnd çƢzn in Him bɛfƢr ƺɛ fƢndɑʃun ov ƺɛ wurld.

Tʊ ƺis end, ɑ REDEMƐUN WƢZ neseseri. ƺɛ rɛdemʃun hwiç iz in Criịst Jɛzus ƺr Lord, wƢz dɛvịzd, ɑnd iz ɑdɑpted, tʊ mɛt ƺɛ stɑt in hwiç wɛ ɑr bị nɑtʊr, ɑnd əlsƢ ƺɛ sentens hwiç wƢz rɛcorded ɑgenst ʊs. Hens ƺɛ doctrin ov rɛdemʃun prɛ-supƢziz ƺr nɑtʊrɑl stɑt ɑnd rịtius condemnɑʃun.

ƺɛ METUDZ ov ƺɛ grɑs ɑnd wizdum ov God, for efectʊɑtiŋ ƺɛ ƺturnɑl purpʊs ov hiz lʊv, in ƺr sɑlvɑʃun ɑnd imortɑliti, ɑr lʊrnd ƺrʊ rɛdemʃun, in ƺɛ pursʊn ɑnd Cros ov Criịst Jɛzʊs ƺr Lord.

Hɛ wƢz, from 'ƺɛ bɛginiŋ,' ƺɛ ordɑnd Reprɛzentɑtiv ov ƺɛ 'çƢzn jenʊrɑʃun;' ɑnd not ƢnlI ƺr Reprɛzentɑtiv, but ƺr substitʊt əlsƢ,—ƺɛ 'ʃurti ov ƺɛ betʊr cʊvɛnɑnt.'

In ordʊr tʊ hiz sʊstɑniŋ ƺis cɑrɑctʊr ɑnd rɛlɑʃunʃip, in ƺɛ fʊlnɛs ov tịm—'ɑz ƺɛ çildren ɑr pɑrtɑcʊrz ov fleʃ ɑnd blʊd—hɛ əlsƢ himself lịcwịz tʊc pɑrt ov ƺɛ sɑm.' Hɛ wƢz, ɑz tʊ hiz hʊmɑniti, 'mɑd ov (ƺr ov) ɑ wʊmɑn, mɑd ʊndʊr ƺɛ lƢ.'

ƺɛ ƺturnɑl Wurd,—'ƺɛ Sʊn ov ƺɛ Liviŋ God,'—ƺʊs

clɔðd himself wiđ ɜr comun humaniti; haviŋ asumd it intu pursunal uniun wiđ hiz esenſal dɛiti. Hiz incarnaſun woz hiz ɔn act, it woz ɔlsɔ ðɛ act ov God, hiz Fɑður. 'ðɛ Wurd woz mad fleſ.' God sent hiz Sun, 'in ðɛ lijcnes ov sinful fleſ.' Hɛ woz, hɜevur, untanted and unstand bj ɜr naturz sinfulnes. 'In him woz nɔ sin.'

Az ðus gurt abɜt bj ɜr human fɛblnes, and az ecspɔzd tu and endurin ɔl consɛvabl temtaſunz from Satan—apart from sin—hɛ dɛvɔted himself tu ðɛ 'WURC' ov an ɔbɛdiens, hwiç, in its prinsiplz, natur and dɛgrɛ, woz PURFECT. Hɛ bɛcam ɔbɛdient untu det, ɛvn ðɛ det ov ðɛ cros.' And in ðis hiz wurc ov purfect ɔbɛdiens, hwarbj hɛ met and ansurd ðɛ entjr clamz ov ðɛ hɔlines ov God on man, hɛ woz, bj gras, ɜr Reprɛzentativ. Hiz purfect ɔbɛdiens, az ðɛ hɔli and rjtius wun, iz ðarfɔr, in ðɛ estimaſun ov God, recnd az ɜRz, and its ful valu iz cɔzd tu entur intu ðɛ grɜndz on hwiç wɛ ar 'mad rjtius.'

In ðɛ ɔful endurans ov hiz cros, hɛ woz bɔt ɜr Reprɛzentativ and substitut. Sin—ɜR SIN—woz imputed tu him bj God, for ðɛ purpusiz ov rɛdemſun. ðis sin, hɛ wiliŋli tuc upon himself, and confest and bɔr it az hiz ɔn. It woz ðarfɔr reprɛzented bj hiz hɔli and rjtius pursun, on ðɛ cros. And in ðɛ pursun ov hiz bɛluved sun,—God, consurniŋ sin, condemd sin in ðɛ fleſ.' ðɛ sentens ov 'DET,' çarjd wiđ a prɛvius inflicſun ov divjn rɔt, went fɔrt agenst him. ðɛ hɔlines ov God woz agenst him, az ðɔ hɛ had bɛn ðɛ sinur—ya, ðɛ veri PURSONIFICAƎUN ov sin. God turnd awa from him in infinit abhorens ov ðɛ sin ðat woz çarjd upon him, and woz trui impuṭaſun reprɛzented bj hiz pursun. Hɛ woz ðus forsacn, for a sɛzn, bj hiz God and Fɑður, hwjl ðɛ curs aljted upon him, and ðɛ rɔt du tu ɜr sin, and ðarfɔr du tu us, cam intu hiz sɔl. Az ɜr substitut, hɛ endurd it ɔl and ðar 'pɔrd ɜt hiz sɔl untu det.' 'Hɛ mad hiz sɔl an ɔfuriŋ for sin.' 'Hɛ gav himself for us, an ɔfuriŋ and a sacrifijs tu God, ɔv a swɛt smeliŋ savur.'

Hiz det woz a sacrifijs ov infinit valu—ɔv purfect atɔn-

ment; for it woz ðat ov ðɛ incarnet Sun ov God, ofurd at ðɛ cloz ov a lij ov spotles purfect obɛdiens; in hwiç hɛ had rət ɔt and embodid əl ðɛ ecselensiz ov holines and rjtiusnes. And bj ðis 'wun ofurij ov himself, sin—əl ðɛ sin imputed tu him—woz, from ðɛ vu ov ðɛ holines ov God, wuns and for evur 'put awa.'

Hɛ djd, woz berid, and woz razd agen from ðɛ ded: and wiðd rɛgard tu ɛç ov ðɛz facts, bot rɛspectivli and tugeður, —hɛ woz ɔr reprɛzentativ. Wɛ ar ðarfor rɛgarded bj God az havij djd—bɛn berid—and razd agen wiðd him. Əl ðis iz, ðarfor, REPRƐZENTATIVLI tru ov us. It iz ðɛ TRUTI IN JƐZUS.

Hiz rɛzurecʃun woz ðɛ rɛzult and declurafun ov hiz purfect justificafun from ðɛ çarj ov ðɛ sin ðat woz bɛfor imputed tu him bj God, and hwiç had bɛn 'put awa' bj hiz det—bj 'ðɛ sacrifjs ov himself.' Hɛ woz ðus, bj ðɛ solem and hjest act ov God, dɛclard frɛ and fuli acwited from ðɛ çarj ov əl ðɛ sin hwiç bɛfor la agenst him,—hwiç woz lad upon him—and hwiç hɛ bor 'in hiz on bodi on ðɛ trɛ.'

It woz in hiz REPRƐZENTATIV caractur, ðat Jɛzus, ɔr Lord, woz justifjd, and dɛclard so bj hiz rezurecʃun. For hiz justificafun had rɛspect tu a prɛvius imputafun ov ðɛ gilt ov sin, and əlso tu ðɛ efifensi and acseptans ov hiz ɛcspiaturi sacrifjs ov atonment. Sin ov hiz on hɛ had not; but ɔr sin had bɛn mad hiz. 'God mad him tu bɛ sin for us, hu nu no sin, ðat wɛ mjt bɛ mad ðɛ rjtiusnes ov God in him.' Havij ðarfor endurd ðɛ ful dɛzurt ov ɔr sin, wiðɔt ðɛ lɛst mitigafun or abatment,—'for God spard not hiz on Sun,'—hɛ woz razd from ðɛ ded, and woz ðarbj dɛclard tu bɛ JUSTIFIƐD—dɛclard bj God, ðɛ rjtius juj, tu bɛ holi and rjtius, in hiz REPRƐZENTATIV caractur, ɛvn az hɛ woz in hiz pursunal caractur and waz. HIZ justificafun, ðarfor, woz, and iz, ƷRZ; for, az bɛfor obzurvd, wɛ ar rɛgarded bj God az havij djd—bɛn berid—and razd agen wiðd him.

Ðɛ prezent rɛzults ov ðis tu us ar,—'a hevnli celij,'—

'justificaʃun'—or ðɛ forgivnes ov ɵl sinz, and ɔr bɛiŋ held and dɛclard tu bɛ hɵli and rįtius bɛfɵr God,—ðɛ 'gift' ov 'ɛturnal lįf,'—and ðɛ surten prospect and blesed hɵp ov 'imortaliti'—a glɵrius imortaliti in ðɛ prezens ov God and in ðɛ purfected lįcnes ov hiz Sun. And ov ðis imortaliti, tugeður wið ðɛ hevnli inheritans, promist and mad ʃur, ðɛ Holi Spirit,—'ðɛ Spirit ov adopʃun, 'az givn tu, and dweliŋ in ðɛ sants, iz ðɛ 'sɛl' and 'urnest,' until 'Crįst, hu iz ɔr lįf, ʃal apɛr,' hwen 'wɛ ɵlsɵ ʃal apɛr wið him in glɵri.'

Wɛ hav nɔ bɛfɵr us ðɛ unfɵlded mɛniŋ and fɵrs ov ðɛ pasej—'berid wið him in baptizm, hwarin ɵlsɵ yɛ ar rizn wið him, tru ðɛ fat ov ðɛ opuraʃun ov God, hu hat razd him from ðɛ ded.'

Baptizm, az an ordinans ov Cristianiti, iz ðɛ divįnli apɵnted and dɛclard simbul and ʃadɵ ov ðɛ grat and blesed rɛalitiz ov ɔr rɛdemʃun and ɛturnal lįf, tru ðɛ det, berial, and rezurecʃun ov ɔr Lord Jɛzus Crįst, acordiŋ tu ðɛ reprɛzentativ sɛɛm ov ðɛ gras and wizdum ov God tɵrdz us in him.

Wɛ hav considurd hiz det az ðat ov ɔr reprɛzentativ and substitut—ðɛ barur ov ɔr sin and ʃam, and ov ðɛ rɵt ov God, hwiç wɵz ɔr natural inheritans. Wɛ nɵ ðat hɛ compard hiz det tu a baptizm, saiŋ, 'I hav a baptizm tu bɛ baptįzd wið, and hɔ am į stratnd, til it bɛ acomplift.' Ɵl ðɛ wavz and bilɵz ov Godz displeʒur agenst ɔr sin past ɵvur him. Hiz wɵz a baptizm ov rɵt and ov det; but hɛ survįvd it, for hɛ wɵz ðɛ hɵli wun ov God—ðɛ ɵbɛdient, ðɛ rįtius wun; and God razd him from ðɛ ded. And in ðis hiz baptizm ov det wɛ war rɛgarded bį God az 'WIÐ HIM'—ɵvurhwelmd wið him, berid wið him, and wið him razd agen from ðɛ ded. Ðɛz ar ðɛ rɛalitiz ov hwiç Cristian baptizm iz ðɛ apɵnted and dɛclard ʃadɵ or simbolical reprɛzentaʃun.

Ðɛ ʃadɵ dɛrįvz its form and caractur from ðɛ substans—ðɛ object hwiç bį ðɛ lįt ov divįn trut projects ðɛ ʃadɵ. Ðɛ

simbul dɛrjvz el its significansi from ðɛ combinaʃun ov facts hwiç it signifjz. But it iz not ov ðɛ ʃadɔ, ðɛ simbul, ðat ðɛ aposl hɛr trɛts—ecsept for ðɛ purpus ov ilustraʃun—it iz ov ðɛ rɛaliti hwiç iz ðarbj ʃadɔd fɔrt and signifjd. For in ðɛ baptizm ov ðɛ det ov Crjst ɔr Lord, wɛ hav wiðˊ him djd untu sin,'—hav bɛn woʃt from ɔr sinz;—in hiz rezurecʃun wɛ hav bɛn 'cwicnd tugeður wiðˊ him;'—and, in him az at Godz rjt hand, ðɛ hed ov el prinsipaliti and pɔur, wɛ ar 'COMPLET.'

It iz ov ðɛz sam rɛalitiz ðɛ Aposl trɛts in Rɔm. 6. 3—10. Ðar elsɔ, and in ljc manur, hɛ tacs up ðɛ simbol for ðɛ purpusiz ov ilustraʃun and ov argument. Hɛ rɛgardz ðɛ confest fat ov ðɛ Roman convurts—a fat confest in and bj Cristian baptizm—az ðat tru hwiç ða had bɛn pursunali and actuali brɛt intu ðɛ hevnli standiŋ, bɛfɔr God, ov ðɔz hu had 'past from det untu ljf'—had, tru ðɛ det, berial, and rezurecʃun ov Crjst Jɛzuz ɔr Lord, past UNDUR AND TU ƷE UHUR SID ov det and jujment, intu ðɛ prezent pɔzeʃun ov rjtiusnes and 'ɛturnal ljf,' and elsɔ ov a confurmd tjtl tu imortaliti in Hiz ljcnes, az nɔ sɛted and glorifjd at ðɛ rjt hand ov God.

On ðɛz blesed rɛalitiz, el ðɛ moral and practical tɛçiŋ in ðat çaptur iz bast. From ðɛz, evuri moral argument iz drɔn, bj hwiç ðɛ subsɛcwent egzortaʃunz ar enfɔrst. And from ðɛ egzistens and ecsperimental nolej ov ðɛz sam rɛalitiz, iz ʃɔn tu arjz el practical 'nunes ov ljf,' in yɛldiŋ ƷRSELVZ untu God, az ðɔz hu ar aljv from ðɛ ded, and ƷR MEMBURZ, az instruments ov rjtiusnes, untu God; and ðus haviŋ ɔr 'frut untu holines, and ðɛ end evurlastiŋ ljf.'

Ðɛ nolej and stedfast bɛlɛf ov ðɛ trut ov ðɛz tiŋz, iz ðarfɔr ov ðɛ hjest importans. For, tu nɔ ðɛm truli and ecsperimentali, bj ðɛ tɛçiŋ ov ðɛ Holi Spirit, tru ðɛ ritn wurd, iz tu pɔzes ðat hwiç iz ƷE TRUT IN JEZUS. Tru ðis trut, ðɛ bɛlɛvur iz pursunali and practicali sanctifjd tu ðɛ wil and survis ov God. It iz ðɛ imɛdiet grɔnd and çanel

ov el ɑʃurd pɛs, confidens, ɑnd hɑp tɑrdz him, ɑnd ov el mɑtiv ɑnd strenʒt for ƺɛ duʒtius homej ɑnd ɑbɛdiens ov fɑt ɑnd luv, in ƺɛ pɑt ov hɑlines ɑnd riʒtiusnes—ov self-dɛniʒɑl ɑnd gud wurcs.

Diviʒn trut iz ƺɛ ecspreʃun ov diviʒn rɛɑlitiz, ɑnd ƺɛ wurd ov God iz trut. On ƺɑt trut fɑt rɛpɑziz, hwʒl it wurcs biʒ luv; ɑnd biʒ ƺɑt sɑm trut wɛ ɑr ɑʃurd, ƺɑt 'God, hu iz riç in mursi, for hiz grɑt luv hwɑrwit hɛ luvd us, ɛvn hwen wɛ wɑr ded in sinz, hɑt ɑwicnd us tugeƺur wiƺ Criʒst, ɑnd hɑt rɑzd us up tugeƺur ɑnd mɑd us sit tugeƺur in hevnli plɑsiz in Criʒst Jɛzus: ƺɑt in ƺɛ ɑjiz tu cum hɛ miʒt ʃo ƺɛ ecsɛdiŋ riçiz ov hiz grɑs, in hiz cʒndnes tɑrdz us, tru Criʒst Jɛzus.'

W. M.

———o———

A CONVURSAƐUN IN A STƐM-BƢT ON ƺƐ REN.

I HAD sɛn sum yuŋ ladiz drest in mɑrniŋ, ɑpɑrentli tɑciŋ lɛv ov ƺɑr fɑƺur on ƺɛ cɛ. Tu ov ƺɛm continud for a loŋ tim tu wɑv ƺɑr hɑŋcurçifs ɑz a lɑst tɑcn ov fɑrwel, ɑnd tɛrz miʒt bɛ sɛn on ƺɑr çɛcs. I woz inturested biʒ ƺɑr ɑpɛrɑns, ɑnd wiʃt tu hɑv sum discors wiƺ ƺem. I lifted up miʒ hɑrt tu God; ɑnd ʃortli ɑfturwurdz wun ov ƺɛz yuŋ ladiz, folɑd biʒ ƺɛ rest ov ƺɛ grup, cɑm tu sit bɛsʒd mɛ. I hɑd ɑpnd miʒ Testɑment, ɑnd woz rɛdiŋ ƺɛ 3rd çɑptur ov Jon; ɑnd, ɑz miʒ nɑbur sɛmd tu wiʃ for sum convursɑʃun wiƺ mɛ, ʒ pɑnted tu ƺɛ 16t vurs, ɑnd ɑsct hur if it woz a tɛcst ƺɑt ʃɛ luvd.

ƺis incwʒri woz cordiɑli welcumd. ƺɛ hɑl pɑrti sɑt dɑn ɑnd luct intentli ɑt mɛ. A sɛrius ɑnsur woz rɛturnd; ƺɛ uƺurz ɑded a fu rɛmɑrcs, ɑnd ʒ continud tu put cwestiunz, begiŋ miʒ ɑditurz tu pɑrdn mɛ if ʒ ɑpɛrd tu' ɛgur, ɑdiŋ ƺɑt, wiƺ refurens tu ƺɛ tiŋz ov God it woz not bɛcumiŋ tu spɛc wiƺ indifurens.

'ʔ Ma ị asc hu u ar, sur,' incwịrd đɛ eldest sistur, ʃɛ hu had wept so muç on partiŋ from hur fɑđur.

'Trị and fịnd ɔt,' ị ansurd, smiliŋ.

'ʔ A murçant,' sed a veri lịvli gurl, hu woz plast necst tu mɛ.—'No.' 'ʔ A filosofur on hiz jurni,' sed anuđur vœs.—'No, no.' 'A prɛst,' đɛ eldest asurted.—'Bị no mɛnz.' 'ʔ A hurmit,' asct đɛ yuŋgest.—'No, no.' 'Wel, ị no,' sed đɛ eldur, 'a miʃuneri.'—'No, ị am not ɑ miʃuneri.'

'ʔ Hwot đen, for u sɛm az if u war goiŋ tu rɛd prarz tu us, and u cari đɛ Nu Testament abɔt wiđ u.'

'ʔ And hav u not wun wiđ u,' ị incwịrd.

'ʔ Hwot, in a stɛm-bot; ʔ a Bịbl hwen traveliŋ; ʔ iz đat đɛ tịm for rɛdiŋ it,' asct đɛ yuŋgur gurl.

'Đen u tiŋc, mị çịld—u must alɔ mɛ tu spɛc tu u az ị ʃud tu wun ov mị on deturz—'

Eldest Sistur.—U hav çildren ov ur on đen, sur.

Rɑtur.—I hav sevural. Đus u sɛ ị am not a prɛst. And ị ma ad, đat eni wun ov mị deturz, hwen traveliŋ, wud bɛ ʃur on no acɔnt tu neglect tu tac hur Bịbl wiđ hur.

Yuwgest.—Ur deturz, sur, must bɛ veri dɛvɔt.

R.—Mị deturz hav đɛ sam feliŋz tordz God, mị dɛr, đat ị no u hav tordz ur fɑđur. U wud hav bɛn plɛzd if hɛ cud hav acumpanid u on ur vœj; u luct tordz him ɛvn hwen u cud sɛ him no loŋgur; ur terz flod hwen hɛ left u; and ị am ʃur u wil bɛ dɛlịted hwen u rɛsɛv a letur from him; and if u ʃud bɛ stil on ur jurni, u wud not forget tu tac it wiđ u, and u wud not pas a da wiđɔt rɛdiŋ it ovur.

Y.—It iz veri curius, sur, đat u dɛscrịb egzactli hwot ị fɛl.

R.—And ʔ if mị deturz and mịself fɛl đus tordz God, iz it not tu bɛ ecspected đat wɛ ʃud tac wiđ us, and ofn rɛd ovur, đɛ mesejiz ov ɔr hevnli Fɑđur.

'Veri trui, indɛd,' obzurvd a bruđur tu đɛ eldur sistur.

'Sins ðɛ bi̧bl iz ðɛ wurd ov God, ðƣz hu luv God ʃud luv hiz wurd, and ða ʃurli ɵt tu rɛd it evuri da.'

E.—Hɜevur, sur, wɛ luv God, i̧ can aʃur u̧, ðƣ wɛ du not rɛd ðɛ bi̧bl, purhaps, sƣ ofn az u̧ du.

R.—Ɨ bɛlɛv ðat u̧ fɛl sum luv tƣrdz God, and, ðarfƣr, i̧ wud nɜ asc u̧, hweður u̧ ti̧nc ðat hɛ luvz u̧.

E.—God luvz ɵl manci̧nd, and hɛ iz ful ov luv tu us: ɵl men ar hiz çildren.

R.—Ðat iz not tƣld us in ðɛ bi̧bl, madam. Ðar it iz sed ðat God iz ani̧gri wiđ ðɛ wiced evuri da, and ðat in Jɛzus alƣn, and not wiđɜt hiz atƣnment, wɛ pur sinurz ar ɵld ðɛ çildren ov God.

A discuʃun ensud wiđ refurens tu ðɛ dɛpraviti ov man bi̧ natur; and afturwurdz ðɛ doctrinz ov ðɛ çurç ov Rƣm war aluded tu.

E.—Ɨ undurstand nɜ. U̧ ar wun ov ðɛ disi̧plz ov (Ronge),* ʔ ar u̧ not.

R.—Ɨ nevur sƣ (Ronge,) and i̧ nƣ nuti̧ɳ abɜt him bɛyond hwot iz sed in ðɛ public papurz: mƣrƣvur, for ðɛ last turti yɛrz i̧ hav tɵt az i̧ nɜ du; sƣ (Ronge) haz not bɛn mi̧ instructur.

E.—And az tu confeʃun, sur, ʔ hwot harm du u̧ sɛ in ðat.

R.—In confesi̧ɳ, az a mɛnz for obtani̧ɳ ðɛ pardn ov ur sinz, u̧ pozitivli dɛclar ðat God iz a li̧ur.

E.—ʔ Du u̧ spɛc sɛriusli, sur.

R.—Surtenli: for if God haz sed ðat ɵl hu bɛlɛv in Cri̧st rɛsɛv and pƣzes, bi̧ fat, ful rɛmiʃun ov sinz, it iz evident ðat, hwen u̧ gƣ tu a prɛst tu confes tu him and sɛc for abƣluʃun from him, u̧ du not bɛlɛv ðat ur sinz hav bɛn fuli forgivn. U̧ act az if God had not spƣcn ðɛ truth, hwen hɛ aʃurz us ðat tru fat in Jɛzus ɜr sinz ar ɵl forgivn.

* Ðis parentɛsis marcs ðɛ ƣld or obsƣlɛt speli̧ɳ, and ma be u̧zd ɛdur aftur ðɛ fƣnƣtipic ecspreʃun ov a wurd, or hwen its prƣnunsiaʃun iz not nƣn.

E.—Ðr prest telz us, ðat confeſun iz not so muç a menz for procuriŋ pardn az for ðɛ saŋctificaſun ov ðr solz. Hɛ sez it iz a salūteri practis, and acustumz us tu bɛ woçful.

R.—Ur prest, ðen, iz not a turo Romanist, for ðis opiniun iz not saŋcſund bj ðɛ Cənsil ov Trent. Ur prest wil, probabli, sun giv ðɛ Bjbl tu hiz floc, and jən ðɛ parti ov ⟨Ronge.⟩

E.—Hɛ haz givn and recomended tu us tu red ðɛ Bjbl, and ʔiz not ðis dun trust ðɛ Catolic çurç.

R.—ʔDu u not no ðat last yɛr ðɛ pop prohibited, bj a bul, ðɛ rediŋ ov ðɛ Bjbl in ðɛ vulgur tuŋ. If u ar inclind tu red it, j can giv u a resent publicaſun hwiç trets on ðis subject.

Sɛ ecsprest a dɛzjr for instrucſun, and j gav hur tu tracts: wun woz, ⟨'J'ai quitté Rome et ses autels'⟩ (I hav dun wiđ Rom and hur əlturz), ðɛ tjtl ov hwiç ſɛ red wiđ astoniſment; ðɛ uđur woz on ðɛ prohibiſun ov rediŋ ðɛ Scriptur tu Roman Catolics. Sɛ resevd ðem wiđ gratitud, and haviŋ just arjvd at ðɛ plas ov hur destinaſun, ſɛ prest mj hand wiđ afecſun, and hur last lucs spoc a closur uniun ðan ðɛ tjz ov ðis wurld cud giv.

SEZUR MALAN.

INDIAN ELOCWENS.

Ʒɛ foloiŋ spesimen ov elɛjjac patos woz delivurd bj an Indian ovur ðɛ contiguus gravz ov hur huzband and infant:

'Ʒɛ Fađur ov Ljf and Ljt haz tacn from mɛ ðɛ apl ov mj j, and ðɛ cor ov mj hart, and hid ðem in ðez tu gravz. I wil mosn ðɛ wun wiđ mj terz, and ðɛ uđur wiđ ðɛ milc ov mj brest, til j met ðem agen in ðɛ cuntri hwar ðɛ sun nevur sets.'

Printed at ðɛ Fonetic Institusun, Bat.

[Prjs 1½d.

ƋƐ

EVANJELICAL ECƢ.

[Nr. 2. FEBRƢERI, 1847. Vol. 1.]

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ꞓ ɑ, A ɑ, Θ θ, Ꝏ ꝏ, Ƣ ƣ, Ʊ ʊ, Ɨ ɨ, Ƣ ƣ, Ƣ ƣ, Ʊ ʊ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *fool*, *foot*, *isle*, *oil*, *owl*, *yule*.

Ꞓ ç, Ꞇ ꞇ, Ꞓ ꞇ, Σ ʃ, Ꞓ ʒ, Ƣ ŋ.
etch, wrea*th*, wrea*th*e, vicious, vision, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

FRANS.

ORIJIN OV ƋƐ MƢVMENT IN SOṄ (SENS).

Ƌɛ folƣiŋ iz ƋɛƣnT givn bɨ Ƌɛ Frenç coresponde̊nt ov Ƌɛ American "Prezbiterian:"—Soṅ iz a larj siti, and an arci-ɛpiscƣpal sɛ. It iz on Ƌɛ rƣd from Paris tƣ Lɨunz (Lyons), and les Ƌan wun hundred mɨlz from Ƌɛ formur.

Sum munṫs sins, a yuŋ man, wɛcli in apɛrans, and ov timid dɛportment, ƣeld on M. de Presoṅse (de Pressensé), (Ƌɛ jenural ajent for Frans ov Ƌɛ Britiʃ and Foren Bɨbl Sƣsɨeti,) and begd him tƣ admit him intƣ Ƌɛ numbur ov hiz colportur̊z. Ȣr bruƋur rɛprɛzented tƣ him Ƌɛ dificultiz, Ƌɛ mortificaʃunz, Ƌɛ fatɛgz tƣ hwiç Ƌis wurc wud ecspƣz him, and hwiç aperd tƣ grat for hiz fɛblnes. "Ɨ hav wad ƣl Ƌat," rɛplɨd hɛ, "but it haz not mƣvd mɛ. Ƌɛ Lord wil strenṫn mɛ. Ɨ must labur for hiz sac." At last, sɛiŋ Ƌat hɛ woz at wuns veri dɛsɨded and veri eqm, M. de P.

yɛlded, fɛriŋ tuı gƢ contruri tuı ðɛ wil ov God, and promist tuı emplƢ him. It rɛmand tuı dɛturmin on ðɛ fɛld ov opurafun. M. de P. propƢzd tuı send him intuı a fɛld ɛlredi ocupid bi uðurz, in ordur ðat hɛ mit profit bi ðar direcfunz, and onli hav tuı entur intuı ðar laburz. "Ꝼ asc nutiŋ betur ðan tuı bɛ plast undur ðɛ direcfun ov a bruður ov gratur ecsperiens ðan miself," sed ðɛ yuŋ man, "but mi hart wuıd lɛd mɛ tuı Soṅ. Ꝼ canot hindur miself from tiŋciŋ ðat ðar iz sumtiŋ tuı bɛ efected in ðat siti." "ꝰ Tuı Soṅ, mi frend. Ꝼ duı not considur. Nutiŋ, az yet, haz ben dun in ðat siti. It iz pɛpld onli wiđ Roman Catolics. It wuıd bɛ tuı comens wiđ ðɛ gratest dificultiz." "Ðat iz truı, sur; but i hav a nofun ðat meni ov ðɛ inhabitants ov Soṅ ar sɛciŋ aftur sumtiŋ betur, and ðat ða wil incwir aftur ðɛ wurd ov God," ets. At last, ðɛ yuŋ man stil insisted sƢ muç on ðis pɛnt, ðat M. de P. yɛlded agen, from ðɛ sam mƢtiv az bɛfƢr, but wiđ litl confidens. HƢevur, hɛ comited tuı him a hundred and fifti Nu Testaments, and dispaçt him tuı Soṅ.

A wɛc had past awa sins ðɛ arival ov ðɛ nu colportur at Soṅ, hwen M. de P. rɛsɛvd a letur from him. Hɛ had sƢld ðɛ 150 Nu Testaments, and rɛcwested imɛdietli, and bi ðɛ cwicest wa, an adifunal suplj ov 200. M. de P. asct himself hwot ðis cuıd mɛn, but yet forwurded tuı him ðɛ 200 Testaments. Anuður wɛc past, and ðɛ colportur rƢt, "Ꝼ hav sƢld ðɛ 200 Testaments ɛlsƢ; plɛz forwurd tuı mɛ, wiđƢt dɛla, 300 copiz mƢr." Ðis tim M. de P. hezitated. Hɛ wƢz sƢ muç astonift at sƢ rapid a sal, ðat hɛ suspected sum trap had ben lad for ðɛ inecsperienst colportur; purhaps ðɛ prɛsts had cƢzd ðɛ buıcs tuı bɛ purçest, in ordur tuı burn ðem, ets. Sum daz agen had past, hwen anuður letur from ðɛ colportur arivd. At ðis tim, hɛ nƢ loŋgur asct for buıcs, mɛrli, but for a ministur ov ðɛ gospel. Hɛ rƢt, ðat hɛ wƢz not sufifɛnt tuı satisfi ðɛ numurus incwiriz hwiç war adrest tuı him, ðat a livli atenfun wƢz awacnd, and ðat it wƢz absƢlutli neseseri ðat a ministur fuıd cum, tuı mɛt ðɛ felt nɛd ov spiritual nurifment. M. de P. con-

voct ƺɛ comitɛ, and red ƺis letur tuı ƺem. ƺɛ Rev. Pastur Odeba (Audebez), huı woz prezent at ƺɛ mɛtiŋ, roz and sed: "Ɨ am redi tuı go tuı Soṅ. Ɨ wil set ɜt ƺis ɛvniŋ, or tuı-moro;" and hɛ cept hiz wurd.

Hwen hɛ arjvd at Soṅ, hɛ fɜnd ƺat ɵl ƺɛ colportur had ritn woz acuretli truı; hɛ had sold 800 Nu Testaments in trɛ wɛcs, and meni pursunz war dɛzjrus ov haviŋ a mɛtiŋ opnd for evanjelical wurſip. Hɛ rɛpard tuı ƺɛ maurz, and incwjrd if hɛ wud mac eni objecſunz tuı ƺɛ ecsɛcuſun ov ƺis project. ƺis majistrat ſod ƺɛ most favurabl dispozisun, and ov hiz on acord, indicated tuı M. Odeba sevural localitiz in ƺɛ siti, hwiç mjt bɛ tɜt ov az propur for holdiŋ mɛtiŋz. Wun ov ƺɛz onli apɛrd tuı bɛ sutabl; but M. Odeba obzurvd tuı ƺɛ maur, ƺat it prɛzented but wun inconvɛniens, namli, ƺat it woz so wejd in bɛtwɛn ƺɛ arçbiſups pales and ƺɛ hɜziz inhabited bj ƺɛ prɛsts, ƺat, in çuıziŋ it, ƺar mjt bɛ an apɛrans ov purpusiŋ a dɛfjans ov ƺɛ Roman clurji, hwiç M. Odeba woz veri far from intendiŋ. "But, sur," rɛplid ƺɛ maur, "u dun not ɛuz it. U tac it, bɛcoz u hav no uƺur plas; and it wud bɛ plasiŋ tuı muç stres on a sçruıpl, tuı abstan from holdiŋ ur wurſip ƺar on ƺat acɜnt." M. Odeba ƺen opnd ƺɛ plas for wurſip widɜt dɛla. ƺɛ plas, hwiç iz capabl ov contaniŋ sevural hundred pursunz, woz mor ƺan ful. ƺɛ pɛpl war scwɛzd tuıgeƺur; ƺɛ pasejiz, starz, evuri cornur woz crɜded. ƺɛ maur gav M. Odeba tuı ajents ov ƺɛ polɛs', tuı prɛzurv ordur. Wun ov ƺɛz ajents rɛsɛvd gud impreſunz from ƺɛ wurd ov God, and undur ƺɛ prɛtecst ov mantaniŋ ordur, hɛ emplod himself at ƺɛ foloiŋ mɛtiŋz, in ſoiŋ ƺoz huı cam in tuı sɛts, disçarjiŋ ƺɛ funçſunz ov a SECSTUN, rqƺur ƺan ƺoz ov a POLES-AJENT; hiz hart woz evidɛntli entjrli inturested. ƺɛ plas haviŋ bɛcaum holli insufiſɛnt, ƺɛ maur plast at ƺɛ dispozal ov ɜr frend, a ruım in ƺɛ TɜN-HOL, capabl ov contaniŋ, ɛzili, fjv hundred pursunz, and mor bj crɜdiŋ clos tuıgeƺur. ƺɛ prɛfect, hɜevur, oblijd ƺɛ maur tuı widdrɛ ƺɛ grant ov ƺis public ruım tuı M. Odeba.

In consecwens ov ðis, M. Odeba hjrd anuður rum; but it pruvd eltugeður insufiſent. He ðen tuc it intu hiz hed tu bild a çapel. But for ðis, 25,000 franjcs war neseseri; 15,000 for a bildiŋ lot, and 10,000 for ðe edifis; and ðe sosjeti, at ðat moment, woz elredi abst 18,000 franjcs in det. In ðe menhwjl, M. E——, a Jenevez, wel non for hiz welt, liburaliti, and elso hiz pjeti, arjvd at Soṅ. He se hwot woz pasiŋ ðar, and woz delited wiđ it. He sed tu M. Odeba, "U must bild a çurç." "Yes; ? but ðe muni." "I wil giv 15,000 franjcs tordz it." Wiđ ðis jenurus donaſun, M. Odeba comenst imedietli tu bild, beiŋ purswaded ðat ðe Lord wud send him, wiđ ðe sam fatfulnes, ðe balans ov ðe sum hwiç he neded. Ðe zel wiđ hwiç hiz herurz atended hiz instrucſunz, woz wel calculated tu encurej him. Wun da, hwjl holdiŋ a metiŋ, he woz inturupted bj a man, saiŋ, sudenli, "It iz a piti!" widst adiŋ eni tiŋ mor. At ðe end ov ðe survis, M. Odeba asct him hwot he ment bj ðis ecsclamaſun. "A, sur, j ment ðat it iz a grat piti ðat u canot elwaz reman wiđ us tu tel us tiŋz so profitabl." Ðis saiŋ, so simpli injenuus, (naïf) remjndz me ov wun hwiç fel from sum ov M. Rusel'z (Roussel's) herurz, in Upur Vién (Vienne). Ða war acustumd, in ðe wintur evniŋz, tu met in STABLZ, tu convurs abst divjn tiŋz, becez it woz worm ðar. Wun tjm, M. Rusel, hu had ben huriiŋ hiđur and điđur el da, preçiŋ ðe gospel, woz ovurcum in ðe evniŋ wiđ fateg. "Mj frendz," sed he, "slep iz getiŋ ðe betur ov me; j must retjr." "Veri wel, revurend pastur," ðez gud pezants replid, "we can wat; slep ahwjl, and u wil begin and tec tu us agen." But tu return tu M. Odeba; j wil giv an instans her, hwiç wil ſo u wiđ hwot ardur hiz instrucſunz ar set aftur. A Cristian frend, scilful in sacred muzic, hapnd tu vizit him at Soṅ. Ða agred tu organjz a metiŋ for siŋiŋ on ðe sam evniŋ. Ða notifjd tu a fu pursunz, ðat ða intended tu hav siŋiŋ ecsursjziz; and scarsli mor ðan ðez twenti or turti pursunz war ecspected at ðe metiŋ. Tu hundred and

fifti cam! and hwen ðɛ siŋiŋ woz closd, and ða war abɔt tu sepurat, sum ov ðem sed tu M. Odeba, "Revurend pastur, wɛ must not sepurat until u hav prad wiđ us."

ðɛ Cristian redur wil probabli asc mɛ ðis cwestiun: "ʔ Du ðɛ remarcabl muvments ov hwiç u tel us tend tordz ðɛ gospel, or onli tordz Protestantizm. ʔ Hwot degrɛ ov SPIRITUALITI iz ðar in hwot iz nɔ pasiŋ in Frans." Sum wɛcs ago, j wud hav replid tu ðis cwestiun wiđ considurabl difidens, and j bɛlɛv j hav ritn tu u in ðat spirit; but nɔ, aftur haviŋ lisnd for sevural daz tu M. de Presoñse, and ɔr frendz ov ðɛ Evanjelical Sosjeti, hu ar wel acwanted wiđ ðɛ stat ov tiŋz, j hav arivd at gratur confidens. Ꝑ dar not ventur a veri presjs ansur tu so delicet a cwestiun. God onli penetrats intu ðɛ secrets ov harts, and ðɛ futur alon can mac ðem non tu us bj facts. But ðis iz mj vu ov ðɛ matur. Evuri tiŋ in ðis muvment, afuredli, iz not spiritual; ðɛ majoriti ov ðɛ nu Protestants ar not convurted men. But ðar iz amuŋ ðem a smol nucleus ov suç az ar renud in hart; and j hav elmost elwaz obzurvd, ðat hwarevur ðar iz suç a nucleus, hɔevur smol it ma bɛ, ðɛ wure holdz ɔt, and haz purmanensi. Farđur, evn ðoz hu, az yet, ar not afected wiđ ðɛ gras ov God, ar plast, wiđ ðar familiz, undur ðɛ preçiŋ ov Godz wurd; and ʔ iz not ðat a grat advantej. Upon ðɛ hol, j tiŋc ðar iz grɔnd for hopiŋ muç from hwot iz taciŋ plas. Meni particulur facts confurm ðis hop; but it wud bɛ tu loŋ tu entur intu detal. Let mɛ stat a siŋgl egzampl. Wun Sunda evniŋ a colportur so befor him tu pezants pursuiŋ ðɛ sam rod az hɛ woz. Hɛ went up tu ðem wiđ ðɛ intenfun ov ansɔnsiŋ ðɛ gospel tu ðem. But wun ov ðɛ pezants antisipated him, saiŋ, "Wel, mj der sur, ʔ du u remembur ðis iz ðɛ Lordz da. ʔ Hav u ben tu her ðɛ wurd ov God preçt. A, hɔ muç gud ðat ecselent wurd haz dun us! Wɛ ar so hapi sins wɛ resevd it intu ɔr harts!" ets. Juj hwot woz ðɛ jo ov ðɛ colportur, on heriŋ ðat gospel recomended tu himself bj ðoz tu hum hɛ woz abɔt tu recomend it! Hɛ had no nolej

hwotevur ov ðɛz tuı pezants; and ðar ar meni uðurz animated wið ðɛ sam spirit az ða.

But ðat hwiç most espeſali encurejiz mı̨ hop, iz ðɛ wa in hwiç ðɛz muıvments hav orijinated: ðat iz, bı̨ ðɛ rɛdiŋ ov ðɛ WURD OV GOD. ʔ Wil not ðat hwiç haz bɛgun in ðɛ Spirit, bɛ "mad purfect" in ðɛ Spirit. Ðis rɛmarc iz esenſal. Ðar hav bɛn surculated in Frans, wiðin ðɛz fiftɛn yɛrz, abɔt THRE MILIUN COPIZ ov ðɛ Nu Testament, (espeſali ov ðɛ vurſun ov ðɛ Jansenist, Sasi) (Sacy,) bı̨ mɛnz ov ɔr pı̨us colporturz. Tuı ðis instruımentaliti, az far az wɛ can juj, iz tuı bɛ atributed hwot iz nɔ pasiŋ in Frans, and hwiç woz so unecspected; (FELIX QUI POTUIT RERUM COGNOSCERE CAUSAS!) It iz ðɛz Nu Testaments hwiç hav sı̨lentli prɛpard ðɛ harts ov men for ðɛ rɛsepſun ov ðɛ gospel, and ðis tɹuı ðɛ laburs ov ðɛ colporturz, huı, in ðɛ handz ov God, hav bɛn ɔr most efiſent instruıments. Ðis iz obvius tuı evuri wun, in ðɛ histori ov ðɛ muıvment at Soň, and ðɛ dɛpartment ov Yon (Yonne), az dɛtald abuv; and ðɛ cas iz similur in nɛrli el ðɛ instansiz in hwiç masiz ov ðɛ Roman Catolic populaſun hav bɛn sturd up tuı rɛlijus incwı̨ri. In sum instansiz ðɛ sacred buıcs ar graduali put intuı surculaſun bı̨ ðɛ Roman Catolics ðemselvz, wiðɔt ðɛ direct inturvenſun ov ðɛ colporturz. A ſort tı̨m ago, a colportur cold on a Roman Catolic tɛçur, and ofurd sum Nu Testaments for sal. "A! hɔ sɛznabli u hav cum," sed ðɛ tɛçur, "u ar goiŋ TUI RENU MI STOC, hwiç iz egzested." "Ur stoc! Ðen ʔ u sel Nu Testaments urself." "Yes, ı̨ red a copi ov it, a guıd hwı̨l sins, and ı̨ woz so muç plɛzd wið ðɛ buıc, ðat ı̨ engajd sevural tɛçurz in ðɛ naburhuıd tuı jon mɛ in purçesiŋ and distributiŋ it. Wɛ hav elredi dispozd ov sicsti copiz ov it, and wɛ ſal bɛ glad tuı dispoz ov az meni mor." ʔ Hwot tiŋc u ov ðis improvizaturi Bı̨bl asoſiaſun. Not wun ov ðɛz tɛçurz woz a Protestant.

HOLAND.

CONVURƐUNZ AMUW ðɛ JUZ.

FROM C. W. H. PƏLI (PAULI).

N. B. woz tacn muç nətis ov bi ðɛ wel-non Mr., or, rəður, Rabi Hurʃ Laren (Rabbi Hersh Lehren), so wel non in ðɛ Juiʃ wurld bi ðɛ tiɪtl ov "ðɛ Prins ov ðɛ Captiviti," hu iz wun ov ðɛ weltiest murçants and brocurz on ðɛ ecs-çanj in Holand. Hɛ iz provurbiali non az wun ov ðɛ most piɪus Juz in ðɛ wurld,—a Farisɛz, ov el Farisɛz,—hu, acordiŋ tu hiz adopted sistem ov piɪeti, iz drest on Saturdaz and fɛst daz in an Oriental costum, and spɛcs ðen nutiŋ but Hɛbru. Hɛ livz in a prinsli stiɪl, and it apɛrz az ðo hɛ woz ðɛ most bɛnevolent pursun tu ðoz Juz hum hɛ tiŋcs tu bɛ obɛdient tu ðɛ oral lə. Hɛ cɛps opn tabl evuri da for at lɛst turti pur Juz, and, considuriŋ ðɛ magnifisens ov ðɛ furnitur ov hiz hɜs, ðis bɛcumz mor surpriɪziŋ, az hiz gests ar çɛfli ðɛ most pur, tɛl-worn travelurz imajinabl.

ðus muç and muç mor wil a Farisɛ du tu obtan ɛturnal liɪf, rəður ðan cum and smiɪt on hiz brest and sa, "God bɛ mursiful tu mɛ a sinur!"

N. B. woz wun ov ðɛ favurits ov ðis riç man; but, notwiðstandiŋ el ðɛ piɪus worniŋz, miɛst wiðə tretniŋz ov ðɛ sɛveriti ov hiz displeɪzur, if eni wun ov ðoz hu et at ðɛ tabl ov "ðɛ Prins ov ðɛ Captiviti," ʃud dar tu go tu ðɛ çɛf ov ðɛ CRISTIAN JUZ, namli tu ðis sɛdusur Pəli;—notwiðstandiŋ el ðis, N. B. felt ðɛ temtaʃun tu transgres "ðɛ Prins ov ðɛ Captivitiz" mandat so irɛzistibl, ðat hɛ cam tu mɛ wuns, twiɪs, ya, a turd and a fort tiɪm. Hɛ objected, hɛ fɛt and strugld agenst ðɛ truut so loŋ, til hɛ cud not dro ɜt ov ðɛ wund ov hiz conʃens, ðɛ ʃarp aro ðɛ truut ov God had directed upon him. Hɛ lad prostrat at ðɛ futstul ov ðɛ Lord ov lordz and Ciŋ ov ciŋz,—ðɛ Əlmiɪti Jɛzus. N. B. yelded; and ? hɜ can it bɛ uðurwiɪz hwen ðɛ irɛzistibl gras ov God—hwen ðɛ dreiŋz ov ɜr hevnli Fəður ar felt in

ƺɛ hart. N. B. bɛgan tu atend mj instrucſun most regulurli for abɔt fjv munts, and left ƺɛ riçli spred tabl ov "ƺɛ Prins ov ƺɛ Captiviti." Hɛ tuc up hiz abod wiƺ a pur coblur, but wun hu woz ecsɛdiŋli riç in Crjst; for hɛ haz dɛclard himself a vjl sinur in ƺɛ sjt ov God. (Hɛ haz sins djd.) N. B. left not onli evuri prospect,—for hiz futur prospects amuŋ ƺɛ Juz war not bad, az hɛ iz a pursun ov gud atanments and ov an acut sens,—but, for ƺɛ sac ov ƺɛ trut, and ƺɛ dɛzjr ov glorifjiŋ Crjst hiz Saviur, hɛ, eldo turti-fjv yɛrz ov aj, aprentist himself tu a sigar macur, and livd wiƺ ƺɛ pur coblur upon hqf-a-crɔn a-wɛc, and ƺat for for munts tugeƺur. Hɛ loŋd for ƺɛ da ov admiſun intu Crjsts Curç, and last Sunda j administurd tu him ƺɛ Sacrament ov Baptizm. Meni Juz war prezent, and bɛhavd, az uzual, wiƺ ƺɛ gratest dɛcorum.

JƺRUSALEM.

Ogust 17t.

A Ju cold on mɛ tu-da hu had latli arjvd from Constantinopl, hwar hɛ had bɛn for ƺɛ last fjv yɛrz. Tru ƺɛ rɛdiŋ ov ƺɛ Wurd ov God, hɛ woz led, bj ƺɛ Spirit from on hj, tu pursɛv ƺat ƺɛ Mesja must nɛdz hav cum, and not noiŋ eni tiŋ rɛspectiŋ ƺɛ difurensiz bɛtwɛn ƺɛ varius Cristian Curçiz, hɛ adrest himself tu ƺɛ furst Cristian hum hɛ met in Constantinopl; hɛ brɔt him tu a Roman Catolic Convent, hwar hɛ woz instructed for tre wɛcs and ƺen baptjzd; but hwen hɛ sɔ ƺɛ imej-wurſip, hɛ bɛgan tu bɛ disatisfjd, and hɛriŋ ƺat ƺar war Cristianz hu had no imejiz, hɛ surçt for ƺem, and bɛcam a membur ov ƺɛ Protestant Curç at Constantinopl. Nɔ, hɛ woz told ƺat ƺar woz a Curç ov bɛlɛviŋ Izraeljts at Jɛrusalem; frendz recomended him tu go tu ƺɛ Holi Siti. H woz muç plɛzd wiƺ him, and ƺarfor encurejd him tu rɛman hɛr, and trj tu gan hiz dali bred az hɛ had dun at Constantinopl.—(F. C. Ewald.)

LETUR FROM Dr. MACGƷAN (MACGOWAN).

IꞮ haz frɛcwentli bɛn mi wiſ durin ðɛ last munꞮ, ðat ƷR frendz in Ingland cud get a pɛp at ðɛ hospital on wun ov mi daz for ðɛ admiſun ov paſents. Ðɛ sɛn ðat wud mɛt ðar iz wud bɛ wun ov uncomun gratificaſun and inturest. Ða wud sɛ ðɛ watin-rum ful ov paſents, bɛsidz a crɔd ov uðurz tronin ðɛ dorz ov ðɛ hospital, hu had bɛn tu lat for admiſun, but hu ar paſentli watin, in ðɛ hop ov bein atended tu hwen ðɛ furst aplicants ſal bɛ dizmist. Evuri trɛ or for minuꞮs ðɛ dor ov ðɛ consultaſun-rum opnz, and ƷꞮ cumz a paſent wiꞮ hiz prɛscripſun in hiz hand, hwic hɛ tacs tu ðɛ dispensuri, hwic iz situated on ðɛ uður sid ov ðɛ strɛꞮ. Ðis lasts for abƷꞮ tu ƷRz, durin hwic ðɛ crɔd ov paſents in ðɛ strɛꞮ ar watin,—sum standin, uðurz sɛted, or lijin on ðɛ grɔnd or on ðɛ steps ov ðɛ dor. Sum ov ðem, naturali ɛnuf, luz paſens, and, on ðɛ opnin ov ðɛ dor, endevur tu fors ðar wa intu ðɛ consultin-rum, and ar wiꞮ dificulti prɛvented from duin so. Ðar turn, hɛevur, cumz at last, hwen it bɛcumz neseseri tu discriminat bɛtwɛn ðoz hu rɛali rɛcwir advis, and ðoz hu ar sufurin from wont. Tu ðɛ most nɛsesitus ov ðɛ latur a ticet iz givn for ðɛ matrun ov ðɛ hospital, hu iz in atendans in an ajonin rum, and hu, on rɛsɛvin ðɛ ticet, givz ƷꞮ ov hur storz hwic hav bɛn provided bi ðɛ cind frendz in Ingland, sum articlz ov clodin, flƷR, or rɛlɛf in a litl muni, acordin tu ðɛ wonts ov ðɛ aplicant. WiꞮ hwot a dɛp inturest wud ðoz benɛfacturz ov ðɛ frendles and destituꞮ cildren ov Abraham lisn tu ðar tal ov distres, and witnes ðɛ livli ɛcspreſun ov gratituꞮ, tancfulnes, and blesin tu ðɛ God ov Jacub ðat bursts from ðar lips! Ðar iz, undƷꞮedli, mizuri ɛnuf tu bɛ sɛn in evuri cuntri undur hevn, ðɛ urꞮ iz evuri hwar wɛturd wiꞮ ðɛ tɛrz, and ðɛ ar fild wiꞮ ðɛ siz ov ðɛ hungri, ðɛ naced, and ðɛ hƷzles; but ðɛ abject condiſun ov ðɛ ƷꞮcasts ov Izrael and ðɛ dispurst ov Juda, barz an inturest far bɛyond ðɛ actual and vizibl sufurin; it iz its ɛful and profetic car-

actur, ðɛ sịt ov a pɛpl dumd ov God and cast awa—but not for evur.

Agen hɛ rịts:—Ðɛ medical dɛpartment haz bɛn in ful activiti durịŋ ðɛ munt. Ðɛ numbur ov aplicaſunz for entrans intu ðɛ Hospital haz bɛn on ðɛ incres, so ðat not onli hav ðɛ wordz bɛn crɔded bɛyond ðar fiest complɛment, but ị hav bɛn undur ðɛ nɛsesiti ov dɛclịniŋ elmost dali nu aplicaſunz, hwiç it woz not posibl tu rɛsɛv. Ðɛ enclozd list wil giv u an egzact vu ov ðɛ wurciŋ ov ðɛ Hospital durịŋ ðɛ munt:—

Total numbur ov paſents undur trɛtment . .	53
Dito, curd	22
Dito, rɛlɛvd	4
Dito, dịd	1
Dito, rɛmaniŋ	26
Total numbur ov paſents sɛn at ðɛ Dispensuri .	493

Ðɛ abuv numburz ar indɛpendent ov mị privet vizits tu Juz at ðar on hɔziz, ov hwiç ị cɛp no acɔnt.

Ðus it wil bɛ sɛn ðat ðis important branç ov ðɛ Jɛrusalem Miſun, aftur el ðɛ visisitudz and discurejments it haz ecspɛrienst, haz at last, wiđ ðɛ Divịn blesiŋ, fuli rɛalịzd ɔr most saŋgwin ecspectaſunz. It iz wiđ a fɛlịŋ ov dɛp tanc-fulnes ðat ị wud acnolej ðat blesiŋ upon mị puur laburz, and elso ecspres mị gratitud tu ðɛ Comitɛ for ðar cịnd confidens and suport, az wel az tu mị numurus Cristian frendz for ðar simpati, prarz, and libural contribuſunz, bị hwiç mị handz hav bɛn strentnd and mị egzurſunz çɛrd. Hwotevur dɔts ma bɛ razd bị ðɛ sceptical or indifurent on ðɛ caractur and sucses ov miſuneri undurtaciŋz for ðɛ convurſun ov ðɛ Juz, it must bɛ alɔd bị el, az it iz bị ðɛ Juz ðemselvz, ðat ðɛ Hospital in Jɛrusalem iz productiv ov grat and pozitiv gud,—ðɛ eturz and promoturz ov hwiç, undur Divịn Providens, ar Cristian-mịnded men, hu sec bot ðɛ temporal and spiritual welfar ov Godz anſent pɛpl.

TRINIDAD.

Meni refujɛz from Madɛra hav rɛsentli arjvd in ðis jland. Mr. Cɔɛn sez, rjtiŋ from Port ov Span, 19t Sep., 1846,—

Ɵlðo it iz not loŋ sins wɛ rɛsɛvd a cas ov bjblz, yet u wil bɛ glad tu hɛr ðat wɛ hav ɛlredi dispozd ov a grat porʃun ov ðem bj mɛnz ov colporturz, hu travel tru ɔr strɛts, and from hɔs tu hɔs, wid ðis preʃus sɛd ov ðɛ trɛ ov ljf. Ðɛ prɛsts hav ɛlredi tacn ðɛ alarm, az ðɛz men hav lurnd and ar duiŋ hwot ða can tu prɛvent ðɛ Catolic pɛpl from purçesiŋ or rɛsɛviŋ ðɛ bjbl, consɛcwentli ɔr Frenç copiz hav not sold so wel az ðɛ Iŋgliʃ. But ðɛ prjmuri object wɛ hav in vu nɔ in sɛciŋ a freʃ suplj, iz tu sɛcur sum scripturz in Portugɛz, tu bɛ distributed amuŋ ðɛ imigrants from Madɛra, hu ar nɔ bɛcumiŋ radur numurus, and must not bɛ neglected. A fu daz sins ðɛ ʃip Wiliam cam tu anɛur in ðis port, haviŋ on bord abɔt 190 ov ðɛz pɛpl. Wɛ sun lurnd sumtiŋ ov ðar histori, and it turnd ɔt ða had ɛl fled from ðɛ fɛrs pursɛcuʃun razd agenst Dr. Cali and his folourz. Ðis intelijens rɛspectiŋ ðem produst in ɔr brests a dɛp inturest in ðar favur, and wɛ sun aftur had a grup ov ðem, abɔt turti, at ðɛ miʃun hɔs, hwar it rɛjɔst ɔr harts tu ʃo ðem ɛl ðɛ Cristian ɛjndnes in ɔr pɔur. For ov ðem rɛman purmanentli wid us. A secund cargo iz dali ecspected. Ðɛ çanj produst on ðɛ mjndz ov ðɛz pɛpl tru ðɛ rɛdiŋ ov ðɛ scripturz iz truli astoniʃiŋ, and ɛlz for grat tanjcfulnes from ðoz hu dɛzjr tu sɛ Godz wurd egzɛlted abuv human drɛmz and dɛvjsiz. O, hɔ ða sɛm tu luv ðar Testaments! for j hav sɛn no bjblz wid ðem. Ða gaður in a grup ov ðar on acord, and wid ðɛ gratest solemniti, ɛç in hiz turn rɛdz a porʃun, az if ða hunjgurd aftur ðɛ bred ov ljf. Truli God haz rɛt a grat wurc amuŋ ðem. Ða incwjr strictli bɛfor engajiŋ ðemselvz if ðɛ pursun bɛ Protestant or Catolic, az ða wil hav nutiŋ tu du wid ðɛ latur clas.

BURBɛS'. (BERBICE)—NɛGRO LIBURALITI.

An afectiŋ instans ov ðɛ provurbial jenurositi ov ðɛ Cristian Nɛgro tordz ðɛ cez ov God, iz contand in ðɛ foloiŋ comunicaſun, undur dat ov Ma, 1846, from Mr. Davis, ov Nu Amsturdam:

At a wɛc-ɛvniŋ survis at Providens Capel, ɔr ɔt-staſun, abɔt tu yɛrz ago, hwen j had concluded prɛçiŋ, and woz goiŋ tu giv ɔt a him, Siŋcet cam forwurd tordz ðɛ pulpit, and sed hɛ wiſt, if j plɛzd, tu spɛc a fu wurdz tu hiz bruðurz and sisturz. "Very wel, Siŋcet, sa on," j rɛpljd; "j am veri glad tu sɛ u in ðɛ hɔs ov God wuns mor; (hɛ had loŋ bɛn il and unabl tu atend,) "ʔ hwot du u wiſ tu sa." "Ɨ wont," sed hɛ, wiđ grat ûrnestnes, "tu tel God, Taŋc u! and j wont el mj bruðurz and sisturz tu help mɛ tu tel him, taŋc u; bɛcez hɛ haz mad mɛ betur, and brɔt mɛ wuns mor tu ðis plas; and j wont," hɛ continud, "tu tel God, Taŋc u wiđ ðis!" taciŋ ɔt ov hiz pocet sumtiŋ rapt in papur, and putiŋ it on ðɛ pulpit starz. Hɛ ðen prosɛded, in hiz on pɛculiur and inimitabl wa, tu tel ðɛ histori ov ðat sumtiŋ. It woz tu ðis efect:—Bɛfor hɛ woz tacn il, hɛ had planted hiz provizun-grɔnd, or gardn, wiđ plantenz, yamz, casava, ets.; but, in consɛcwens ov ðɛ loŋ drj sɛzn, and hiz on ilnes, hɛ had ɔt ðɛz provizunz wud cum tu nutiŋ. Hwen hɛ woz, hɔevur, so far rɛcuvurd az tu bɛ abl tu go and sɛ, hɛ fɔnd, contruri tu el hiz ecspectaſunz, a gud crop. Hɛ fɔnd, in fact, ðat hɛ woz ten dolurz betur of in ðɛ wurld ðan hɛ had calculated. Wiđ ðɛz ten dolurz ðen—ɛcwul tu tu' giniz sturliŋ—hɛ wiſt, on hiz furst aperans in ðɛ hɔs ov God, "tu tel God, Taŋc u!" Ðɛ muni woz tu go tu ðɛ licwidaſun ov ðɛ çapeldet.

A mor luvli displa ov Cristian liburaliti it woz nevur mj lot tu witnes. Hɛr woz no apɛl, and no ecsjtment. In ðɛ surmun just prɛçt, not a silabl had bɛn sed abɔt ðɛ çapeldet. If ðar had, it wud not hav acɔnted for ðis efect. Hiz

purpus had evidentli bɛn formd at hɔm,—purhaps in ðɛ prịvesi ov ðɛ clozet,—uðurwịz hɛ wud not hav brɔt ðɛ muni wið him. Nor woz ðar eni ostentaſun in ðɛ act: hiz non caractur, tugeður wið ðɛ simplisiti ov hiz manur and ðɛ furvur ov hiz spirit, war a sufiſent garantɛ ðat hɛ woz actuated bị nɔ fɛliŋ but suç az woz urnest and dɛvɔt.

Nɔ hɛ "rests from hiz laburz, and hiz wurcs du folɔ him." Hiz end woz pɛs. Hwot a tran ov rɛflecſunz woz sujested az ða brɔt in hiz cofin alɔŋ ðɛ sam ịl bị hwiç, aftur hiz rɛcuvuri from ilnes, hɛ had cum forwurd "tu tel God, Taŋc u." Mị necst inturcors wið him, ị hɔp, wil bɛ in ðat wurld hwar nun ov ðɛ inhabitants wil evur sa, "ị am sic;" but hwar wɛ ſal "tel God, Taŋc u, bɛcɔz hɛ haz mad us betur," tu ɔl ɛturniti.

HOW-COW.

On ðɛ baptizm ov Ɛịnɛz convurts, Mr. Gilespɛ ðus rịts:—On ðɛ 28t ov Jun, wɛ had ðɛ pleʒur ov rɛsɛviŋ tu Ɛịnɛz intu ðɛ buzum ov ðɛ Cristian Ɛurç, bị ðɛ ordinans ov Baptizm. Ða ar bɔt grav eldurli men. Ðar dɛzịr tu bɛcum Cristianz arɔz from a convicſun ov ðɛ vast superioriti ov ðɛ Cristian Fat abuv ɔl uður rɛlijus sistemz: and mɔr espeſali from its holdiŋ ɔt a wa ov reconsiliaſun tru ðɛ blud ov atonment bɛtwɛn gilti man and hiz justli-ofended Macur. Ðar nolej ov ðɛ wa ov salvaſun, and ðar acwantans wið Scriptural Trut in jenural, from regulurli atendiŋ at ðɛ çapelz, apɛrd hịli satisfacturi.

On ðɛ folɔiŋ Sabat, Uniun Ɛapel prɛzented an inturestiŋ spectacl. Arɔnd ðɛ tabl ov ðɛ Lord war met tu selɛbrat hiz dịiŋ luv, tu' nativz ov India, from Mr. Liçiz (Leitch's) nativ çurç, Madras; sevn nativz ov Ɛịna; and abɔt a duzn forenurz, Iŋgliſ and American—men ov varius cindredz, culurz, and tuŋz, Metudist, Baptist, Indɛpendent, and Prezbitɛrian—ɔl forgetiŋ naſunal prejudisiz and dɛnominaſunal distiŋcſunz, and uniting az bredren in ðis wun tiŋ

—gratituḍ tu ḍe Sun ov God, in huz redemſun we trust. Truli it woz gud and plezant tu se breḍren ḍus dweliŋ tugeḍur in uniti!

RAR INSTANS OV CRISTIAN LIBURALITI.

A wido dependent upon hur on egzurſunz for temporal suport, haz latli engajd tu suport an evanjelist undur ḍe 'Lundun Siti Miſun.'

In replij tu a letur asciŋ purmiſun tu publiſ ecstracts from hur corespondens, a letur woz resevd, ov hwiç ḍe folloiŋ iz an ecstract:—

"Mij Der Sur,—It iz imposibl tu sa 'No,' tu ur recwest, plast in ḍe lijt in hwiç u hav put it. If hwot ij hav dun can in eni mezur be mad instruumental tu ḍe gud ov solz, tu God be el ḍe glori. It iz inded a privilej tu be uzd in ḍe humblest wa for God; and ſurli giviŋ muni iz ḍe smelest sacrifijs ov el. Hwen we giv ɜrselvz tu ḍe Lord, ɜr substans iz hiz. We ar merli stuurdz, and, az fatful stuurdz, el we wont iz tu plas it ɜt tu ḍe best acɜnt. Ꝑ widhold mij nam tu ḍe larjur amɜnt, simpli, becoz ij tiŋc ḍe menſun ov it mijt be misundurstud, and purhaps giv ocazun tu sum tu spec evl ov ḍat coz, hwiç, tru Godz gras, ij hav most at hart. War ij riç, u ſud hav mij nam, and a sum a hundred-fold az larj. U wil remembur ḍat ḍe hol 50*l.*, iz not from me. Tu Cristian frendz hav givn me 15*l.* ov it. Ꝑ nam el ḍez particulurz tu enabl u tu uz mij namles egzampl az u plez; onli taciŋ car not tu atribut tu me hwot duz not beloŋ tu me. Ꝑ reman, ets."

On ḍis ḍe comiti remarc:—Ḍe fact hwiç espeſali struc us hwen ḍez leturz war red, woz, ḍat a wido left in suç redust surcumstansiz az tu be dependent on tuiſun for hur sustenans, ſud yet be abl tu mac an ofur ov 50*l.* for ḍe yerli suport ov a miſuneri. It led sum ov ḍem tu sa, and we trust it wil led elso sum ov ɜr redurz tu sa, "If 50*l.* for ḍe yer, iz ḍe WIDOZ mijt, ʔ hɜ muç mor ezili mijt we contribut a considurabli larjur sum ḍan ḍis, and suport, not wun, but sevural miſuneriz."

UNITED PRAR.

Ðɛ foloiŋ obzurvaſunz from a bruður in ðɛ West ov Iŋgland ɑr wel wurði ov notis:—Bɛlɛviŋ ɑz ị du ðɑt ðar iz ɑn intimet conecſun bɛtwɛn prar for spirituɑl blesiŋz ɑnd ðɛ rɛɑlịzaſun ov ðɛ tiŋz dɛzịrd ɑnd sət, ɑnd haviŋ sɛn, wið no litl pan, ðɛ complants mad tuçiŋ ðɛ prezent condiſun ov ðɛ miſuneri cəz, ị ɑm induɑst tu suspect ðɑt ər miſuneri PRAR-MɛTIWZ ɑr not hwot ðɑ ΣWD bɛ, na, hwot ðɑ HAV bɛn; ɑnd bɛfor ị had red ðɛ laŋgwej ov complant just rɛfurd tu, it had struc mɛ ðɑt tu or trɛ tiŋz war wontiŋ tu mac ər mɛtiŋz for miſuneri prar mor efectuɑl.

1. Hwar uniunz egzist, ɛður bɛtwɛn difurent çurçiz in ðɛ sam dɛnominaſun or bɛtwɛn çurçiz ov difurent dɛnominaſunz, ðɑt uniun egzists far les in rɛɑliti ðɑn in supozisun, ɑnd ocazunɑli unholi fɛliŋz ocupị ðɛ brest. Ðis must bɛ ofensiv tu ðɛ divịn Spirit.

2. Ðar ɑpɛrz but tu litl ov ðɛ SPIRIT ov prar. Ðis iz indicated bị a wont ov UWCƐUN,—a wont ov speſialiti ɑnd distiŋctnes ɑz tu ðɛ imɛdiet object contemplated in a prar-mɛtiŋ for ðɛ miſun cəz; ɑnd hens, rarli ɑr dɛtalz hurd in public dɛvoſun, hwiç wud bət prɛzent mor vividli tu ðɛ mịndz ov ðɛ wurſipurz, ðɛ surcumstansiz ɑnd condiſun ov ðɛ miſun fɛld, undur its varius ɑspects, ɑnd wud enabl bət ðɛ lɛdurz ɑnd ðɛ led in public dɛvoſun tu resl mor urnestli wið God for ðɛ əl-important objects sət tu bɛ ɑtand bị suç ecsursịziz. Ðis dɛfect must əlso tend tu grɛv ðɛ Spirit.

3. Ðɛ jenurɑl ɑspect ov ðɛ coŋgrɛgaſunz ɑt ər pɛriodicɑl sɛznz for miſuneri prar, espeſɑli hwar uniunz egzist, hɑz bɛn, in ðɛ rịturz jujment, ðɑt, tu a grɑt ɑnd unhɑpi ecstent, individuɑl Cristiɑnz LɛN ON UƐURZ tu bar ðɛ plɛziŋ ɑnd solem burdn ov inturseſun: ðɛ fɑct ðɑt ɛɛ WUN iz rɛsponsibl, ɛɛ WUN consurnd, duz not, ɑz it ɑpɛrz tu ðɛ rịtur, manifest itself. Ðis iz unwurði ov a rịt stat ov hart.

SURCIV ðɛ SCRIPTURZ.

In a prijvet scul in ðɛ jland ov Gurnzi, hwar instrucſun in ðɛ wurd ov God woz regulurli imparted, and ðɛ çildren rɛcwjrd tu brin refurensiz upon a givn subject, tu ov ðɛ pupilz,—sisturz, war rɛmarct az regulurli brinin ðɛ ful numbur ov apropriet cwotaſunz. On bɛin asct hɔ ða manejd tu fjnd ðem, not havin eni help in ðɛ ſap ov a cɔncordans, ets., and havin no wun at hom tu asist ðem, ða rɛplid, "Hwen wɛ du not no hwar tu luc for tecsts, wɛ bɛgin at ðɛ furst ov Jenɛsis, and wɛ go dɔn wiđ ɔr finjgurz tru evuri colum until wɛ fjnd ðɛ wurd wɛ wont, and wɛ nevur go tu bed til wɛ hav fɔnd ðɛ numbur ov pasejiz rɛcwjrd." ðɛ consɛcwens ov ðis dilijent surçin ov ðɛ Wurd woz, ðat ða bɛcam ðɛ most redi in ðɛ scul in cwotin Scriptur; and, ultimetli, ðar woz no lɛdin subjeet ðat ða cud not ilustrat bj apropriet sjtaſunz. ? Duz not ðis rɛd a lesun tu ðoz hu hav meni helps tu ðɛ studi ov ðɛ Scripturz, and yet ar tu indolent tu uz ðem.

NOTIS TU CORESPONDENTS.

In ansur tu incwjriz rɛspectin ðɛ natur ov ðɛ Intelijens intended tu bɛ givn in ðɛ Eco, wɛ wud sa: ɔr plan iz tu giv a jenural vu ov ðɛ prezent histori ov ðɛ wurc ov God in ðɛ wurld, dɛzjrin tu acuolej ðɛ manifestaſunz ov hiz gras in hwotevur cwortur ,and bj hwotevur instruumentaliti. But az wɛ dɛzjr tu bɛ helpful in ðɛ furđurans ov ðɛ Rɛdɛmurz cindum, bj colin intu ecsursjz ðɛ fat, and engajin ðɛ prarz ov ðɛ sants, wɛ wud not confjn ɔrselvz tu ðɛ aparent SUCSESIZ ov ðɛ gospel; but olso endevur tu giv a tru rɛprɛzentaſun ov ðɛ discurejments and hindransiz wiđ hwiç it haz tu contend. ðɛ ecstent tu hwiç wɛ cari ɔt ðis object must ov cors depend upon ðɛ sjz ov ðɛ wurc, and ðis nesescrili dependz upon its surculaſun. At prezent wɛ ar limited tu a veri naro cumpas: wɛ invjt ðɛ asistans ov ɔr frendz. Let ɛç hu felz inturested in ðɛ sucses ov ðɛ Eco, sec tu mac it non, and tu procur it subscrjburz amun hiz frendz. Wɛ ar nɔ publiſin it at a pɛcunieri los.

Printed at ðɛ Fonetic Instituſun, Bat.

[Prjs 1½ d

ƺɛ

EVANJELICAL ECƢ.

[Nɛ. 3. MARƈ, 1847. Vol. 1.]

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƣ a, Ā ɑ, A ɑ, Θ θ, Ƣ ƣ, Ƣ ɯ, Ƣ ʉ, Ꝼ ɨ, Ƣ ɔ, Ꝺ ɔ, Ꝼ ʊ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *fool*, *foot*, *isle*, *oil*, *owl*, *yule*.

Ƈ ç, Ꞇ ꞇ, Ƣ ƣ, Σ ʃ, Ꝺ ꝺ, Ꝼ ʒ.
etch, wre*ath*, wre*athe*, vicious, vision, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

MADAGASCUR.

Ƣɛ foloiŋ letur woz ɑdrest tʉ a frend, hʉ hɑz cɨndli obtand purmiʃun tʉ publiʃ it. It iz a histori ov ƣɛ wurc in Madagɑscur from ƣɛ comensment.

Ha (Hay), Nov. 24ꞇ, 1846.

Dɛr Bruƣur in Crɨst,

Ʉr ɑfecʃunet, cɨnd, ɑnd pɨus letur, ov ƣɛ 19ꞇ instɑnt, ɨ rɛsɛvd last Sunda; in hwiç ʉ stated ƣɑt ɔr dɛr frend L. T. had bɛn staiŋ wiƣ ʉ, ɑnd ƣɑt, hwɨl ʉ war spɛciŋ ov ƣɛ trɨɑlz ov Cristianz in Madagɑscur, hɛ told ʉ ƣɑt ɨ wʉd giv ʉ sum informaʃun ɑbɔt ƣɛ pursɛcʉʃun.

Ƣ ʃʉd bɛ veri glɑd tʉ giv ʉ eni informaʃun on ƣɛ subject, but it iz so fʉl a subject ƣɑt ɨ dʉ not no hwar tʉ bɛgin.

Ƣ left Lundun in Octobur, 1820, in ƣɛ Albiun, bɔnd for ƣɛ Mɔriʃus (Mauritius), ɑnd in rɔndiŋ ƣɛ Cap ov Gʉd Hop, wɛ encɔnturd a stroŋ huricen, hwiç lɑsted 48 ɔrz. Duriŋ

ꝼis tim, wɛ had no hop ov dɛlivurans; but ꝼɛ Lord, in hiz cind providens, brɵt us saf tu ꝼɛ dɛzird havn; and wɛ rɛçt ꝼɛ Mɵrifus on ꝼɛ 23rd ov Janueri, 1821, hwar i woz rɛsɛvd wiꝼ opn armz bi Guvurnur Farcur (Farquhar), and lurnd ov him ꝼat hɛ had elredi enturd intu a trɛti wiꝼ Hadam (Hadame), cin ov Madagascur, for stopin ꝼɛ ecsportafun and importafun ov slavz. Ꝼis cin resɛvd us az hiz frendz, and encurejd us in ɵr mifuneri laburz until hiz det, hwiç tuc plas in Julj, 1828. Durin hiz ran, wɛ razd 200 nativ teçurz, and had 120 sculz establift; hwarin mor ꝼan 4,000 çildren and uꝼz war dali instructed in ꝼɛ prinsiplz ov Cristianiti, az wel az in uꝼur brançiz ov usful nolej. But ꝼɛ cin did; and ꝼɛ prezent cruel and idolatrus cwɛn woz put on ꝼɛ tron, contruri tu ɵr ecspectafunz; and ꝼɛ cinz nevu, ar aparent tu ꝼɛ tron—a pius and dɛvoted ut—woz put tu det sɛcretli; bɛin tacn ɵt ov hiz hɵs, and asasinated in ꝼɛ nit. Hɛ woz ꝼɛ furst martur. Hɛ, wɛ ma sa, wiꝼɵt eni hezitafun, woz an Izraelit indɛd, in hum ꝼar woz no gil. No les ꝼan twenti-fiv ov ꝼɛ cinz famili war cild in ꝼar on hɵziz, and el ꝼɛz war favurabl tu Cristianiti. Ꝼo surɵnded bi darc clɵdz, wɛ war purmited tu go on wiꝼ ɵr mifuneri wurc,—ꝼɛ translafun ov ꝼɛ scripturz, ꝼɛ supurintendens ov ꝼɛ sculz, and ꝼɛ prɛçin ov ꝼɛ gospel tu ꝼɛz puir hɛꝼenz, undur ꝼɛ ran ov ꝼis cruel cwɛn, for nɛrli sevn yɛrz. Pɛpl ov el ranɛs and caracturz embrast ꝼɛ gospel: from ꝼɛ prins tu ꝼɛ slav, men and wimen, riç and puir, yun and old. Wɛ hav evident prufs ꝼat God blest ɵr humbl efurts in turnin meni from darcnes tu lit, and from ꝼɛ cindum ov satan untu God.

Wɛ sucsɛded in getin ꝼɛ hol Bibl translated and printed in ꝼɛ Madagascur langwej. It woz valud az ꝼɛ most prefus trezur bi grat numburz, red atentivli, surçt minutli, and studid prarfuli. Hwen wɛ comenst ɵr laburz, ꝼar war nun hu cud red ꝼɛ Bibl in ꝼar on tun. Ꝼa war wurfipurz ov dum idulz, and not ov ꝼɛ tru God. But at ꝼis tim, aftur fiftɛn yɛrz labur, wɛ had not les ꝼan 30,000 redurz, meni

hundredz ov trum bəlɛvurz and dɛvoted Cristianz, (cəld bj ðar enɛmiz INDRO INJNUNO,—"ðar go ðɛ bəlɛvurz,") and trɛ nativ prɛçurz; and əl ðɛ Cristianz war prɛçurz or egzorturz.

But, in ðɛ midst ov ər prosperiti, Cristianiti woz inturdicted bj ðɛ cwɛn, trum ðɛ artifisiz ov wiced men, purswadiŋ hur tum bəlɛv ðat wɛ, ðɛ mifuneriz, war maciŋ ðɛ pɛpl Iŋgliſ. —"ðɛ God ov ðɛ Iŋgliſ ða wurſip, and ðɛ rəlijun ov ðɛ Iŋgliſ ða profes, and ðɛ ciŋ ov ðɛ Iŋgliſ ða wil əba." And ſɛ woz told ðat ðar war mor ðan 10,000 gand ovur bj ðɛ miſuneriz. In consɛcwens ov ðis fəls statment, hwiç mad a dɛp impreſun upon ðɛ cwɛnz mjnd, a jenural asembli woz cəld, hwen abət 80,000 war asembld tugeður, tu lisn tu ðɛ cwɛnz nu lə; tu hum it woz proclamd, ðat husoevur prad in ðɛ nam ov Jɛzus Crjst, and red ðɛ Bjbl, ſud bɛ put tu det, and ðar bodiz bɛ givn tu ðɛ dogz, and tu ðɛ fəlz ov ðɛ ar. But, oiŋ tu ðɛ reprɛzentativz ov ðɛ difurent provinsiz praiŋ tu ðɛ cwɛn, tu pardun ðem for ðis wuns, nun war put tu det at ðis tjm; but 700 ofisurz war fjnd, and rəduət in onur, and a grat numbur war obljjd tu pa fjnz, and əl war obljjd tu part wiđ ðar Bjblz, hwiç woz mor bitur ðan det itself tu a grat numbur. Həevur, a grat meni sucsəded in hjdiŋ ðar Bjblz, and red ðem bj candl-ljt, and at midnjt; and ða, in cors ov tjm, bɛgan tu bɛcum boldur bj rədiŋ ðɛ Bjbl, and convursiŋ wiđ wun anuđur, and praiŋ tugeđur. ða asembld and went tu ðɛ top ov ðɛ mənntenz, and bɛtwɛn ðɛ rocs, tu wurſip ðɛ trum God on Sundaz. ða war discuvurd bj ðar enɛmiz, hu sed ðat grat numburz ov pɛpl war asembliŋ on Sundaz on ðɛ top ov ðɛ mənntenz. ðɛ enɛmi did not no ðɛ namz but ov a fu ov ðem—atɛn onli. ðɛz war cət and imprizund, and ðen egzamind. ða uzd far and ruf mezurz, promisiz, and tretniŋz, tu indus ðem tu acuz ðar companiunz; but ða wud not acuz eni wun, but confest ðat ða ðemselvz war Cristianz, and intended, bj ðɛ help ov God, tu bɛ fatful untu det. On acənt ov ðar purseverans, and ðar rəfuzal

tu̇ giv up ꝼar rƐlijun, sevntƐn war rƐdu̇st tu̇ purpetu̇al slavuri; and wun, celd Rasalama, woz put tu̇ det, and hur bodi givn tu̇ bƐ dƐvƐrd bi̇ dogz and ꝼƐ fƐlz ov ꝼƐ ar. Wun ov ꝼƐ breꝼren ꝼat folod hur tu̇ ꝼƐ plas ov ecsƐcu̇ſun, sed, in sƐiŋ hur di̇ sȯ hapi and tri̇umfant in JƐzus, "If ꝼis iz ꝼƐ det ov a martur, it iz an onur and a privilej tu̇ di̇ a martur." HƐ bƐcam mor vijilant and activ ꝼan evur; and hƐ, celd RafaralahƐ, woz ꝼƐ necst martur. HƐ woz elso put tu̇ det, for not rƐnƐnsiŋ hiz fat and acu̇ziŋ hiz breꝼren. ꝼƐ Cristianz sed hƐ di̇d li̇c an aposl. ꝼƐ pƐpl war cwi̇t astoniſt tu̇ sƐ him rƐjƐsiŋ in su̇ç a manur in ꝼƐ God ov hiz salvaſun, wiꝼ a smi̇l on hiz cƐntƐnans from ꝼƐ prizun tu̇ ꝼƐ plas ov ecsƐcu̇ſun, and rƐjƐsiŋ in ꝼƐ RƐdƐmur.

On hƐriŋ ov ꝼƐ pursƐcu̇ſun ov ꝼƐ Cristianz, and haviŋ ꝼƐ cwƐnz purmiſun tu̇ rƐturn tu̇ ꝼƐ i̇land, i̇ considurd it mi̇ du̇ti tu̇ gȯ bac for a fu̇ yƐrz, wiꝼ ꝼƐ hop ov cumfurtiŋ ꝼƐ pursƐcu̇ted. On mi̇ rƐturn, sics mad ꝼar escap ƐƐt ov ꝼƐ cuntri, and war brƐt ovur tu̇ Iŋgland;—tu̇ breꝼren war in prizun,—tu̇ marturd,—trƐ pƐzund tu̇ det,—sevntƐn in purpetu̇al slavuri, sepurated from ꝼar wi̇vz, huzbandz, and çildren, and cept in cruel bondej;—twenti conseld ꝼemselvz in ꝼƐ wildurnes, acu̇zd, but nun cƐt. WƐ sucsƐded in fƐdiŋ, cloꝼiŋ, and conseliŋ ꝼem, for tu̇ yƐrz, in ꝼƐ holz and cavz ov ꝼƐ urt. But, az ꝼar hi̇diŋ plas bƐcam non tu̇ ꝼar enƐmiz, hu̇ war surçiŋ for ꝼem dali, sicstƐn mad an atemt tu̇ escap, and dƐturmind tu̇ travel bi̇ ni̇t tru̇ ꝼƐ forest, ovur hilz, mƐntenz, dalz, and rivurz, tu̇ ꝼƐ cost. ꝼa had trƐ hundred mi̇lz tu̇ travel from ꝼƐ capital tu̇ ꝼƐ sƐſor, hwar a vesel woz prƐpard tu̇ rƐsƐv ꝼem, and tac ꝼem ovur tu̇ ꝼƐ MƐriſus, a Britiſ coloni. But alas! ꝼa war cƐt, aftur traveliŋ 200 mi̇lz,—imprizṅd, and brƐt tu̇ ꝼƐ capital tu̇ bƐ juid. Tu̇ escapt from prizn; ꝼƐ ordƐal woz givn tu̇ fi̇v—tangƐna pƐzun bƐiŋ administurd tu̇ ꝼem; but it did not cil ꝼem. ꝼa war afturwurdz rƐdu̇st tu̇ purpetu̇al slavuri. Ni̇n war put tu̇ det; haviŋ bƐn cept in prizn til ꝼa war tu̇ wƐc tu̇ wƐc tu̇ ꝼƐ plas ov ecsƐcu̇ſun. ꝼa

war tịd on pɔlz ɑz burdz,—trɛ men ɛlmɔst naced—ɔnli a smɔl rag tu cuvur ðar nacednes, and carid on menz ʃɔldurz, and prɛzented bɛfɔr mị hɔs and çapel tu moc mɛ, and ɑz if tu sa, "Hɛr ðɑ ɑr, dɛlivur ðem nɔ,—protect ðem nɔ." Ʒɑ afturwurdz carid ðem tu ðɛ plas ov ecsɛcuʃun, and ðɑ war tron dɔn and spɛrd tu det. Ʒɛ hed ov ðɛ eldest woz cut of and ficst on a pɔl, and ðar bodiz left on ðɛ hil tu bɛ dɛvɔrd bị ðɛ dogz and ðɛ fɔlz ov ðɛ ar. Ʒar cruel and ignominius det prodụst a dɛp impreʃun on ðɛ mịndz ov ðɛ spectaturz, nɔ les ðan 4,000 bɛiŋ prezent. Ʒar ɑr a fụ nɔ hu atribụt ðar convurʃun tu ðɛ sɛn ov ðat da. On ðɛ ɛlevnt da aftur ðis, mị trịal cam. ƷI woz condemd tu det; but, bɛiŋ a Britiʃ subject, ðɛ guvurnment woz afrad ov incuriŋ ðɛ displeẓur ov ðɛ Britiʃ guvurnment, and ðɑ ɑlɔd mɛ tu rɛdɛm mị lịf, bị paiŋ £50 for it, and tu lɛv ðɛ cuntri. Ʒɔ in jepurdi evuri da and nịt, ðɛ Lord dɛlivurd mɛ ɔt ov ɛl mị trublz and danjurz, and in hiz cịnd providens, brɔt mɛ tu labur ɑz a hom miʃuneri in ðis tɔn and naburhud.

ƷI hav not neglected tu du hwot ị can for ðɛ pursɛcụted Cristianz in Madagascur. ƷI am corɛspondiŋ wiđ ðem, and sendiŋ muni and clɔðiŋ tu ðem, hwenevur ị get sum tu send ðem. ƷI am nɔ bizi in ðɛ rɛviẓun ov ðɛ scripturz in ðɛ Madagascur laŋgwej, ðat ðɛ sɔsịeti ma get a nụ ɛdiʃun printed in Lundun. For ðɑ hav hɔps ov a dɔr bɛiŋ ɔpnd ðar sun; and wɛ wiʃ tu hav plenti ov Bịblz redi for ðɛ Cristianz. Tu preçurz hav bɛn cut in pɛsiz and burnt tu ɑʃiz;—sics, ðat endevurd tu mac ðar escap in a bɔt, war cɔt, and put in sacs intu a hɔl dug in ðɛ sand, and melted talɔ woz pɔrd on ðem, til ðɑ ecspịrd in ðɛ gratest agoni; —tu uđurz war crusifịd, and left on ðɛ crosiz tu bɛ dɛvɔrd bị ðɛ fɔlz ov ðɛ ar: a grat meni had ðɛ ordɛal givn tu ðem, and sevural war, bị ðis mɛnz, pɔzund tu det. Bị ðɛ last intelijens from ðɛ Cristianz ðemselvz, in ðar ɔn hand rịtiŋ, wɛ lurn ðat ðɛ guvurnment ov ðis cruel cwɛn haz rɛlacst in its pursɛcụʃun ov ðɛ Cristianz. Nun ov ðem hav

bɛn put tu det or marturd for ðɛz last tu yɛrz. ðoz in slavuri hav bɛn olɔd tu rɛdɛm ðemselvz bj ðɛ asistans ov ðar frendz, and ðɛ numbur ov ðɛ bɛlɛvurz and rɛdurz ov ðɛ scripturz iz incrɛsiŋ dali. ða war wuns comanded tu wurʃip ðɛ jdul, bɛfor ða enturd intu an engajment wið ðɛ enɛmi. ða rɛfuzd, and abɔt 200 turnd ɔt and dɛclard ðemselvz Cristianz. ða war plast in frunt ov ðɛ batl, and grat numburz fel on bot sjdz; but, upon egzaminaʃun, it woz fɔnd ðat nun ov ðɛ Cristianz war cild. Abɔt 200 ov ðɛ hɛðenz, hwen ða fɔnd ðis tu bɛ tru, turnd ɔt and jɔnd ðɛ Cristianz, saiŋ, "ðɛ God ov ðɛ Cristianz ʃal bɛ ɔr God, and him wɛ wil wurʃip." Plɛz tu pra for ðem.

Ⱦ am, ur dɛvoted bruður in Crjst,

D. Grifits.

ðɛ foloiŋ intelijens from Madagascur, forwurded from Mɔriʃus, in Octobur last, wil not fal tu awacn ðɛ dɛvɔt tanɛsgiviŋz ov ðɛ frends ov Miʃunz:—

"Grat and glɔrius nuz from Madagascur! ðɛ Cristianz, ðo stil pursɛcuted, ar dali incrɛsiŋ in numbur. ðar haz bɛn ov lat a grat awacniŋ amuŋ ðem; and ðar ar mor ðan 100 nu convurts. Amuŋ ðɛ numbur iz ðɛ Prins Rɔal, prɛzumtiv ar tu ðɛ tron, and onli sun ov Ranavalona. ðar iz yet in ðis yuŋ prins a litl ov ðɛ spirit ov Nicodɛmus; but hɛ jɔnz wið ðɛ Cristianz for prar and rɛdiŋ ðɛ Bjbl. ðɛ cwɛn had givn ordurz tu aprɛhend ɔl ðɛ Cristianz, and twenti-wun ov ðem war condemd tu det, hwen ðɛ yuŋ prins stept forwurd tu dɛfend ðem; hɛ sucɛɛded so far, ðat onli njn ov ðɛ twenti-wun war ɔbljjd tu tac ðɛ TANGɛNA, and wun ov ðem, j rɛgret tu sa, djd in consɛcwens. ðɛ rest war rɛdust tu slavuri, but war imɛdietli rɛdɛmd bj ðar frendz. It iz rumurd ðat ðɛ prins contributed liburali tu ðar rɛdɛmʃun."—J. Le Brun.

INDIA.

BURHAMPUR.—BAPTIZM OV A HI-CAST BRAMIN.

ðε lat intelijens from India furnisiz rεnud prwfs ov ðε pɔur and progres ov ðε Gospel. Meni ar rεsεviŋ wið jo ðε blesiŋz hwiç it barz. Amuŋ ðεz iz ðε subject ov ðε foloiŋ statment—a hi-cast Bramin—hu woz latli baptizd at Burhampur; and hu, in ðε fas ov oblocwi and danjur, and at ðε ecspens ov el ðε onurz and imunitiz ov hiz cast, haz profest bεfor hiz cuntrimen hiz nu disiplsip; dεlitiŋ tu cɔnt el tiŋz but az los for ðε ecselensi ov ðε nolej ov Crist Jεzus hiz Lord. ðε acɔnt haz bεn rεsεvd from Ms. (Mrs.) Hil, hu rits undur dat Octobur 2nd:—

On Sept. 20t wε had a most inturestiŋ survis in ðε Misun çapel—ðε baptizm ov Ram Pracas.[1] Hε iz an upcuntri Bramin ov hi cast, abɔt forti yεrz ov aj, wið a famili and meni disiplz. Hε iz wel vurst in ðε Hindu Ɛasturz. Tu yεrz ago, hiz fat in ðε Hindu Relijun woz ſacn bi ðε pεruzal ov a buc in Hindi, contaniŋ a refutaſun ov Hinduizm, and a vindicaſun ov Cristianiti. Jujiŋ from ðε manur in hwiç ðε buc iz tumd, and ðε refurensiz hε macs from its contents, hε must hav red it carfuli. It woz not, hεevur, til ðε uður da, hε had, for ðε furst tim, an opurtuniti ov opniŋ hiz mind on ðε subject hwiç had so loŋ engrost hiz tots.

Hwen at Benarz (Benares), hε had ofn sεn ðε Misuneriz preçiŋ and giviŋ awa tracts, but woz tu prɔd tu lisn, or tu asc for a buc. Hε cam tu ɔr naburhud tu instruct sum disiplz, and Providens led him tu Cagra Bazar, at ðε tim Mr. Lesel and tu ov ɔr Catεcists war preçiŋ at ðε Jubilε Capel. Hε stopt—lisnd—and woz surprizd tu find ðε sam trut, ecspland and enforst, hwiç hε had red in hiz buc. Hε went agen for tre or for sucsesiv nits; and, imajiniŋ hε had fɔnd ðoz hu cud teç him ðε wa ov God

(1.) (Ram Prakas.) ðis nam menz a manifestaſun ov ðε god Ram.

mor purfectli, hɛ introdust himself tu ꝼɛ Catecists, and recwested an inturvu wiꝼ Mr. Hil and Mr. Lesel.

Ꝼ ſal not ɛzili forget ꝼɛ inturest ecsited bi ꝼɛ furst convursaſun, so simpli furvent did hɛ aper. Mr. Hil spoc tu him ov ꝼɛ difiçultiz hɛ must encɔntur bi bɛcumiŋ a Cristian, suç az ridicul, contemt, abus, and, purhaps, mor activ violent pursɛcuſun. Hɛ replid, ꝼat hɛ woz prɛpard tu undurgo el. Hɛ woz ꝼen told, ꝼat ꝼɛ los ov frendz and ov reputaſun, and tu bɛ considurd az ꝼɛ ofscɔriŋ ov el men, cud not bɛ sustand in hiz on strenꝼ, but onli bi ꝼɛ ad ov God. "Ꝼat iz tru," hɛ replid. Hɛ woz ꝼen asct, "but if u ar dɛpriv̧d ov ur propurti and rɛdust tu povurti,"—(hiz landed propurti iz wurꝼ ten pɔndz a munꝼ,) "ʔ wil u not ꝼen rɛpent ov haviŋ becum a Cristian." Lucin at Mr. Hil, hɛ sed, "Ꝼ ſal bɛ saſ undur ur ſado." Mr. Hil replid, "i ma sun di, and ʔ hwot wil u du ꝼen." Tu ꝼis hɛ sed, "Ꝼen, ꝼar iz Mr. Lesel—but çildren du not at furst wec alon. Ꝼ ſal not elwaz bɛ a çild." Bi ꝼis hɛ impliid, ꝼat, ꝼo in imɛdiet dificultiz, hɛ mit lɛn on Mr. Hil or Mr. Lesel, hɛ ſud not elwaz bɛ obliid tu du so.

Bɛiŋ interogated az tu hiz formur faꝼ, hɛ ansurd, ꝼat, not haviŋ evur hurd ꝼɛ etoriti ov ꝼɛ Ƹasturz cwestiund, hɛ nevur dɔted ꝼɛ trutꝼulnes ov ꝼɛ absurd and marvelus dɛdz ascribd tu ꝼɛ Godz.

"ʔ But hwot du u nɔ tiŋc ov ur godz."

"Ꝼa ar el fels."

"Sins u bɛgan tu dɔt ꝼɛ trut ov ur Ƹasturz, u hav not had tim tu egzamin ꝼɛ clamz ov el ꝼɛ dɛitiz—ʔ hɔ ꝼen can u sa, el ꝼɛ godz ar fels."

"Hwen i cuc a pot ov ris, i can tel hwen it iz sufiſentli bold bi presiŋ wun or tu granz bɛtwɛn mi fiŋgurz—if ꝼa ar soft, el iz soft. So wiꝼ ꝼɛ godz. Ꝼoz i hav tested ar fels: az ꝼa ar el alic—so, i condem el."

Hinduz hav elwaz worn ꝼar har loŋ, and fasnd in a not at ꝼɛ bac ov ꝼɛ hed. Wiꝼ ꝼis ꝼɛ Braminz, at ꝼar wurſip, bind up wun or mor ov ꝼɛ sacred flɔurz hwiç it iz custumeri

tu ofur tu ðar jdulz. Mj sun odvjzd him tu cut ðis of. "Yes!" hɛ rɛplijd, "tiz ðɛ devlz flag." Acordinli ðɛ flag woz cut of imɛdietli: ðɛ çanj mad so grat an ɛlturaſun in hiz hol aperans ðat j scarsli nu him. A rɛspectabl Hindu ut, wel educated, a frɛcwent vizitur at ðɛ Miſun-hɔs, and hu, sum munts ago, wɛ fondli hopt, wud hav embrast Cristianiti, sed tu him, "Hwot! u! a lurned Bramin! giv up ur rɛlijun." Hɛ rɛjond, "I hav not givn up mj rɛlijun—j am nɔ cum intu mj rɛlijun—befor, j woz ɔt ov it." Mr. Hill tɔt if hɛ rɛjected hiz Braminical Cord publicli, ðat ðɛ spectaturz wud pursev ðat hiz dɛturminaſun tu rɛject ɛl jdolatrus distinçſunz woz volunteri. A fu ɔrz befor hɛ woz baptjzd, Mr. H. incwjrd, "hwot haz becum ov ur Braminical cord." Hɛ had tacn it of, and put it intu hiz wastcot, but nɔ produst it, sajn, "Hɛr it iz," and imɛdietli wipin Mr. Hilz ſuz wid it, hɛ tru it ɔt ov ðɛ windo in dizgust, sajn, "ðat iz ɛl it iz wurt."

Suç contemt, pord on ðɛ sacred insignia ov Braminz, if mad non, wil obtan for him cursiz lon and lɔd from ðɛ odvocets ov Hindunizm. ðɛ usles cord woz, hɔevur, bret in agen, and formali rɛjected; hwen hɛ woz baptjzd in ðɛ prezens ov ðɛ Nativ Cristianz, Orſanz, and Inglij Congrɛgaſun. A Bramin nevur paz eni rɛspect tu an infɛriur. I woz ðarfor muç plɛzd aftur ðɛ survis, hwen Mr. Hil ſuc handz wid him, tu sɛ him turn rɔnd wid a smjl, and ſac handz wid ðɛ Catecists, ðɛ nativ Cristianz, and ðɛ Orſanz: sum ov ðɛ latur sɛmd dɛljted, and laft alɔd. Tu us, hu sɛ so muç ov ðɛ hɔti Braminz, (so prɔd ðat ða wil hold ɔt ðar to for ðɛ bj-standurz tu dip it intu a litl brus cup ov wɔtur, hwiç ðɛ nativz wil afturwurdz drinç,) it woz dɛpli inturestin tu witnes ðis cordial ſacin ov handz. Ɔr nativ bruður iz nɔ livin in ðɛ Asjlum, and studiin Bengalɛ, tu mac himself usful in Bengɔl, az ðɛ Hindi iz ðɛ langwej hɛ specs.

Ma ɛl ðɛ dɛr Cristian frendz hu peruz ðis simpl acɔnt ov ðɛ baptizm ov Ram Pracas, pra for him, ðat hɛ ma pruv

a liviŋ ɛpisl tuı bɛ red and non ov ɵl men! Hɛ acumpaniz ðoz huı preç evuri niʒt, and iz aŋcſus tuı rɛd a çaptur tuı ðɛ pɛpl. In rɛturniŋ ðɛ uður ɛvniŋ, hɛ woz surɔnded biʒ Braminz, huı huted and clapt ðar handz at him. Fɛriŋ ða miʒt prosɛd tuı viʒolens, ðɛ Catɛcist turnd intuı ðɛ Ƭana (polɛs hɔs,) for protecſun, til ða had dispurst. Hɛ bor it in siʒlens.

It iz plɛziŋ tuı tras ðɛ hand ov Providens in hiz convurſun—it iz hiʒli encurejiŋ tuı Biʒbl and Tract distribuʒturz not tuı wɛri in ðar laburz. Ʒis Bramin, liʒc meni uðurz, woz tuı prɔd tuı lisn tuı a miſuneri preçiŋ ðɛ wurdz ov evurlastiŋ liʒf. Hiz frend rɛsɛvd ðis buıc, hwiç probabli hɛ nevur red, and hɛ gav it tuı Ram Pracas, huı red it agen and agen. Ʒɛ Holi Spirit iłumind hiz miʒnd; ðɛ mist ov ignorans bɛgan tuı dispel; liʒt ſon iı—ðen bɛhold ðɛ gudnes ov God! Hiz bruður sendz him intuı ɔr naburhud tuı instruct disiʒplz—Providens directs hiz steps tuı Cagra at ðɛ tʒm ov preçiŋ, hwar probabli hɛ tɛt hɛ woz not non—hɛ stopt—lisnd—woz astoniſt, and ʒ trust, convurted—tuı bɛ blest in lɛdiŋ meni solz tuı bɛlɛv in Jɛzus. Pra for Ram Pracas!

BARISAL.

[Barisal iz ðɛ çɛf tɔn ov a district celd Bacurgunj, nɛr ðɛ mɔt ov ðɛ Ganjɛz.]

Ʒɛ foloiŋ juðiſus rɛmarcs ar tacn from ðɛ Octobur Nr. ov ðɛ Calcuta Miſuneri Herald:—

"Ʒɛ comuniceſunz from Barisal, Agra, and Ƹitagoŋ, contan çɛriŋ acɔnts ov sevural baptizmz, for hwiç wɛ dɛzʒr tuı rɛcord ɔr gratitud tuı ðɛ God ov gras. Sevural pursunz olso hav bɛn baptʒzd at Calcuta wiðin ðɛ last munt or tuı.

It iz rɛmarcabl ðat ðɛ Holi Spirit ſud nɔ, az in ðɛ daz ov ðɛ aposlz, manifest hiz graſus influensiz prinsipali amuŋ ðɛ puır and ignorant. "God hat çozn ðɛ fuliſ tiŋz ov ðɛ wurld tuı confɔnd ðɛ wʒz: and God hat çozn ðɛ wɛc tiŋz

ov ðɛ wurld tuı confɔnd ðɛ tiŋz ðat ar mi̯ti: and bas tiŋz ov ðɛ wurld, and tiŋz hwiç ar dɛspi̯zd, hat God çɔzn; ya, and tiŋz hwiç ar not, tuı briŋ tuı nɔt tiŋz ðat ar, ðat nɔ flɛʃ ʃud glɔri in hiz prezens."

Hwi̯lst wɛ rɛcord ðɛz baptizmz wiđ gratitud tuı God, wɛ wud solemli abstan from ɔl bɔstiŋ; let ɔl ðɛ glɔri bɛ givn tuı God.

Ʒɛ muvment at Barisal iz veri rɛmarcabl. Wɛ hav purpusli publiʃt ðɛ enti̯r letur, in hwiç an acɔnt iz givn ov ðɛ baptizm ov 115 pursunz, on ðɛ furst Lordz da in Octɔbur. Ɔr rɛdurz ar rɛcwɛsted tuı pɛrus it for ðemselvz, and form-ðar ɔn ɔpiniun. Taciŋ ðɛ veri lɔɛst vu ov ðɛ ɛvent, it must bɛ a matur ov dɛvɔt gratitud tuı God ðat sɔ larj a numbur ov pɛpl hav cum ɔt ov hɛđenizm, and plast ðemselvz undur Cristian instrucʃun. Bɛsi̯dz ðis, ðɛ sam Holi Spirit huı convurted trɛ tɔzand sɔlz on ðɛ da ov Pentɛcost at Jɛrusalem, in ðɛ siti inhabited bi̯ ðɛ murdururz ov profets and aposlz, and ov ðɛ Sun ov God himself, surtenli iz abl nɔ tuı convurt hundredz in Bengɔl, hɔevur dɛgraded it ma bɛ.

Wɛ urnestli entrɛt ɔr rɛdurz tuı pra for ðɛ nu convurts, and for ðɔz huı labur amuŋ ðem in wurd and doctrin.

Ecstracts from Mr. Bare'rɔz letur, abuv rɛfurd tuı.

From ðɛ abuv plas wɛ set ɔt for wun cɔld Ambɔla, acumpanid bi̯ uđurz, huı sweld ðɛ numbur ov ðɔz huı folod us from ðɛ comensment ov ɔr jurni. On ɔr wa wɛ war ɔbli̯jd tuı vizit tuı ov ðɛ incwi̯rurz, hwar wɛ met from 100 tuı 150 hɛrurz huı had cum tugeđur tuı rɛsɛv us. Bi̯ ðis ti̯m i̯ woz preti wel noct up, yet i̯ cud not lɛv ðɛ plas wiđɔt adresiŋ ðɛ pɛpl on ðar spiritual consurnz, and praiŋ for ðem. At ðɛ last plas on ɔr wa, trɛ or fɔr Braminz asct mɛ, aftur mi̯ discɔrs, rađur in a sɛrius tɔn, hwɔt wud bɛcum ov ðem. ✠ tuc ðɛ cwɛri in a li̯t difurent from ðar meniŋ, az i̯ afturwurdz lurnt, and ansurd it az i̯ undurstud

it. It wud aper ða war Braminz ov ðez pepl, and bj ðe cwestiun ða asct, ða ment tu no hwot wud becum ov ðem wið regard tu ðar ljvlihud, az ðar disjplz war embrasiŋ Cristianiti. Ꝼ woz sori tu lurn ðat ðe fqður ov wun ov ðe incwjrurz, an ajed man, woz confjnd bj hiz landholdur, and ecspozd tu ðe sun for a hol da for alɔiŋ hiz sun, hu woz folɔiŋ me, tu becum a Cristian.

We reçt Ambɔla at abɔt hqf-past sevn P. M., aftur nerli for ɔrz jurni. Ƨe plas prepard for me tu preç in cud not be ocupjd bj us on acɔnt ov ðe inumurabl swormz ov muscetɔz wið hwiç it abɔndz. Ꝼ ſud fal in descrjbiŋ, mj der bruður, ðe jɔ j felt, ðɔ mj bodi woz ɔvurpɔurd wið fatęg. Ƨe men candidats and incwjrurz ov el ðe plasiz had met her, and el ðe pents hwiç cud strenten ðem in ðar profeſun ov ðe Saviur war repetedli tuçt upon, ðat clerur ljt mjt be enjɔd bj ðem. Ɔr divjn survis woz animatiŋ, az ðe numbur woz nerli 200. Ɵlðɔ most ov ðem had not etn for njn or ten ɔurz, aftur beiŋ tjrd wið ſuviŋ ðar canuz ɔvur padi feldz for mjlz and mjlz tugeður, yet ða war mor and mor anjeſus tu her. Ƨe mun in ðe mentjm ſod hur resplendent disc, and told us it woz rqður a lat ɔur, for, acordiŋ tu bruður Paturſunz Bengale Almanac (j had no woç), it woz nerli wun in ðe morniŋ, a litl aftur hwiç, hwen ðe men had etn, we left ðis plas, and reçt Dan Doba at ten A. M., ðar beiŋ sum dela on ðe wa on acɔnt ov ðe men haviŋ ben gratli tjrd.

On ðe 27t., Sunda, j had abɔt sicsti herurz, hwiç numbur increst tu upwurdz ov a hundred bj ðe midl ov ðe wec, and mor a da aftur. Ƨez pur pepl had tu cum from a distans ov ten, twelv, and turten mjlz from difurent direcſunz, j haviŋ vizited most ov ðar hɔziz, az stated in mj last comunicaſun. It woz ðarfor mj bɔnden duti not tu put ðem tu ðe inconveniens ov goiŋ tu ðar hɔziz and tu return bac, and at ðe sam tjm tu atend tu instrucſun wiðɔt distracſun ov mjnd. Ƨe fuid provjded for ðem, hɔevur, woz no indusment tu atend tu instrucſun, az meni ov ðem war

sufururz bj̨ lɛviŋ ꝼar hɔziz and catl bɛhj̨nd ꝼem, hwiç rɛcwj̨rd car and pastuɹej. Ꝼ mɛrli menʃun ꝼis tu undɛsɛv suspiʃus mj̨ndz.

* * * * * *

Ꝼ mad it a çɛf pɔnt tu tɛç ꝼem tu siŋ and tu comit tu memori ꝼɔz himz hwiç war ʃort, and hwiç lj̨cwj̨z contand ꝼɛ substans ov ɔl ɔr discɔrsiz. Ꝼis woz ɔlsɔ a veri dificult tasc, az wɛ war ɔblj̨jd tu siŋ abɔt sics tj̨mz ɛç ov ꝼɛ trɛ himz sɛlected for ꝼɛ ocazun, evuri da, in adiʃun tu spɛciŋ and egzortaʃun, comensiŋ from sevn A. M. tu sevn P. M., wiꝼ an inturmiʃun ov trɛ ɔurz, hwiç wɛ actuali nɛded ɔrselvz.

Ꝼɛz himz, tugeꝼur wiꝼ ꝼɛ uꝼur instrucʃunz, survd tu tro grat lj̨t upon ꝼar hiꝼurtu ignɔrant mj̨ndz. O, it woz a dɛlj̨tful sɛn tu sɛ ꝼem formd intu grups ov twenti, turti, and forti, and siŋiŋ ꝼɛz himz, ɔvur and ɔvur, and at midnj̨t, or bɛfɔr ꝼɛ dɔn ov ꝼɛ morniŋ: ꝼar sɔnd woz pɛculiurli solem tru ꝼɛ sj̨lens and stilnes ov ꝼɛ ɔr. A miʃuneri duz not, at lɛst hɛr bɛlɔ, nɛd tu sɛ a betur sɛn aftur ꝼɛ tɔl ov ꝼɛ da. On ꝼɛ 1st. instant, j̨ convɛnd a mɛtiŋ ov ꝼɛ çurç, and admited intu it ɔl ꝼɔz hu war elijibl candidats, ꝼɛ numbur ov hum woz abɔt turti; ꝼɛ rest ov ꝼɛ pɛpl, bj̨ ꝼar non-admiʃun, war led tu incwj̨r and pra mɔr frɛcwentli ꝼan ꝼa did. On ꝼɛ 2nd. instant, anuꝼur mɛtiŋ woz convɛnd, and anuꝼur sɛlecʃun woz mad ov ꝼɔz ov huz urnestnes wɛ war awar, and hu cud ansur ꝼɛ cwestiunz put tu ꝼem. On Saturda ꝼɛ numbur ov ꝼɛ admited woz 115, amuŋ hum twenti-tu war wimen, ɔl, az j̨ planli sɔ and prazd God for it, tɔt bj̨ ꝼɛ spirit; ꝼar tɛrz, contriʃun, grɔnz, and lamentaʃunz war unɛcwivɔcal sj̨nz ov ꝼɛ wurc bɛgun bj̨ ꝼɛ Spirit inwurdli. Ꝼɛ hɔli fj̨r cud not bɛ mistacen for eni uꝼur. Ꝼis da wɛ cud not dj̨n bɛfɔr nɛr midnj̨t; hwot j̨ did ɛt, or rɔꝼur woz fɔrst tu du sɔ tu suport natur, la hevi on mj̨ çest ɔl nj̨t, hwiç, aded tu ꝼɛ wont ov rest, tretnd tu prostrat mj̨ strɛŋt necst da; but in ꝼɛ Lord j̨ fɔnd strɛŋt, and ɔvurcam mj̨ indispɔziʃun.

On Sunda morniŋ, ị agen, taciŋ ɛç bị đɛ hand, satisfịd mịself bɛfor đɛ hol çurç, az tu đɛ sinseriti ov đar fat, đat đar mịt bɛ no mistac. Đis produst a veri hapi efect; it ɛzd mị mịnd ov a burdn, az it woz posibl đat evuri tiŋ mịt not bɛ rịt, on acɔnt ov đɛ numbur. Aftur a fort egzortafun ị bɛgan đɛ wurc ov baptịziŋ wun hundred and fiftɛn pursunz, in đɛ nu tanc (a wudn flịt ov steps woz finift undur mị on supurintendens just đɛ ɛvniŋ bɛfor, tu hwiç woz atact a platform for mɛ and đɛ candidat tu stand on in đɛ wetur) bɛfor a grat coŋcors ov pɛpl, hum curiositi, stranj rɛports (suç az đat ị woz goiŋ tu consɛcrat đɛ tanc), had bret tugeđur.

Hwen ị luc bac upon đɛ wurc ị got tru, ị am constrand tu giv el đɛ praz tu God. Ɵl đɛ rịtius wil rɛjɔs for so muç gras confurd upon, and tru us. In đɛ afturnun, abɔt 130 pursunz partuc ov đɛ emblemz ov đɛ đjiŋ luv ov ɔr Saviur. Hwot a sịt it woz ị canot dɛscrịb—so meni bret from đɛ pɔur ov Satan untu God! Blesed bɛ God.

FRANS.

Ecstract ov a letur adrest tu đɛ Editur ov đɛ ⟨Archives du Christianisme⟩, dated ⟨Angoulême⟩, 4t Janueri, 1847.

Dɛr Bruđur,—Ꝑ hav spocn tu u ov a prɛst rɛnɔnsiŋ Romanizm, huz corɛspondens woz abɔt tu bɛ publift. Ꝑ hopt tu hav bɛn at Paris on đis biznes bɛfor đɛ end ov Dɛsembur. Mị jurni, and consɛcwentli đis publicafun, ar dɛlad for sum daz; but mɛnhwịl, u wil lurn wiđ pleʒur đat a secund fruit ov đɛ "Cel tu đɛ Prɛsts" ⟨Appel aux Prɛtres⟩[1] iz rịp and redi tu drop. Ꝑ rɛfur tu anuđur prɛst, —a fatful, intelijent, and confienfus man, hu onurz đɛ wurd ov God, and hu iz on đɛ ɛv ov frɛiŋ himself from đɛ tradifunz ov men, and huz nam and histori wil probabli bɛ

(1.) A wurc ritn bị M. Rusel, đɛ rịtur ov đis letur.

publiſt ſortli aftur ðɛ nam and histori ov ðɛ formur. Ðez tu men dɛzir tu bɛ emplod in ɛvanjeliziŋ: ðus, u sɛ, wɛ ſal hav wurcmen.

Az tu ðɛ ɛvanjelizaſun wiđ hwiç i am ocupid, it promisiz tu ecstend itself mor rapidli evuri da. Nɔ, it iz not onli in ðɛ ɛvniŋ ðat ɔr plas ov mɛtiŋ at (Angoulême) iz tu smol, but olso in ðɛ morniŋ. Ðis haz bɛn ðɛ cas for ðɛ last tu munts, at trɛ mɛtiŋz pur wɛc. ✠ du not tiŋc ðis purseverans can bɛ atributed tu simpl curiositi; for in adiſun tu ðɛ fact ðat ðɛ sam pursunz ar sɛn at ɛç mɛtiŋ, a numbur ov ðem hav cum tu sɛc priivet instrucſun, wiđ ðɛ vu ov bɛcumiŋ memburz ov ɔr çurç. Morovur in uđur and distant parts, and in important localitiz, populaſunz ov tu and trɛ tɔzand ar dɛmandiŋ a pastur, ofuriŋ tu construct çurçiz at ðar on ecspens. Wɛ sed just nɔ ðat wɛ had wurcmen,—hɛr wɛ hav WURC.—N. RUSEL.

GLORIIU IN MEN:—1. COR. 3. 21.

Ðat ecsesiv presiŋ ov rɛlijus men intu public notis hwiç caracturiziz ðɛ prezent da, iz onli anuđur sin ov ðɛ spiritual povurti ov ðɛ timz * * * Hapi wud it bɛ for ðɛ çurç, war ðat van activiti hwiç iz not ov God, but ov ðɛ wurld, confind tu ðɛ wurld itself, and not obtruded wiđin hur sacred enclozurz! Hapi wud it bɛ for hur pɛpl, war ðar not so mornfuli prevalent amuŋ ðem an idolatri ov wurldli instrumentaliti, and mɛr human talents! ? Hwi iz it ðat God so frɛcwentli cɔlz hom hiz most ecselent survants and ɛvanjelists in ðɛ blum ov lif, from ðar utful laburz, but—az wun purpus at lɛst—tu sɛcur ðem from ðɛ peril ov ðat idolatrus admiraſun, wiđ hwiç ðoz mortalz ar wunt tu bɛ ecstold, in hwot ar cɔld ðɛ rɛlijus pɛriodicalz; and tu let ðɛ surviurz no, ðat ðɛ pilurz ov hiz templ ar not fleſ; ðat wizdum duz not di wiđ eni crɛtur; and ðat nun but Hɛ iz ðɛ basis, ðɛ suport, and ðɛ bildur up ov hiz ciŋdum.—CRUMACUR.

ƐVL INFLUENS OV POPURI AT MISOR.—Æ Papists ar a grat hindrans tu ðe spred ov Cristianiti her. Æ Heðen confond ðem wið Cristianz; and ofn met or arguments agenst idolatri bi crosiŋ ðar fiŋgurz, or tu stics, and celiŋ ot, "Se her! ðis iz ur God!" and ða ar not veri wiliŋ tu belev ðat Papists and Cristianz difur. Æ ar numbur in Misor iz grat; and az most ov ðe nativ Cristians her ar convurted Papists, ðe gratur part ov ðe pursecufun ða hav tu endur iz from ðoz hum ða hav left. In jenural, wun or mor individualz ov a famili hav ben convurted, and a manz foz ar mostli ða ov hiz on hos. Muç biturnes iz cezd; but it iz gratifiiŋ tu witnes hor seldum it iz met wið eni uður dispozifun ðan compafun and luv on ðe part ov ðe Cristianz. Wun ov ðe most strieiŋ and plezin feturz in a convurted Papist iz ðe jo wið hwiç he redz hiz Bibl.—DANIEL SANDURSUN.

MORAL STAT OV SWITSURLAND.

Æ Scotif Gardian comentiŋ on ðe moral condifun ov ðis cuntri haz ðe foloiŋ: In Switsurland a band ov fatful ministurz, hu for confens sac, hav sufurd ðe los ov ðar urtli el, hav had nun tu folo ðem, and ar mad ðe subjects ov el but univursal ecsecrafun. Dr. Alecsandur, in hiz resent wurc, ecsplanz tu us ðe rezn:—"Æ mas ov ðe pepl ar ðe desided enemiz ov spiritual relijun in el its formz; and regardiŋ ðe prezens amuŋ ðem ov a pius and evanjelical ministur az an aneans radur ðan a blesiŋ,—ða hav egzulted in ðe surcumstansiz hwiç hav relevd ðem from ðe prezens ov wun hum ða 'hated az an enemi becoz he told ðem ðe truth.'"

? Hav not ðez fatful men hu hav sufurd for ðe truths sac, a clam tu ðe simpatiz and prarz ov el tru Cristianz.—ED.

Publift bi W. Fostur, 6, Amen Cornur, Paturnostur Ro, Lundun. Sold elso at ðe Fonetic Depo, Cwenz Hed Pasej, Paturnostur Ro, and bi el Bucselurz.—Printed at ðe Fonetic Institufun, Bat (Bath).

[Pris 1½d

ðε

EVANJELICAL ECO.

[Nr. 4. APRIL, 1847. Vol. 1.]

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ā q, A ɑ, Θ ɵ, Ꝏ ꝏ, Ꞟ ꞟ, Ꞟ ꞟ, Ꞟ ꞟ, Ꞟ ꞟ, Ꞟ ꞟ, Ꞟ ꞟ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *yule*.

Ꞓ ç, Ꞓ t, Ꞓ ð, Σ ʃ, Ꞓ ʒ, Ꞓ ŋ.
etch, wrea*th*, wrea*the*, vicious, vision, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

CANADA.

ðε Frenç Canadian Misuneri Sosiеti woz establiſt in Montrəəl, bi Cristianz ov varius dənominaſunz, in 1839, for ðε purpus ov ɛvanjeliziŋ ðε Frenç Canadianz, numburiŋ abuv hqf a miliun, hiðurtu undur ðε yoc ov a numurus and welti prəsthwd, hu ar aded bi ðε Jezuits (an ordur hwiç haz rəsentli rəestabliſt itself in ðis siti), az wel az uður dəvoted partizanz ov Rom. ðε wurc ov ðε sosiеti iz ðε sam wiððat in hwiç ðε Evanjelical Sosiеtiz ov Jənəva and Paris ar engajd, and ðε spirit ov its constituſun iz prəsisli similur tu ðarz and ðε miſuneriz it emplɔz ar ov ðε sam dəscripſun.

Wun ov its fundamental rulz iz ðε foloiŋ:—"ðis Sosiеti ſal mantan an entir absens ov a sectarian spirit in ðε çɔs ov its ajents, ðε aplicaſun ov its fundz, and ðε manejment ov its consurnz. In ðε selecſun ov its ðjents, ðar ſal bɛ alon consulted ðar relijus and intelectual fitnes for promotiŋ

ꝼe grand object in vu, namli, ꝼe briŋiŋ ov solz intu ꝼe ciŋ-dum ov God, and bildiŋ ꝼem on ꝼe fondaſun ov ꝼe Aposlz and profets, Jezus Criſt himself beiŋ ꝼe çef cornur ston."

Ꝼe folloiŋ ar ecstracts from ꝼe jurnalz ov ꝼe labururz;—"Ꝼo in ꝼe cors ov or wurc ov evanjeliçaſun, we met wiꝼ meni and grat discurejments, yet ꝼar ar inturvalz hwen ꝼe Lord condesendz tu giv us signal marcs ov Hiz suprem pour and favur; bi hwiç we ar çerd and consold beyond el ecspreſun—we ar fild wiꝼ nu ardur; and ꝼo ꝼe welz ov ꝼe impur Babilun sem tu defi hevn and urt, we se ꝼem bi ꝼe i ov fat redi tu crumbl. Hur numurus and briliant sucsesiz in proseliçtizm, in hwiç ſe gloriz so muç, ar az nutiŋ. Rom elwaz ꝼe sam, retacs onli hwot beloŋd tu hur. Speſal instrument ov ꝼe Prins ov darcnes, ſe ma go so far az tu tri tu desev evn ꝼe veri elect, but ? wil ſe evur be abl tu pluc ꝼem from ꝼar Fadurz hand. No, no, ꝼa must escap evuri snar. Ꝼe facts i am abot tu relat, wil pruv hwot i hav advanst.

A pur old Canadian, ꝼe fadur ov a famili, in ꝼe envirunz ov St. T——, cam from tim tu tim tu or hos tu asc asistans. He had elredi hurd ov salvaſun tru Criſt, and aperd dispozd tu folo ꝼe Gospel. We elwaz encurejd him tu pursever in ꝼez sentiments, ledin him tu Jezus and ꝼe finiſt wurc ov salvaſun He acomplist for hiz pepl. At lent hiz vizits sest, and we supozd he must be sic, az we had obzurvd he had aperd decliniŋ. We intended incwiriŋ abot him, hwen hiz wif and dotur cam tu inform us ꝼat he woz veri il, and veri ançſus tu se us. We fond him bed-fast, and aparentli ner hiz end. We told him he wud sun met God in eturniti, and asct him, if he ecspected tu go tu hevn. He ecsprest hiz confidens in Jezus, and sed, ꝼat he trusted tu Hiz gras alon, for salvaſun. We egzorted him tu hold fast ꝼat fat, and tu depend on no merits, but ꝼe merits ov ꝼe Sun ov God. Ꝼe pur old man aperd ful ov jo tu her us spec ov ꝼe luv ov God, and hiz fre gras tordz pur sinurz. Hiz wif and çildren, az wel az sum naburz

prezent, lisnd wiđ marct inturest; đa aperd çarmd hwen đa hurd ov đe luv ov Jezus, and hiz sacrifiȷs for sinz, and repetedli ecsclamd, hɔ gud! hɔ butiful! Hwen ȷ propozd prar, đa el nelt, and đe invalɛd repeted meni petifunz aftur me, wiđ profɔnd devofun. On leviŋ đez gud pepl đa ecsprest tanɣcs, and đar dezir đat we fud cum agen. A fu daz aftur, haviŋ ocazun tu pas hiz cotaj, ȷ stept in tu se him and fɔnd him muç wurs. ✠ adrest a fu wurdz ov encurejment tu him, and promist tu se him az ȷ returnd, hwiç aperd tu rejɔs him muç. Hwen ȷ cold, acordiŋ tu promis, ȷ fɔnd him in đe last agoni. ✠ adrest him tu se if he nu me, he opnd hiz ȷz and a smil ov jɔ lited up hiz emafiated fas; hiz sensiz aperd purfect. ✠ asct him đe stat ov hiz mind, and if he had eni fer ov det. "Nun," sed he. ¶ On hwot du u depend, đat u hav no fer ov det, du u tiŋc u hav merited hevn bi ur gud wurcs. "O no, no, Jezus iz el mi confidens, on Hiz merits alon ȷ depend." ¶ U ar đen in pes, and hapi tu lev đis wurld. "O yes, ȷ hav nutiŋ nɔ tu du, but go awa." Seiŋ him in đis hapi fram ov mind, ȷ, in prar, rendurd tanɣcs tu God, and comended đe diiŋ man tu Hiz tendur mursi, đat he mit be enabld tu conɣcur hiz last enemi, and entur in pes intu hiz rest. Amen! amen! repeted he wiđ muç feliŋ. Aftur wuns mor presiŋ hiz hand, ȷ left him, tu se him no mor her belo. A fu steps from đe hɔs ȷ met đe Prest and anuđur man, hu war, dɔtles, cum tu purform ovur đe diiŋ man el đe bufunuri ov đar profefun. (J. F. DOUDIET.)

SUPURSTIEUS BELEF IN ƺE PƺUR OV ƺE PRESTS.—A MAN CANJD INTU A SURPENT IN MONTREOL!

Đe foloiŋ convursafun iz related bi Ms. Tanur:—

Bi recwest ȷ vizited a wuman, and, az sun az ȷ arivd, sevural uđurz cam in tu se "đe ministurz wif." Aftur a litl convursafun, wun ov đem sed—

¶ Hav u hurd hwot haz hapnd.

Ms. T.—¶ Hwot du u refur tu.

Wuman.—Ðɛ man hu woz çanjd tu a surpent.

Ms. T.—ʔDu ɥ belɛv ðat a man haz becum a surpent.

Wuman.—Yes, madam, ðar iz a veri wiced man liviŋ nɛr ðis, hu cam intu hiz hɜs ðɛ uður da in a raj, and told hiz wif, ðat hɛ woz deturmind tu be a protestant; hɛ tuc el hiz pictuɹz and tru ðem abɜt ðɛ rum, ðen trampld on ðɛ Holi Vurjin and on ðɛ crusifics, and hwil duiŋ so, ðɛ lour part ov hiz bodi woz turnd intu a surpent. Hiz wif and çildren ran awa scremiŋ. A prest woz imedietli sent for, hu spriŋcld him wiðout holi wetur, upon hwiç ðɛ flor opnd, and ðɛ man fel tru intu ðɛ selur, hwen ðɛ urt opnd tu resev him: hɛ iz stil ðar, burid up tu ðɛ wast, wiðout ecstended armz and uplifted iz, widɜt muviŋ, and nobodi darz aproç him. Se ðɛ pɜur ov ɜr prests!

Ms. T.—ʔDu ɥ reali belɛv ðat.

Wuman.—A! yes, madam, it iz tu tru.

Ms. T.—ʔHav ɥ sen ðɛ man.

Wuman.—No, madam, but evuribodi sez it iz tru.

Ms. T.—I advjz ɥ tu go and se, and ɥ wil find it iz a folshud, invented tu terifj ðɛ ignorant, and cep ðem in supurstifun.

A Yuŋ Wuman prezent.—I hav elredi had mj dɜts on ðɛ subject, and j wil go and afur mjself.

1st Wuman.—U canot se him, nobodi iz alɜd tu entur.

Yuŋ Wuman.—If it woz tru, evuribodi wud be purmited tu se him, tu frjtn ðoz hu hav no confidens in pictuɹz.

1st Wuman.—Ðɛ rezn hwj nobodi iz alɜd tu se him iz, lest hɛ fud lep upon ðem.

Ms. T.—Be afurd, ðat if it war tru, hɛ wud be fon tu evuribodi —ðɛ prests wud tac advantaj ov it tu increes ðar pɜur. It iz a fols report, hwiç ða alɜ tu be surculated, stil mor tu blind ðɛ ignorant.

3rd Wuman.—Notwiðstandiŋ, ɜr prests hav grat pɜur. I hav mjself sen mj lord ðɛ Bifup tro hiz ribun intu a burniŋ hɜs, and ðɛ flamz war sudenli ecstiŋgwift.

Ms. T.—Probabli hɛ tru ðɛ ribun upon ðɛ fjr, hwen it woz nɛrli ecstiŋgwift bj ðɛ wetur pumpt upon it bj ðɛ fjrmen.

Wuman.—O, no, madam, it woz tron in hwen ðɛ flamz war veri grat, and ða war ecstiŋgwift at wuns. Ðɛ ribun woz not burnd.

Ms. T.—Ðen ɥ must tiŋc ɥr Bifup ov Montreel a veri wiced man, tu hav alɜd so meni hɜziz tu burn in Grifintsn; and ɥr Bifup in Cwebec, sins hɛ alɜd ðɛ gratest part ov ðat siti tu be destred bj fjr, hwen hɛ had ðɛ pɜur ov arestiŋ ðɛ flamz.

4t Wuman.—Veri tru; if mj lord had az muç pɜur az ða sa hɛ haz, hɛ wud be veri wiced tu alɜ so meni hɜziz tu burn.

Ms. T.—It iz imposibl tu prevent pepl belɛviŋ nonsens, if ða ar deturmind tu belɛv it: az for me, j du not tiŋc ɥr Bifup iz so wiced,

and ị nɔ ðat hɛ canot stop ðɛ flamz wiđ a ribun; and ðat it iz not in him ɜr confidens ʃud be plast: ɜr trust ʃud bɛ in God, huz pɜur iz unlimited, and tu huz wil wɛ ʃud bɜ wiđ humbl submiʃun, hwen he sendz çastizments tu mac us tiŋc abɜt ðɛ salvaʃun ov ɜr sɔlz.

Wuman.—Ɨ tiŋc, madam, ðat ụ ar rịt.

Ða lisnd atentivli tu ðɛ gospel truđz hwiç ị advanst, and hwen ị left, rɛcwested mɛ tu vizit ðem agen.

Ðis stɔri ov ðɛ surpent woz surcụlated tru ðɛ cuntri, and haz cɛzd muç sensaʃun.

Ðɛ Frenç Canadian pɛpl ar ecstrɛmli ignɔrant, not mɔr ðan wun in twenti ov ðɛ adult mal popụlaʃun beiŋ abl tu red; and ðɔ ða pɔzes a fịn cuntri, and agricultụr iz ðar naʃunal pursụt, ðar nolej ov it iz ecsɛdiŋli dɛfectiv. Ða ar ɔl Rɔman Catɔlics, wiđ ðɛ ecsepʃun ov abɜt fịv hundred scaturd individụalz, hu hav bɛn brɔt ɜt ov ðɛ Rɔmiʃ Çurç, bị Miʃuneri efurts, wiđin ðɛ last ten yɛrz; and ðɔ meni ar, dɜtles, dɛvɜt and sinɜr, yet bigutri and sụpurstiʃun ov ðɛ grɔsest çịnd, abɜnd ɔlmɔst ụnivursali amuŋ ðem.

SURÇIU FOR PARDUN.

Ɨ woz acosted bị an ɔld man in ðɛ suburbz, hu asct mɛ if ị spɔc Frenç, and beiŋ ansurd in ðɛ afurmativ, ðɛ folɔiŋ convursaʃun ensụd.

Ɔld man.—Ɨ am a pur Canadian, cum from Burliŋtun, hwar mị famili iz. Ɨ am sic, and in grat distres; ʔ cud ụ not rɛlɛv mɛ. Ɨ hav cum tu get medical adviʒ and tu hav mị conʃens clenzd.

Mr. T.—ʔ Çud ụ not hav it clenzd at Burliŋtun.

O. M.—Nɔ, Sur, ðar iz nɔ prɛst ðar nɜ.

Mr. T.—But ʔ Iz not God ðar az wel az in Montrɛɔl.

O. M.—Yes, mị fạđur, (taciŋ mɛ for a prɛst,) Hɛ iz in hevn, on ðɛ urt, and evuri hwar; but ðar iz nɔ prɛst in Burliŋtun. Ɨ ecspected tu tac ðɛ comụniun ðis morniŋ, but mị confesur wud not alɜ mɛ, az mị mɜt iz veri sɔr, and hɛ sed it wud not bɛ rịt tu rɛsɛv ðɛ (Bon Dieu) (ðɛ Gud God) hwịl it woz sɔ sɔr.

Mr. T.—It iz tu ðɛ hart God lucs, and not tu ðɛ mɜt; and if, hwịl in Burliŋtun, ụ had gon tu ðɛ Lord Jɛzus

Crıjst, hu djd on đɛ Cros for sinurz, ur conſens mıjt hav bɛn clenzd đar az wel az hɛr.

O. M.—But, mı fqđur, đar ar nƢ prɛsts in Burlıŋtun.

Mr. T.—If u had sɛt đɛ Lord u wud hav fɜnd Him. Đɛ prɛsts ar sinurz ɵlsƢ, hu nɛd tu bɛ clenzd bı đɛ blud ov Jɛzus Crıjst tu bɛ savd. If u had absoluſun from a prɛst onli, and đat God did not forgiv u, u wud bɛ lost; for wɛ hav ɵl sind, and dɛzurv ɛturnal dɛt; and đɛ gospel tɛçiz us đat đar iz nƢ uđur wa ov salvaſun but bɛiŋ clenzd bı đɛ blud ov Jɛzus Crıjst, đɛ Sun ov God, and saŋctifıd bı Hiz HƢli Spirit. It iz God onli can du đis for us, and not a prɛst. Ɵl đat a gud prɛst can du iz tu pra for đɛ sinur and giv him gud advıs. Ꝼ am not a RƢman, nor du ı folƢ RƢman supurstiſunz; but đɛ gospel, đɛ rɛlijun ov Jɛzus Crıjst, ov đɛ HƢli Aposlz, ov đɛ Vurjin Mari, and ov ɵl tru Cristianz. Ꝼ nƢ đat God haz forgivn ɵl mı sinz, and đat, hwen ı dı, ı ſal gƢ tu him wiđɜt đɛ ad ov a prɛst. If u asc God tu enlıtn u, tu convurt u, u wud undurstand hwı Jɛzus Crıjst submited tu det on đɛ cros, and u wud ɵlsƢ fınd pɛs ov conſens.

O. M.—But, mı gud fqđur, ʔ hɜ must ı pra.

SupƢzıŋ hɛ had bɛn a grat sinur, ı dictated a sutabl prar for him. Hiz ız fild wiđ tɛrs, and hɛ aperd terifıd, sƢ muç sƢ, đat hɛ trembld. Ꝼ gav him a trıfl, and wɛ sepurated, mutuali wiſiŋ ɛç uđur đɛ blesiŋ ov God. J. E. Tanur.

MADAGASCUR.

In ɜr last wɛ gav a dɛtald acɜnt ov đɛ wurc in Madagascur, and notist đɛ çɛriŋ prospects hwiç a rɛsent muvment ov đɛ spirit ov God had produst. It iz ɜr hapines nɜ tu la bɛfor ɜr rɛduiz a mor particulur acɜnt ov đis most blesed rɛvıval. Wɛ dɜt not đat ɜr Cristian frendz wil rɛd đɛ foloiŋ ɛcstracts wiđ lıvli inturest.

Port Luis, Merifus, Oct. 25, 1846.

Mɨ der Frend,—Joful nuz from Madagascur! ɨ inclozu ðe çef particulurz, and wil send bj ðe furst vesel el ðe orijinal leturz. Madagascur iz not lost. Ðe Prins Racotondradama convurted, and wun hundred nu convurts aded elmost at wuns tu ðe çurç, fo a vjtaliti ðat levz no ruum for unbelevin ferz az tu ðe ultimat rezult ov ðe strugl betwen ljt and darcnes. ɨ congratulat ðe Directurz [ov ðe Lundun Mifuneri Sosjeti] and ðe çurçiz on ðis wundurful wurc ov God. If j se mj wa in Providens opn, j fal be redi tu mac eni sacrifjs tu furdur it. At prezent el we can atempt iz, tu send bucs bj wa ov Fulpont, if posibl, and wat ðe rezult ov events.

ɨ hav just resevd from Madagascur, sevn leturz ov ðe depest inturest, from ðe Nativ Cristianz. Ðar çef topic iz ðe convurfun tu ðe Cristian Fat ov Racotondradama, ðe Cwenz onli sun and Ar-aparent tu ðe tron. Ðis grat event aperz tu hav ocurd tordz ðe midl ov last yer. Abandund tu ðe pɔur ov ðar pursecuturz, and el human help aparentli afar of, ðe Cristianz, aftur seiŋ at lest twenti ov ðar numbur sufur marturdum, war becumiŋ discurajd, hwen ða fɔnd in ðe yuŋ Prins, nɔ sevnten yerz ov aj, if not an elpɔurful suport for ðe prezent, at lest a brjt hop for ðe futur, fud an ovurrulin Providens plas him on ðe tron ov hiz ansesturz.

Mj furst letur, dated "Tamatav, Jun 24t, 1845," macs no menfun ov ðe Prins. Ðe secund letur, dated "Tamatav, Desembur 8t, 1845, convaz an urjent petifun for relijus bucs tu be sent tu Fulpont. Ðe Prinsiz convurfun had ðen tacn plas; but ðe rjturz du not menfun ðe surcumstans, probabli not havin ðe Prinsiz etoriti tu du so. Ða had ben sent up tu ðe Capital sins Ma, 1845, and war just returnd. Ðar ða had fɔnd twenti-wun Cristianz in bondz, on acɔnt ov havin held relijus metinz; and ða rjt:—"Nevurðeles, ðe Cwenz ordurz respectin ðez twenti-wun war bj no menz sever; for hwen ða had ben ordurd tu giv up ðe

namz ov ƺar companiunz, and had rɛfuzd, ƺɛ Cwɛn sɛst tu mac inowjri."—"Ol ƺɛ rest ov us ar wel, bj ƺɛ blesiŋ ov God; and ƺɛ ciŋdum ov God iz progresiŋ and ecstendiŋ ecsɛdiŋli—ƺɛ pɛpl ov God multipljiŋ gratli in numbur, eldo darc iz ƺɛ wurciŋ ov Satan."

Ɨ fjnd from subsɛcwent leturz, ƺat ƺis modurafun ov ƺɛ Cwɛn woz oiŋ tu ƺɛ influens ov bɛ utful prins, hu sɛmz tu hav acted wiƺ ɛcwal prudens and curej.

ƺɛ necst letur, in ƺɛ ordur ov dats, iz dated, "Antananarivo, Jan. 8t, 1846," adrest tu ƺɛ Malagasi Refujɛz in ƺis jland, and stats:—"ƺɛ increɛs ov pɛpl bɛlɛviŋ ƺɛ wurd ov God iz veri grat, and ƺɛ Prins, Racotondradama, haz rɛsɛvd ƺɛ wurd ov God; so ƺat ƺɛ twenti-wun captiv Cristianz war not put tu det bj ƺɛ Cwen, for Racoto prɛvented it, bj ƺɛ blesiŋ ov God, and ƺɛ Cwɛn haz not slan ƺem. ƺɛ land iz ful ov roburz, and ƺɛ Cwɛn iz continuali putiŋ ƺem tu det; yet ƺa wil not bɛ stopt, but continu tu increɛs."

Mj necst letur, ov ƺɛ sam dat, givz sum particulurz ov ƺɛ Prinsiz convurfun:—"ƺis iz ɔr stat her: ƺɛ Cristian asembliz bɛcam lucworm and discurajd, aftur ƺɛ marturdum ov ƺɛ njn Cristianz in 1840; but a surten ut rɛsɛvd ƺɛ wurd ov God, and bɛcam ecsɛdiŋli bold and pɔurful in proclamiŋ it; and wɛ had asembliz evuri Wenzda, and Saturda, and Sunda, in a larj hɔs, and wɛ bɛcam veri numurus (mor ƺan wun hundred nu convurts war mad). ƺɛ nam ov ƺis yuŋ man iz Ramaca; cold bj us, for sɛcresi, Rasalasala (ƺɛ bold wun). It woz hɛ, tru hiz curej, ƺat obtand ƺɛ Prins tu rɛsɛv ƺɛ wurd ov God. If it had not bɛn for ƺɛ help ov God tru ƺɛ inturseſun ov Racoto, ƺɛ twenti-wun Cristianz wud hav bɛn dɛstrod. Tel ol ɔr frendz ƺat Racotondradama duz indɛd rɛsɛv ƺɛ wurd ov God in muc luv; but hiz muƺur rɛmanz [a hɛƺen]."

ƺɛ necst letur, dated "Antananarivo, 10t Jan., 1846," adrest tu mɛ, contanz similur dɛtalz:—"Wɛ rɛsɛvd ur leturz, and war ecsɛdiŋli dɛljted tu obtan ƺɛ Gospelz

ɑnd 'Pilgrimz Progres,' for ƕa ɑr ɛzi tɯ bɛ conseld dɯriŋ ƕɛ darcnes ov ɔr cuntri, but ɑr cwi̧t insufiſent, for wɛ ɑr ecsɛdiŋli nɯmurus, ɑnd hɑv obtɑnd Racƣtondradɑma tɯ embras ƕɛ wurd ov God, bi̧ ƕɛ Divi̧n blesiŋ, ɑnd hɛ duz rɛsɛv it wiƕ trɯ ɑfecſun ɑnd jƣ, ɑnd wiƕɛt wɑvuriŋ."

Ƕɛ Prinsiz fi̧deliti woz sɯn pɯt tɯ ƕɛ test bi̧ ƕɛ ɑprɛhenſun ov ƕɛ twenti-wun Cristiɑnz, fiv munts ɑftur hiz convurſun, hwen hɛ sɛmz tɯ hɑv ɑcted wiƕ el ƕɛ dɛvƣtednes ɑnd prudens ov Cwɛn Estur, for ƕɛ dɛlivurɑns ov hur pɛpl from ƕɛ mɑcinɑſunz ov Hɑmɑn:—"And wɛ, fi̧v munts ɑftur wɛ hɑd gɑnd ƣvur ƕɛ Prins, wɑr ƕɛ subjects ov ɑ pursɛcu̧ſun, twenti-wun bɛiŋ mɑd priznurz, ɑnd nɛrli pɯt tɯ det bi̧ ƕɛ Cwɛn; but bi̧ ƕɛ help ov God, ɑforded tɯ Racƣtondradɑma, it woz prɛvented: ƕɛ Cwɛnz hɑrt rɛlented. Ƕɛz twenti-wun wɑr ɔt ov wun hundred hɯ hɑd rɛsentli rɛsɛvd ƕɛ wurd ov God, ɑnd hɑd bɛn ɑcu̧zd tɯ ƕɛ guvurnment; but, bi̧ ƕɛ blesiŋ ov God, ƕɛ ɑcu̧zɑſun woz not pursud: for Rɑniniharƣ (ƕɛ Cwɛnz Pri̧m Ministur) burnt ƕɛ list ov namz, hɑviŋ fɛnd ɑmuŋst ƕem hiz ƣn ɑd-dë-coṅ. Ƕɛ bɛlɛvurz ɛgment veri muç."

Anuƕur letur contɑnz ɑ list ov ƕɛ namz ov ƕɛ twenti-wun Cristiɑnz, ɑnd furƕur particu̧lurz, bi̧ hwiç it wɯd ɑpɛr ƕɑt ƕɛ Prins begd for ƕɑr li̧vz, ɑnd sucsɛded; but ƕɛ puniſments necst in sɛveriti tɯ det wɑr inflicted—ni̧n tɑciŋ ƕɛ tɑngɛnɑ ordɛɑl, trɛ uƕurz bɛiŋ rɛdust tɯ slɑvuri, ɑnd fi̧v left in bondz, not hɑviŋ pɛtiſund for ɑ dɛsi̧gun. Wun di̧d ov ƕɛ tɑngɛnɑ—ƕɛ rest wɑr el liviŋ—ƕɛ trɛ rɛdust tɯ slɑvuri hɑd bɛn rɛdɛmd—ɑnd for hɑd escɑpt. In trɛ or for ov ƕɛz cɑsiz, ƕɛ wi̧vz wɑr involvd in ƕɛ sɑm pursɛcu̧ſun, ɑnd ƕɑr namz went tɯ mɑc up ƕɛ numbur twenti-wun; prɯviŋ ƕɛ influɛns ov Cristiɑniti ƣvur ƕɛ dƣmestic rɛlɑſunſip.

Mi̧ last letur, ɑdrest tɯ ƕɛ Miſunɛriz ɑnd mi̧self, iz sɑ̧nd wiƕ ƕɛ Prinsiz nɑm, ɑz undur hiz sɑŋcſun, dɑted "Fulpƣnt, Februɛri 7t, 1846:"—"Wɛ went up tɯ Antɑnɑnɑrivƣ, ɑnd ƕɑr met (in ɑ rɛlijus ɑsembli) wiƕ ƕɛ Cwɛnz sun, ɑnd ƕɛ pursɛcuted Cristiɑnz, nutiŋ dizhɑrtnd bi̧ ƕɛ temp-

taſunz ov Satan, ðƢ ða ma sufur in bondz: and ðƢz Cristianz not pursɛcuted wɛ fɜnd incresiŋ ecsɛdiŋli; ya, bɛcumiŋ indɛd meni. And RacƢtondradama, ðɛ Cwɛnz sun, macs veri grat progres in ðɛ luv ov ðɛ Lord, bj̨ Godz blesiŋ, and iz abl tu asembl sum Cristianz wið himself evuri nj̨t, tu ťaŋc and praz God. Ƣ, blesed bɛ God, hu haz cɛzd hiz mursi tu dɛsend upon RacƢtondradama and ɛl ðɛ pɛpl! Nevurðɛles, ðɛ lɛz ov ðɛ Cwɛn (agenst Cristianiti) ar veri sɛvɛr; but ðɛ ciŋdum ov ɜr Lord, and ur̥z, macs progres; and ðɛ Cristianz ɛgment gratli in numburz, sa

RACƢTONDRADAMA, and ðɛ Cristianz at AntananarivƢ.

"And wɛ at Fmlpɛnt wont bɛcs, sa

JESƢA, HAREM, ets."

Ða ad, ðat meni Cristianz, bɛiŋ in ðɛ armi, must periſ in ðɛ raŋcs, in cas ov wor wið Iŋgland, unles wɛ can prƢvj̨d for ðar safti.

From ðɛ abuv signatur ov ðɛ Prins, j̨ infur hɛ iz luct upon az ðɛ hed ov ðɛ Cristianz at AntananarivƢ. A perilus ofis! Ða̧r iz, indɛd, sumtiŋ heroic in hiz pƢziſun. It rɛmj̨ndz wun ov ðɛ ɛldn tj̨mz. It iz a strj̨ciŋ instans ov ðat dɛsiɡun ov caractur nƢbli caracturistic ov ðɛ HƢvaz; and j̨ ma ad, it iz a signal instans ov ðɛ gras ov God. Wuns convinst, hɛ tuc nƢ cɜnsel wið political ecspɛdiensi and unmanli fɛrz, but jɛnd himself tu ðɛ puur pursɛcuted Cristianz; and j̨ hav litl dɜt hɛ wud pruv, lj̨c ðɛ urliur marturz ov hiz naſun, "fatful untu det," if ɛld upon sƢ tu atest ðɛ sinseriti ov hiz convicſunz. But j̨ canot ťiŋc ðɛ ajed Cwɛn wud giv up hur ɛnli sun tu det; and ðɛ mɛr hɛ iz pursɛcuted ðɛ mɛr hɛ wil incwj̨r; and ðɛ mɛr hɛ incwj̨rz ðɛ mɛr hiz convicſunz wil bɛ dɛpnd ov ðɛ divj̨n orijin and ɛtoriti ov ðɛ Cristian Rɛlijun. Yet ðɛ Cristianz, in ðar leturz, beg ðat prarz ma bɛ ofurd up for him bj̨ Cristianz. Ða probabli fɛr for ðɛ puriti ov hiz lj̨f, amidst jenural corupſun and ðɛ temptaſunz tu hwiç hɛ wil bɛ pɛculiurli ecspƢzd; and ɛl ðar hƢp iz plast in ðɛ help ov God.

E. BACUR.

Ðε folοiŋ iz αn ecstrαct trαnslαted from α letur rεsεvd from Rαfαrαvαvi, hwiç cαnot fαl tιι bε red wiđ dεp inturest bi meni Cristiαn frendz in đis cuntri, hιι rεtαn αn αfecſunαt rεmembrαns ov hur αz wun ov đε Mαlαgαsi refujεz. Hur letur iz dαted Mocα, (Mοriſus,) Oct 26, 1846 :—

Ꝑ αm ecsεdiŋli dεlited wiđ đε nuz just rεsεvd from Mαdαgαscur. It iz indεd, αt prezent, αz God sed bi đε lips ov Joſuα, tιι đε çildren ov Izrαel, "Not wiđ đi sοrd, nor wiđ đi bο." Wundurful indεd iz đε providens ov God; đε Lord iz grαſus. Hε sez, bi Jerεmiα, 29. 11, "Ꝑ nο đε tοts hwiç i tiŋc tοrdz u, tοts ov pεs αnd not ov εvl, tιι dιι u gιιd, αnd tιι giv u đε ecspected end." * * * Ðε wurdz ov đε Sovren streŋtn đε ciŋdum ov Sαtαn, but đε ciŋdum ov Cri̇st iz incrεsiŋ in streŋt tιι. Ðο đε dαrcnes ov đε lαnd iz suç, đε li̇t ov Cri̇st iz incrεsiŋ in đε midst ov đε dαrcnes; for bεlεvurz αr grαtli multipli̇iŋ.

SWITSURLAND.

Ðε Guvurment ov Lοzαn, Cαnton (de Vαud), ordurd đε ecspulſun ov Mr. Ꞓ. Cιιc, α dεvοted Miſuneri, αftur α rezidens ov sevurαl yεrz in đε cuntri, in consεcwens, it iz αlejd, ov comιιnicαſunz trαnsmited tιι đε Cοnsil ov Stαt bi đε εtοritiz undur its direcſun. Ðε folοiŋ iz αn ecstrαct from α letur ov Mr. Cιιcs :—

Lοzαn, Dεs. 23, 1846.

Ꝑ hαv rεsεvd đis dα, from đε prεfect ov Lοzαn, ofiſαli, đε informαſun đαt đε Cοnsil ov Stαt wil not rεnιι mi (*permis de séjour*), αnd đαt fiftεn dαz from đε dαt ov đε letur, (yesturdα,) αr αlεd mε bεfοr mi dεpαrtur.

Ðr litl miſuneri mεtiŋ wοz α veri gιιd wun. Wε hαd wiđ us đε Rev. Mesrz. (Bridel, Dαpples), αnd (Vulliett), pαsturz αt Lοzαn ov đε Frε Ꞓurç ov đε Cαnton (de Vαud), hιι sucsesivli recomended đε miſuneri cεz tιι đε αfecſunz αnd gιιd ofisiz ov αn αtentiv αnd inturested εdituri.

Dεs. 26.—Sins i bεgαn đis letur, i hαv ritn tιι đε εtοritiz

her recwestiŋ ðat ðe tjm ov mj departur ma be postpond for tre munts, but j hav not resevd eni ansur tu ðis demand; and, eldo ðe sam favur iz ofn granted tu pursunz hu ar sent ɜt ov ðe canton, aftur haviŋ ben convicted befor ðe trjbunalz ov sum ofens, j hav rezn tu fer it wil not be granted tu me. We hav resevd veri afectiŋ testimuniz ov frendli inturest from pursunz ov el clasiz, and ov el partiz. Bot in ðe Fre Curç, and in sum disentiŋ metiŋz in ðe Canton, yesturda, prar woz publicli ofurd, ðat so grat an inicwiti az ðe drjviŋ ɜt ov ðe cuntri ov a survant ov Jezus Crjst, mjt not be actuali purpetrated.

Yesturda (Crismas da), ðar woz a distribufun ov rewordz tu ðe scolurz ov ɜr Sunda scul at (Aigle). Mj sun haz just returnd from ðens; and he briŋz ðe intelijens, ðat ðe munisipaliti had sent a (huissier) tu sa, ðat, if eni metiŋz war held in ɜr plas ov wurfip, ða wud be dispurst. Ðe metiŋz war, hɜevur, held az uzual; ða war wel atended, and not inturupted. Ðe Plimut bredren and ðe disenturz resevd no suç worniŋ, YET ðar metiŋz war broen up bj ðe poles. CARLZ CUC.

On ðis prosedin (L'Avenir) remarcs:—Ðo not memburz ov ðe guvurnment çurç, we ar Vodwo sitizenz; and in ðis vu we fel a ljvli soro, hwjl we se ɜr gud reputafun for hospitaliti destrod, hwiç had ben left us az an inheritans bj ɜr fadurz. Yes! formurli, ðe pursecuted protestants—ðe pursecuted from evuri land—and ofn evu mizurabl adventururz, hav ecsperienst Helvetic hospitaliti amuŋ us; and it iz a respectabl man, a distiŋgwift Cristian, hu iz ðe furst tu ecsperiens ðat ɜr anfent hospitaliti iz at an end! We confes ðat we ar cuvurd wid fam, tu fjnd ɜrselvz so far behjnd ðe pur Beduinz, ðe rud trjbz ov ðe dezurt. If ɜrz war a political Jurnal, we wud asc ðe Guvurnment, if it duz not fer, at lest, ðat ðe udur Iŋglif reziding amuŋ us, wornd bj suç tretment ov a cuntriman, and recniŋ it an ɜtraj upon ðemselvz, ma flj from an inhospitabl sol, and lev hɜziz emti, and wurcmen widɜt emplo, and ðus deprjv

ðɛ cuntri ov rɛsɔrsiz espeʃali valuabl in ðis prezent yɛr. Wɛ wud asc, if it duz not fɛr ðat stranjurz ov ɵl cuntriz, lurniŋ ðat hospitaliti iz baniʃt from amuŋ us, ʃud dɛpart from ɔr frontɛrz az from a fetid and acursed sɵl. Wɛ asc, finali, if it haz not ecspɔzd ɔr ɔn sitizenz—ðɔz, for egzampl, hu liv in Iŋgland, and hu du not recogniz ðɛ Eclɛziastical supremasi of Cwɛn Victɔria, tu bɛ baniʃt from Grat Briten; and if it duz not fɛr bi ɵl ðis, tu spred sufuriŋ and discontent tru ɔr bordurz.

But, ðɔ ðɛz motivz ar ov wat, wɛ du not dwel on ðem; for ɔrz in NOT a political Jurnal. Wɛ spɛc hɛr az Cristianz: and, ðɔ ðɛ particulur comuniun ov Mr. Cuc iz not ɔr ɔn; wɛ dɔnt forget ðat hɛ bɛloŋz tu ðɛ univursal Curç bi an antɛsɛdant and a hiur rɛlaʃun, and wɛ cɔnt it an onur tu cɵl him ɔr bruður in Jɛzus Criist. Wɛ ar tuçt dɛpli bi ðɛ ecspulʃun ov ɔr bruður from ðɛ cuntri hwiç iz ɔr ɔn. It iz wiđ pɔnant sorɔ ðat wɛ hav lurnd ðɛ harʃ dɛsizun hwiç wundz him. Wɛ bɛlɛv ðat it iz ɔr duti tu spɛc lɔdli; and wɛ tiŋc ðat wɛ ma ɛvn du sɔ in ðɛ nam ov ɔr frɛ evanjelical çurç,—hwil wɛ dɛclar ðat wɛ rɛject and rɛnɔns evuri cind ov rɛsponsibiliti for ðis act, hwiç ɔr caractur ov Vɔdwɔ sitizenz mit impli, and ðat wɛ lɛv ðɛ hɔl tu rest on ðɔz hu hav tacn it on ðemselvz bi ðar dɛsizun. Wɛ wud hav it non, ðat wɛ hav nɔ ʃar in an acʃun hwiç briŋz ɔr cuntri undur ðɛ fɛrful tretniŋ prɔnɔnst bi ðɛ Lord agenst ðɔz hu rɛject eni wun ov hiz survants. Hɛ dɛclarz ðat ðɛ siti hwiç ʃal compel eni ministur ov ðɛ gospel tu rɛtir, ʃaciŋ of ðɛ dust from hiz fɛt az a witnes agenst it, wil bɛ vizited mɔr sɛvɛrli ðan Sodum and Gɔmora in ðɛ da ov jujment. Wɛ ar rɛzolvd tu hav nɔ ʃar in an acʃun hwiç briŋz ɔr pɛpl undur suç a curs.

ðɛ abuv woz in print, redi for insurʃun in ɔr last numbur, but, for wont ov rum, it woz dɛlad til ðɛ prezent. Sins ðen, furður intelijens haz bɛn rɛsɛvd. ðɛ folɔiŋ ecstract rɛlats tu ðɛ cas ov Mr. Cuc:—" U hav purhaps hurd ðat ðɛ Rev. C. Cuc, hu woz ordurd tu cwit ɔr canton in ðɛ

midl ov wintur—uncwestiunabli for đe sol rezn đat he iz a Weslean, and aplid himself in a trui spirit ov Cristian luv in lediŋ solz tui Crist, and edifiŋ đem in đe fat, woz alsd a dela ov tui munts; i am stil inclind tui hop đat đe orijinal ordur wil not be put intui ecseculun; but hs distresiŋ it wud be for us, tui se a derli beluved bruđur, hui iz held in just estimaſun, lev sr cuntri undur suc surcumstansiz. It grevz us tui tiŋc ov đis, and u can juj hweđur we hav ned ov Godz asistans; for we srselvz—Vodwo sitizenz—no not hweđur sum ov sr numbur ma not be baniſt. I must ad, hsevur, in ordur đat u ma not form tui unfavurabl an idea ov đe Canton (de Vaud), hwic not loŋ sins woz demd a model cuntri, đat đar ar meni pursunz hui stroŋli protest agenst suc intolurant conduct, and it iz beginiŋ tui be undurstud đat Soſalizm, hwic ma hav sedust sum ilintenſund mindz, ledz tui đe wurst ov el despotizm. In đis respect events ns ocuriŋ in sr Canton, ma furniſ sum saluteri lesunz." C. Bop (Baup), Ministur.

TURCI.

Ecstract ov a letur adrest tui đe Pastur N. (Roussel), and publiſt in đe ("Archives du Christianisme,") dated Constantinopl, 27 Oct., 1846.

Respected and derli beluved bruđur in Jezus Crist,

U ar no dst awar hs đe Romiſ clurji sec tui gan partizanz amuŋ đe Cristian populaſun in đe Est, and az đar doctrinz hav no veri striciŋ difurensis, bot haviŋ đe fasts, đe vurjin, đe sants, đe relics, ets., and az đe onli recwizit iz tui ecsçanj đe patriarc for đe pop, đa hav sucseded in dreiŋ tui đemselvz a considurabl numbur, espeſali duriŋ đe last fifti yerz; tui hwic, ecspectaſunz ov wurldli advansment hav contributed muç mor đan relijus conviciſunz, hwic hav rarli ecsursizd eni influens.

Duriŋ đe last twenti yerz, American miſuneriz hav setld in đe cuntri, seciŋ tui propagat đe Bibl and Evanjelical

doctrinz, wiđ ðε vu ov convurtiŋ solz in ðε difurent comuniunz, and levin ðem in ðar çurçiz, in ordur ðat, lic levn, ða mit raz ðε hol lump; but it semz ðat ðε tim for ðε jenural awacniŋ iz not yet cum, for az sum az a fu solz war afected bi ðε redin ov ðε Bibl and teçin, ðε respectiv clurji hav tacn ðε alarm, hav razd ðε cri ov "heresi," and hav dun el in ðar pɔur tu stifl ðε ɔtbrac ov fat from its furst manifestafun.

Aftur lon and frutles egzurfunz amun ðε Grecs, sein ðε prωfɔnd purvursiti and hωplesnes ov ðez pepl, ða gav ðem up. Ðε Armenianz, les depravd, prezentin mωr hωp ov sucses, Cristian efurt haz ben consentrated on ðem, and ðε rezult haz ansurd ðε ecspectafun hwiç had ben formd. A smel nuclius woz formd amun ðem, hwiç haz bi degrez increst; but ðε memburz, not findin in ðar nafunal çurç a pastur corespondin wiđ biblical instrucfun, hav forsacn it, and hav bi ðat menz dren upon ðemselvz clerical angur. Ðε patriarc, hwilst aprωvin ov ðem in teori yet wifin tu hindur ðar practis, avɔd, privetli, ðε scriptur doctrinz, but sed ðat in act ða cωd not be curid ɔt strictli; and hwen ðε nu convurts wωd not undurstand suç a mωd ov reznin, and ðat convurfunz tu ðε truth war incresin, a prωhibifun woz mad tu ðε atendans on ðε preçin ov ðε protestant mifuneriz. Ðis prωhibifun woz not ωnli inefectual, but ðε mωr it woz set tu be enfωrst, ðε mωr ðε numbur increst ov ðωz hu trωnd arɔnd ðε mifuneriz; sω ðat ðar numbur haz sω multiplid, ðat at prezent it wωd be dificult tu cɔnt ðem, az ða ar scaturd truɔt ðε mas ov ðε pepl.

Ðε patriarc ðen prωnɔnst an ecscomunicafun and anatema upon ðem, and ða hav ben pursecuted in evuri wa, sω ðat ða hav ben compeld tu form ðemselvz intu a sepuret çurç, and constitut at prezent ðε furst Evanjelical Armenian comuniti, ecstendin itself tu sevural prωvinfal tɔnz. Ðar ar elredi fωr conjregafunz: at Nicωmedia, Adahazar, Trebizond, and Erzerum. At Constantinωpl, it wil sum be nedful tu ωpn anuđur çapel, ðε furst bein tu smel."

ðɛ rịtur goz on tu asc ðɛ coopurasun ov Mr. (Roussel) in opozin ðɛ inrodz ov ðɛ papists, hu ar duin ðar utmost tu rɛp a harvest from ðis dɛfecsun, but espesali tu retan ðoz hwiç ðar falasus promisiz hav dren tu ðem.

CRISTIAN UNIUN.

It iz wiđ uncwolifịd plezur and tayçfulnes we notis ðɛ foloin amun meni uđur prufs ov ðɛ stron dezịr for Cristian uniun and felosip, hwiç ðɛ Spirit ov God iz produsin in ðɛ harts ov hiz pɛpl.

ðɛ comite formd at Ljunz (Lyons), for ðɛ promosun ov uniun amun Cristianz, haz just put fort a surculur. We subjon for grat prinsiplz ov uniun lad dɔn bị ðɛ comite:—

"1. ðɛ basis ov ðis uniun must be neđur mor nor les ðan 'ðɛ onli fɔndasun hwiç can be lad, Jɛzus Crịst;' Jɛzus Crịst 'delivurd for ɔr ofensiz and razd agen for ɔr justificasun;' Jɛzus Crịst el in el.' We sud resevintu bruđurli comuniun el ðoz hum Jezus Crịst resevz for salvasun.

"2. We must se ɔr bredren onli in Jezus Crịst,—tru him,—clodd wiđ him,—dwelt in bị him; hwot we luv in ðem must be Jezus Crịst.

"3. It iz surten ðat ðɛ Gospel contanz tu grat clasiz ov truđz: ðɛ wun ar nesceri in ordur tu salvasun, ðɛ uđur ar not. ðɛ furst ar comun tu el ðɛ çildren ov God, ðɛ secund ar difurentli vud bị ðem; ðɛ furst ar ðɛ basis ov uniun, and ðɛ secund ar an ocazun for ðɛ ecsursịz ov forbarans.

"4. In el ðɛ contradicturi opiniunz profest bị sinser Cristianz, we must distingwiſ a porsun ov trut, hwiç ðez bredren hav ben comisund tu put intu prominens, becoz it woz aparentli tu muç forgotn. ðɛ erur consists in ðɛ egzajurasun ov ðis trut, or in prezentin it widɔst ðɛ cɔnturpart hwiç ðɛ Bịbl suplịz tu it. ðɛ truli catolic Cristian, renɔnsin self-confidens, and humbli vuin uđurz az mor ecselent ðan himself, pruvz el tinz in ordur tu hold fast ðat hwiç iz gud, and tu abstan from el aperans ov evl. He secs tu purfect hiz nolej bị ðat ov hiz bredren; and he luvs ðez ðɛ mor becez ða hav directed hiz atensun tu ðat porsun ov trut, hwiç widɔst ðem he wud purhaps hav fald tu recognịz. Az tu hwot he rejects in ðar opiniunz, he haz wornd hiz bredren ov it wiđ ðat franenes widɔst hwiç ðar iz no real çariti; and it iz becez he haz dizburdnd hiz consens in speciin tu ðem ðɛ trut in luv ðat he can ofur ðem hiz hand widɔst rezurv and widɔst hezitasun."

Publiſt bị W. Fostur, 6, Amen Cornur, Paturnostur Ro, Lundun. Sold also at ðɛ Fonetic Depo, Cwenz Hed Pasej, Paturnostur Ro, and bị el Bucselurz.—Printed at ðɛ Fonetic Instituſun, Bạt (Bath).

[Prıs 1½d.

ƎƐ

EVANJELICAL ECƢ.

Nɛ. 5.] MƋ, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƌ a, Ā ɑ, A ɑ, Θ θ, Ƣ ɔ, Ƣ ɔ, Ƣ ɔ, Ɨ ı, Ɔ ɔ, Ɔ ɔ, Ʊ ʊ.
eel, *ate*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *yule*.

Ɔ ç, Ʇ t, Ƌ d, Σ ʃ, Ƶ ʒ, Ƣ ŋ.
etch, wrea*th*, wrea*th*e, vicious, vi*s*ion, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

INDIA.

Barisal.—In ɔr numbur for Març wɛ gav an acɔnt ov a rɛmarcabl wurc ov convurʃun in ƋIs district, and ƋɛBaptizm ov 115, bı̨ Mr. Barɛrɔ, at wun tı̨m. Sins ƋɛN latur acɔnts hav bɛn rɛsevd: it haz plɛzd God tu visit wiƋ hiz mursi ƋɛLoɛst, most dɛspı̨zd, and ignorant ov ƋɛCasts, hwı̨l ƋɔZ hu uturli contem ƋɛM ar prɔdli wondurı̨ in blı̨ndnɛs. Ƌɛ veri nam bı̨ hwiç ƋɛZ pɛpl ar cɔld iz uzd bı̨ Dr. Yats, in hiz translaʃun, tu rendur ƋɛF raz "publicanz and sinurz." Ƌɛ liv in marʃi grɔndz, at ƋɛM ɔƋz ov ƋɛG anjɛz, can ɔnli muv from plas tu plas in bɔts, ar ɛcstrɛmli ignorant, and in ƋɛL oɛst povurti. Mr. B. stats:—

Ɨ rɛturnd from Dhan-dɔba ƋɛD da bɛfɔr yesturda (Nɔv. 25t) aftur an absens ov twelv daz, hwiç war spent in instructı̨ı̨ ƋɛN u and ɔld convurts, hu, ı̨ am hapi tu sa, hav manifestli undurgon a gud çanj, az ƋɛR conduct ʃɔz. Ƌɛr

iz a fɛliŋ ov luv ɑnd a spirit ov prar ɑmuŋ đem. Ðr labur in đis rɛspect hɑz not bɛn in van; evidensiz ov diviɲ fat̀ ʃo đemselvz, ɑnd pruv đɑt đa ɑr tredin đɛ riɲt wa tu hevn. In ɑdiʃun tu đis dɛliɲtful wurc, wɛ war engajd liɲcwiɲz in prɛɕiŋ tu đɛ incwiɲrurz, ov hum fifti-at put on đɛ Lord biɲ baptizm on đɛ last Lordz da, đɛ 22nd instant. Đɛ smɛlnes ov đɛ numbur, compard wiđ đɛ numbur ɑdmited in last Octobur, gav us tiɲm tu vizit đɛ hɔziz ov đoz bredren ɑnd sisturz hu liv wiđin ɑn ɔrz jurni, biɲ wɛtur,—ɑnd considurɑbli les hwen it iz driɲ,—from Dhɑn-doba, ɑnd cwiɲetli tu pursu ɔr wurc. Đɛ bredren ɑnd sum sisturz hu liv ɑt a distɑns cam on Saturda, ɑz đa war prɛviusli informd biɲ đɛ bredren (hu war sent biɲ mɛ tu đɛ vilejiz), so đɑt đar numbur, wiđ đoz hu livd nɛr, woz ɑbɔt a hundred.

Amuŋ đɛ ocurensiz hwiɲl iɲ woz ɔt, iɲ miɲt menʃun trɛ hwiç struc us wiđ wundur ɑnd praz, ɑz ʃoiŋ đɑt God woz verili wiđ us. A man ʃod đɛ gratest ɑnimositi tu hiz wiɲf, ɑnd tretnd tu cil hur if ʃɛ embrast đɛ Cristiɑn fat̀, ɑnd evuri wun hu encurejd ɑnd ɑbeted hur. In đis strat ʃɛ cam tu us, not noiŋ đɑt hur huzbɑnd woz closli foloiŋ hur. Hwen hɛ cam up hɛ protested ɑgenst hur conduct, hwiç, hɛ sed, prosɛded not from a sens ov gud, but from ɛvl, ɑz hɛ woz surten đɑt sum ov đɛ convurts had pɔznd hur miɲnd wiđ a dɛziɲ tu ruin him. Hiz fɛroʃusnes dru ɔl đɛ bredren ɑnd sisturz ɑrɔnd him, hwiɲl iɲ woz sɛted in đɛ midst, ɑdviziŋ him tu dɛsist from hiz conduct. Hɛ sed, ? hwiɲ did ʃɛ not inform him ov hur intenʃunz, ɑnd đen ɑftur a laps ov tiɲm đa wud bot̀ jɔn us. Wɛ obzurvd đɑt wɛ had nutiŋ tu du wiđ him, but wiđ hiz wiɲf, ɑz ʃɛ ɑpɛrd tu hav a sens ov ɛturnɑl danjur. Đɛ wumɑn fel ɑt hiz fɛt, entrɛtiŋ him, wiđ us, tu forgiv eni conduct in hur đɑt miɲt hav ɑpɛrd ɑmis tu him. Hɛ wud not. ✠ đen prad for him, ɑnd dɛziɲrd him tu tɑc hiz wiɲf wiđ him, hwiç hɛ did ɑftur a grat dɛl ov furđur bicuriŋ ɑnd nɔz. ✠ did đis đɑt đɛ mɑn miɲt not raz eni ɛvl stori ɑgenst đɛ plas, or đɛ bredren. Đɛ necst morniŋ hɛ cam tu mɛ bađd in tɛrz ov rɛpentɑns, confesiŋ

hiz sinz, and ecspresiŋ ðɛ most urnest dɛziṛ tu jɔn us. Az ðar woz no dɔt ov ðɛ sinseriti ov hiz soro—for hɛ sed ðat hɛ had not had a wiŋc ov slɛp on acɔnt ov hiz sinz—or ov hiz fat in ðɛ Saviur, wɛ admited him, hiz wiṛf, and hiz muður-in-lo, hu, wið hur dotur, had satisfiḍ us befor az tu ðar fat.

An old herur, huz afecſunz war alienated from us biṛ wurldli prudens, cam wun niṛt and began acuzin sum ov ðɛ breðren az ðɛ coz ov ðɛ distres hɛ woz ðen in wið hiz wiṛf, az ða had branded him tu evuri wun wið ðɛ epitet ov beiŋ a Cristian, and in ðis stiṛl hɛ continud, gru wormur and wormur evuri ɔr, almost ðɛ hol niṛt. Necst morniŋ i cold him befor ol, and remonstrated wið him. ðis had a veri gud efect; hɛ setld dɔn in camnes ov tempur, so hiz danjur, and, tugeður wið hiz wiṛf, embrast Criṛst az hiz onli Saviur.

ðɛ advis ov a diṛiŋ faður, an old herur ov ɔrz, tu embras Criṛst az ðɛ onli Saviur, givn tu a lad ov abɔt fortɛn yerz ov aj, had suç an efect on him and hiz muður, ðat hɛ cam wið sum ov ðɛ candidats and ofurd himself tu jɔn us, hwiç hɛ did, az wɛ cud not cep him ɔt hwen wɛ so ðɛ gras in him. Hiz muður, hu iz a belevur, cud not cum, az ðar woz no wun, hwar ſɛ woz, tu gard hur hɔs.

Ui wil be glad tu her ðat ðɛ egzampl ov contributiŋ aftur comuniun, hwiç wɛ az a hol çurç set tu ðem on ðɛ furst Sunda ov ðis munt, haz had a veri gud efect. It woz nerli tre rupez ðis tim, and haz ben ov grat asistans tu ðɛ pur ov ðɛ floc. ða ar ol nɔ acwanted wið ðɛ object, and admiṛ it, and ar wiliŋ tu contribut ðar smol mits tord it.

Des. 1st, 1846. ✠ forgot in mi last tu inform u ðat hwen i woz last ɔt, a hi-cast bramin cam tu me tu reewest from me a tract hwiç pontedli aluded tu ðɛ "devtaz" and ðar incapasiti tu sav, az for wont ov suç informaſun hɛ woz not abl tu cari on a discuſun in favur ov Cristianiti hwiç woz carid on at a metiŋ ov braminz, held tu considur ðɛ trut ov ðɛ Cristian relijun, in consecwens ov mi resent

baptizmz. Ƌis man told me ƌat he mantand ƌat Ram cud not sav uƌurz, or he cud ezili hav prevented Ravan from sloping wiƌ hiz wif, Sita, hwiç he did not. Ꝼ handed him ƌe tract cold ƌe "Setlment ov ƌe Cwestiun ov Salvaſun."

Ƌe braminz and landholdurz ar fabricating ridiculus reports in refurens tu ƌe lat convurſunz, suç az ƌat ƌe Cumpani Bahadur woz trying tu convurt ƌez pepl onli tu send ƌem tu colonyz setlments beloning tu ƌem, or tu fyt ƌar batlz. Anuƌur report giv ƌt ƌat y baptyzd ƌe 115 pursunz by puting ƌem in wetur up tu ƌe wast, poring ƌe blud ov fslz ovur ƌe hed, and giving eç a pes ov bef tu et! Uƌurz giv ƌt ƌat ƌe convurts wil be ſipt tu ƌe Sundurbundz tu manufactur selt, and ƌat ƌa hav ben el branded wiƌ red hot yurn in surten parts ov ƌe bodi. Imedietli aftur ƌe baptizm ƌar woz a report razd ƌat ƌe landholdurz had walad me, sunc my bot, and plast me in jal! Ꝼ ned not sa ƌat ƌez reports ar mad up merli tu detur pepl from embrasing Cristianiti, nƢ ƌat ƌe landholdurz, wiƌ ƌe braminz, hav fald in ƌar trets and il uzej.

Agra.—From ƌis siti Mr. Danenburg rits az folƢz:—

Ƌe het iz sƢ ovurpƢuring her, ƌat it iz danjurus eƌur for man or best tu be ƌt aftur nin Ƣ'cloc in ƌe morning. Ꝼ hav nevur felt ƌe het sƢ muç az y hav felt it ƌis yer in Agra. Ƌe turmometur, in ƌe ſad, iz from 130 tu 140, and mor, Farenhyt. Tanycs be tu God, my pur laburz hav not ben in van in ƌis staſun. A Hindu, by cast a Rajput or Bramin, haz ben arested in hiz sinful carer, and y trust bret tu a saving nolej ov ƌe Saviur. He had sum sevn or at yerz agƢ hurd ƌe gospel preçt by bruƌur Tompsun, in Delhi, being at ƌe sam tym in ƌe survis ov Sicandur Sahib. Ƣortli aftur ƌis he left hiz emplƢur, and becam a facer, wonduring from wun plas tu anuƌur, seeing rest for hiz sol; he spent sum tym in ƌe junglz, aftur hwiç he cam tu Matura, ƌe famus holi plas ov ƌe Hinduz, but not being satisfyd, he left, and pasing tru Agra, hurd me preç in ƌe Turpoliya, hwar he enturd intu discuſun, and opƢzd me,

but bɛiŋ dɛfɛted, hɛ cwɟetli left us. Hɛ woz, hɔevur, dɛpli imprest bɟ hwot hɛ had hurd, and cam ƺɛ necst da tuı ɔr nativ preçurz tuı incwɟr mor consurniŋ ƺɛ truıt. On anuƺur ocaʒun, hwen ɟ woz engajd in adresiŋ a crɔd in ƺɛ marcetplas, hɛ past bɟ, and hɛriŋ a man opozɪŋ mɛ, hɛ cam forwurd, tuıc mɟ part, and confuted ƺɛ oponent. ƺɛ foloiŋ da hɛ cam tuı mɛ, saiŋ, "ƺat hɛ had bɛn dɛpli imprest, and woz convinst ov ƺɛ truıt ov Cristianiti; ƺat ɔr buıcs war truı, and ƺat hiz war fɛls, and ƺɛ invenʃun ov man; ƺat hɛ had bɛn practisiŋ ɔsteritiz for meni yɛrz, and had ɔlso visited sevural famus plasiz ov pilgrimɛj, but hiz mɟnd woz not at ɛz; hɛ nɔ bɛlɛvd Crɟst Jɛzus tuı bɛ suç a Saviur az hɛ nɛded, and had set for. Ꝑ ecspland tuı him ƺɛ wa ov salvaʃun bɟ Crɟst mor fuli, and hɛ woz so muç struc bɟ hwot hɛ hurd, ƺat hɛ at wuns, wiƺɔt hezitaʃun, gav up hiz ʃasturz, or sacred buıcs, tuı mɛ, and acsepted in rɛturn a Nu Testament. Hɛ suın aftur rɛnɔnst cast, and haz evur sins continud wiƺ ɔr nativ breƺren, and aperz tuı bɛ a jenuin convurt. Hɛ iz ov a veri wiliŋ dispozɪʃun, rɛdz hiz Testament veri dilijentli, and ɟ trust ƺat "ƺɛ luv ov Crɟst constranet" him, and ƺat hɛ iz dali "groiŋ in gras and in ƺɛ nolej ov ƺɛ Rɛdɛmur." For tuı munts past hɛ haz acumpanid ƺɛ nativ preçurz and mɟself on ɔr preçiŋ ecscurʃunz, and wil bɛ baptɟzd (D. V.) on ƺɛ furst Sabat ov necst munt. Pra for him, dɛr bruƺur, ƺat hɛ ma bɛ cept, truı fat, untuı salvaʃun, and bɛcum a "ʃɟniŋ lɟt" tuı hiz bɛnɟted cuntrimen. ƺɛ Lord haz ɔlso blest ɔr humbl laburz in ƺɛ vilejiz. Sins ƺɛ 5t ov Octobur last, mɟ laburz hav bɛn çɛfli directed tuı ƺɛ district hwiç wɛ hav particulurli undur ɔr cultivaʃun. ƺis district, hwiç haz bɛn aloted tuı bruƺur Macpɛs and mɟself, haz not bɛn cultivated so muç az ƺat hwiç iz undur bruƺur Wiliamziz car. In sum ov ƺɛ vilejiz wɛ hav bɛn veri cɟndli rɛsɛvd, and hav muç encurejment; but ɟ am sori tuı sa ƺat wɛ hav ɔlso meni oponents. But wɛ hav ƺɛ promis ƺat ƺɛ gospel ʃal conɟcur, and bɛ victorius ɔvur ɔl its enɛmiz, and ƺarfɔr ar encurejd tuı go forwurd in ƺɛ nam

ov ðɛ Lord, "hu wilz ðat el men ʃud bɛ savd." Ðar iz a veri inturestiŋ Hindu in Sanya, hu haz for sevural munts bɛn tiŋciŋ sɛriusli abɔt hiz sol, and incwiŋriŋ aftur ðɛ wa tu ɛturnal liʃ. Wɛ trust ðat hɛ wil sun confes Criʒst opnli. Hɛ iz veri regulur in hiz atendans at ðɛ prar-mɛtiŋz.

In ðɛ munt ov Novembur, i mad a tur in conecʃun wiđ bruđur Macpɛs, tu Bhutʃwor, distant abɔt 55 miʒlz from Agra. It iz a famus bađiŋ-plas ov ðɛ Hindus, and wɛ vizited it at ðɛ pɛriud ov its grat anual mela. It iz cept in comemoraʃun ov ðɛ marij ov Mahadɛwo, or "ðɛ grat god," wun ov ðɛ most obsɛn ov ðɛ hɛđen dɛitiz. Hwen wɛ arivd, but fu pɛpl war colected; but az ðɛ grat da dru ni, crɔdz war poriŋ in for ðɛ purpus ov bađiŋ and maciŋ ofuriŋz tu ðɛ idul. Hwot a panful tiŋ it iz tu sɛ man, created at furst in ðɛ licnes ov hiz Macur, bɔiŋ bɛfor a lifles ston! Alas! hɔ muç iz hiz undurstandiŋ darend! Yes, it iz a hart-rendiŋ sit tu sɛ ðem ruʃ for a drop ov Ganjɛz wɛtur for ðɛ purificaʃun ov ðar harts. In ðat plas iz a templ, in hwiç ðar ar figurz ov Mahadɛwo, hiz wif Parwati, and ðar sun Mahes, cut ɔt ov ston. I hav sɛn ðɛ pur Hinduz gaziŋ on ðem wiđ ðɛ dɛpest adoraʃun and astoniʃment, bɔiŋ dɔn, and maciŋ ðar ofuriŋz bɛfor ðem; and mor sad tu tiŋc, ðat ða briŋ ðar litl çildren wiđ ðem, hu ar tɛt tu du ðɛ sam, and hwen lɛviŋ ðɛ templ, ða, wiđ ðar çildren, cri ɔt, "Bam Mahadɛwo! bam Mahadɛwo!" Sɛiŋ el ðis, a miʃuneri in India ma luz el hiz curej, and wel mit hɛ sa, "ç Hu iz sufiʃent" for suç a wurc az tu put dɔn ðɛ ciŋdum ov Satan, hu iz lɛdiŋ ðɛz pur pɛpl captiv at hiz wil. But "ðɛ Lord iz wiđ us," hu haz sed, "I wil du it." Had ðɛ miʃuneri not ðɛ wurd ov God on hiz sid, had hɛ not hiz promisiz, hwiç giv him vigur tu prosɛcut hiz wurc, and had hɛ no gras, hwiç duz suport him, hɛ wud sun tro dɔn hiz armz, and abandun ðɛ fɛld. At ðɛ end ov ðɛ far, a veri inturestiŋ man, ov hi cast, cam tu mɛ, ecspresiŋ hiz bɛlɛf in hwot hɛ had hurd, and semd muç afected. Hɛ vizited ɔr tent for trɛ nits, and ðɛ da hɛ woz lɛviŋ ðɛ far, hɛ

cam, ɑʃurin us ov hiz sinseriti, promisin đɑt hɛ wud not forget hwot had bɛn dɛclard tu him, ov đɛ truṫ ov hwiç hɛ woz cwjṫ convinst. Wɛ had mor hɛrurz đɑn wɛ war abl tu ɑdres. Wɛ prɛçt ɑz lon ɑz ɔr vɛsiz cud bɛ hurd; wɛ ɛlso distribuṫɛd meni bucs, hwiç war gladli rɛsɛvd, and rɛturnd hom cwjṫ fatɛgd and egzɛsted. Ma đɛ Spirit ov God ɑcumpani đɛ wurd hwiç haz bɛn prɛçt in muç wɛcnɛs, wiđ demonstraʃun and pɔur, and meni, meni ṫɔzandz cum forwurd tu dɛclar đemselvz on đɛ Lordz sid!

Wɛ hav just rɛturnd from anuđur ɛcscurʃun tu Gwaliur. I had çeriʃṫ a dɛzir for sum munṫs past tu vizit đat plas, ɑz wɛ had bɛn mɛtin wiđ meni ov đɛ inhabitants ov đat siti, hu sɛmd veri favurabli dispozd, and dɛzirus ov rɛdin ɔr bucs. Wɛ left hom on đɛ 28ṫ ov Dɛsɛmbur, 1846, and rɛturnd on đɛ 14ṫ ov Janueri, 1847. It tuc us fiv daz tu reç Gwaliur. Wɛ prɛçt in ɛl đɛ vilejiz tru hwiç wɛ past, and meni hurd đɛ gospɛl wiđ grat ɑtenʃun. On đɛ 3rd, wɛ bɛgan tu preç in đɛ siti ov Gwaliur. Meni hundredz hurd from ɔr lips đɛ gospɛl ov Jɛzus Criṫst, and sumtimz mi coŋgrɛgaʃun consisted ov mor đɑn for hundred pursunz, hu lisnd wiđ đɛ utmost ɑtenʃun. Wɛ had but veri fu objecturz. Meni sɛmd struc wiđ đɛ truṫ, and war ɔblijd tu sa đat đar godz war not đɛ tru God, and đar rɛlijun not divin. Wɛ prɛçt for ṫrɛ daz in đɛ siti, and ɛlso distribuṫɛd meni hundredz ov gospɛlz and tracts.

CEYLON.

Đɛ Lord sɛmz, in hiz providens, tu bɛ ɔpnin đɛ wa for gađurin ɔt ov đis vast empir, "a pɛpl for hiz nam." Drz. Medhurst and Lochart, ritin from Ṫaŋha, in Octobur last, furniʃ đɛ folloin dɛtalz ov đɛ progres ov đar laburz:—

"Wɛ rejɔs tu stat, ṫru đɛ gud providens ov God, đat đɛ wurc asind tu us in đɛ propagaʃun ov đɛ Gospɛl haz bɛn carid on wiđɔt inturupʃun, and wiđ prospects ov sucɛs.

Wɛ menſund in a formur letur ðat ðɛ fɜndaſun ov a Ꞓapel, in ðɛ sentur ov ðis important hɛðen siti, had bɛn lad, and subscripſunz colected on ðɛ spot tu enabl us tu prosɛd wiððɛ bildiŋ: wɛ hav nɜ ðɛ plezur tu stat ðat ðɛ Ꞓapel haz bɛn complɛted, in ðɛ form ov a Ꞓiŋɛz Hɛl, wiðsiḑ-rumz opniŋ intu it, for ðɛ acomodaſun ov fɛmalz, and capabl ov sɛtiŋ upwurdz ov 400 pursunz. Diviṇ wurſip iz obzurvd ðarin evuri Sunda afturnun, atended bi crɜded coŋgrɛgaſunz, hu cum regulurli, and sit cwiɛtli tu ðɛ end. It iz plɛziŋ tu obzurv, hɜ atentivli ða lisn, evuri i bɛiŋ turnd tɜrdz ðɛ prɛçur, and evuri ɛr opn tu caç ðɛ sɜndz ov hiz vɜs; hwil ða uniformli riz hwen prar iz ofurd, and cɛp ðar iz on ðɛ bucs hwil ðɛ Scripturz ar red. In ordur tu alɜ ðɛ hɛrurz an opurtuniti ov rɛdiŋ ðɛ wurd ov God, and at ðɛ sam tim tu ɛconomiz ɜr copiz ov ðɛ Scripturz, wɛ hav a numbur ov Gospelz diviḑed intu çapturz, and bɜnd lic smel tracts, ɛç contaniŋ wun çaptur; wun ov hwiç iz put intu ðɛ handz ov evuri wun abl tu mac a gud us ov it, and hɛ iz elso alɜd tu cari it hom wiðhim.

"Ðus an important end iz ansurd ov getiŋ ðɛ Scripturz red in public, and surculated amuŋst ðɛ comun pɛpl, wiðɜt eni grat ecspenditur ov bucs. Ðɛ dificulti ov rɛdiŋ in public, so az tu bɛ undurstud bi ðoz hu hɛr, iz gratur in Ꞓiŋa ðan elshwar, oiŋ tu ðɛ smel numbur ov sɜndz reprɛzentiŋ a larj mas ov caracturz; so ðat it wud rɛcwir ðɛ most egzact pronunsiaſun on ðɛ part ov ðɛ rɛdur, and ðɛ closest atenſun on ðat ov ðɛ lisnur, tu enabl ðɛ latur tu mac ɜt a siŋgl sentens. Ðis dificulti iz, hɜevur, obviated bi plasiŋ ðɛ ritn wurd in ɛç hɛrurz hand, hwil ðɛ undurstandiŋ ov ðɛ ilituret iz sɛt tu bɛ enliṭnd bi ðɛ rɛdiŋ of ðɛ çaptur in ðɛ colocwial stil, so ðat ɛvn wimen and çildren ma undurstand. Haviŋ establiſt public wurſip, wɛ ṭɛt it esenſal tu briŋ ðɛ Scripturz prominentli bɛfor ðɛ atenſun ov ðɛ pɛpl, and ðis iz ðɛ wa in hwiç wɛ hav sɛt tu obviat ðɛ pɛculiur dificultiz ov ɜr pozisun.

"In adiſun tu ðɛ rɛdiŋ ov ðɛ Scripturz, ðɛ survis iz prɛ-

sɛded and clɔzd bi prar, hwil a surmun in ðɛ frɛest colɔcwial stil, on ðɛ mɔst important doctrinz ov ðɛ Gospel, formz ðɛ prinsipal part ov ðɛ hɔl ecsursiz. Hwen ðɛ survis iz concluded, a fort tract on ðɛ subject ov ðɛ discors iz put intu ðɛ handz ov ɛç lisnur, and ðɛ asembli dispursiz in ðɛ mɔst ordurli manur.

"On ðɛ 9t ov Ma, tu pursunz war baptizd, wun a nativ ov Hwiçɔz, situated abɔt 300 milz in ðɛ intɛriur. Hɛ haz bɛn bɛfɔr menfund in ɔr letur ov 31st Març, 1845, undur ðɛ nam ov Wan Sɔ Ya. Ðɛ jurni intu ðɛ intɛriur woz undurtacn in hiz cumpani, and wiðɛ vu ov asurtaniŋ mɔr fuli hiz caractur and conecfunz; and ðɛ rɛzult haz bɛn ecsɛdiŋli satisfacturi. Duriŋ ðɛ jurni, rɛpɛted convursafunz war held wiðɛ him, in ðɛ cɔrs ov hwiç ðɛ stat ov hiz mind and fɛliŋz woz frɛcwentli ɛlisited.

"It woz fɔnd, on goiŋ intu ðɛ cwestiun ov rɛlijun wiðɛ him, tu bɛ bi nɔ mɛnz an ɛzi matur tu win him ɔvur tu Cristianiti. Hiz dɛsided prefurens for Confufianizm, and hiz sturdi advocasi ov ðɛ doctrinz ov ðɛ Sajiz, fɔd ðat ðɛ sistemz curent in Çina had obtand a stroŋ hold upon hiz mind, and ðat hiz ataçment tu ðɛ rɛlijun ov hiz fɔrfaðurz woz tu stroŋ tu bɛ facn bi eni but Ɔlmiti Pɔur. Ðɛ prid ov ðɛ human intelect, and rɛljans on nativ strent, war nevur mɔr striciŋli egzibited ðan in him; hwil hɛ spɔc ov ðɛ pɛculiur doctrinz ov ðɛ Gospel, suç az rɛdempfun bi Crist, and ðɛ wurc ov ðɛ Hɔli Spirit, wiðɛ a leviti ðat tu a bɛlɛvur in ðɔz doctrinz woz panful.

"Stil it woz evident ðat ðar woz a strugl in hiz mind. Hɛ woz unsetld, and unsatisfid wiðɛ hiz formur sistem ov bɛlɛf: hɛ sɔ ðat ðar woz sumtiŋ pɛculiur in ðɛ rɛlijun ov ðɛ Cros, and ðat, if ðɛ latur war tru, hɛ woz uturli lost and undun. Hɛ haz bɛn sɛn tu spend ɔrz in aŋcfus and dɛp incwiri, az wel az furvent prar, and haz rizn in ðɛ ded ov ðɛ nit tu implɔr sɛlestial gidans tu enabl him tu discuvur hwar ðɛ trut la. It woz rɛmarct at ðɛ tim ðat ðɛ subject had tacn tu stroŋ a hold upon him tu bɛ ɛzili let

go, and ðat if ðɛ Spirit ov God war rɛali at wurc upon hiz mịnd, ðɛ ajitaſun and incwịri wud go on, until it ended in a dɛsịded embrasiŋ ov ðɛ Gospel.

"It haz dun so: hiz rezidens nɛr ðɛ Miſuneriz, for sevural munts aftur hiz rɛturn from ðɛ jurni, enabld him tu sɛ and hɛr mor ov Cristianiti, and hɛ urnestli sɛt tu bɛ admited amuŋ ɔr numbur bị ðɛ ordinans ov baptizm. Ma wɛ not hop ðat hɛ woz at ðɛ sam tịm baptịzd bị ðɛ Holi Gost and wiđ fịr, and ðat hɛ ma hensfort displa az muç zɛl and dɛvotednes in hiz ataçment tu ðɛ Gospel, and ðɛ spred ov its truđz, az hɛ formurli did in ðɛ mantenans and difuzun ov erur. Hɛ iz at prezent in ðɛ intɛriur, on hiz prịvet biznes, and hops, on hiz rɛturn tu Ʃaŋha, tu bɛ abl tu briŋ wiđ him uđurz ov ðat clas ov rɛformurz tu hwiç hɛ formurli bɛloŋd. Ʒɛ uđur pursun, admited tu ðɛ ordinans ov baptizm at ðɛ sam tịm, iz ðɛ yuŋ man—ðɛ step-sun ov a membur ov ɔr çurç, namd Ꞓa Hɛ. Sins hiz baptizm hɛ haz left Ʃaŋha, and wɛ fɛr wil bɛ tron intu surcumstansiz ov temptaſun ðat ma endanjur, in sum mezur, hiz cristian profeſun. Wɛ can onli pra for suç, and hop ðat ða ma not bɛ led tu mac ſiprec ov ðar fat, but endur tu ðɛ end, ðat ða ma bɛ savd."

In Març, fịv Miſuneri bređren tuc ðar dɛpartur for Ꞓịna, ov hum trɛ war destind tu Ʃaŋha. Ma ðɛ Lordz blesiŋ rest upon ðɛ laburz ov hiz survants!

FƷJƷ ꝼLANDZ.

Ʒɛ miſuneriz hɛr, hwịl surɔnded bị worz and rumurz ov worz, atended wiđ ɔl đoz fɛturz ov canibal fɛrositi hwiç caracturịz ðɛ pɛpl ov ðɛz ịlandz, ar çɛrd wiđ tocnz ov sucses in ðar arduus wurc ov prɛçiŋ Crịst tu ðar hɛđen felo men.

Vɛwa, Ma 1st, 1846.

On Sunda, Octobur 12t, it woz anɔnst from ðɛ pulpit,

ðat ðar wud bɛ a penitent mɛtiŋ held on Saturda necst, and ðɛ pɛpl war egzorted tu pra muç abɔt it.

Wɛ held ðɛ penitent mɛtiŋ on ðɛ 18ť; and ðɛ Lord hurd prar, and pord hiz Spirit dɔn, and scorz bɛgan tu crj for mursi. Ðɛ mɛtiŋ woz continud for sum tjm, and ðɛ distres ov ðɛ pɛpl increst. Hwen wɛ concluded, meni went awa crjiŋ alɔd tu God tu pardn ðar sinz. Ðɛ pɛpl war crjiŋ and praiŋ el njt.

Ɵl biznes woz entjrli suspended. Az wɛ sat in ɔr hɔziz, wɛ cud hɛr ðem in evuri part ov ðɛ tɔn crjiŋ tu ðɛ Lord tu sav ðem. In ðɛ ɛvniŋ abɔt twenti war set at liburti, and rɛjɔst wiđ jɔ unspɛcabl.

Ðɛ hol ov ðɛ foloiŋ wɛc ðɛ pɛpl did litl but pra and wɛp. Veri fu cud ɛt, and veri fu cud slɛp. Wɛ war frɛcwentli sent for in ðɛ njt tu pra wiđ penitents; sum ov hum war in ðɛ gratest agoniz, rɛfuziŋ tu bɛ cumfurted, bɛcɛz ða had not "rɛdempʃun tru ðɛ blud ov Crjst, ðɛ forgivnes ov ðar sinz."

Ðɛ jɔ ov ðɔz hu war pardnd woz az grat az ðar distres had bɛn. Ða ʃɔted alɔd for jɔ. Wun man woz so hapi, ðat hɛ went awa ʃɔtiŋ, "Mj hart iz on fjr, and mj sol iz burniŋ." Sum ran abɔt ðɛ tɔn begiŋ ðar frendz tu praz God for hwot hɛ had dun for ðem.

At sum ov ɔr mɛtiŋz ðɛ fɛliŋ woz ɔvurpɔuriŋ, and ðɛ pɛpl fel bɛfɔr ðɛ Lord, and wɛ war unabl tu stand bɛcɛz ov ðɛ glɔri. Hwen, in çantiŋ ðɛ Tɛ Deum, wɛ cam tu, "Ðɔ art ðɛ Ciŋ ov glɔri, ɔ Crjst," and, "Hwen ðɔ tucst upon ðɛ tu dɛlivur man," ets., ðɛ pɛpl war unabl tu prɔsɛd, and nuťiŋ but ðɛ blesed nam ov Jɛzus cud bɛ hurd.

It iz rɛali surprjziŋ hɔ clɛrli meni ov ðem nɔ sɛ ðɛ ťiŋz ov God. Wɛ war ɛcsplaniŋ ťiŋz tu bljnd men, and ða undurstud but litl; nɔ ðar jz hav bɛn ɔpnd, and ðɛ truđz hwiç ða hav hurd wiđɔt undurstandiŋ nɔ apɛr clɛr tu ðar mjndz. On ðɛ da hwen ðɛ rɛvjval comenst, wun ov ɔr Tɛçurz sed, "Nɔ j no ðɛ mɛniŋ ov ðat pasej in ðɛ buc ov ðɛ profet Joel, 'And it ʃal cum tu pas afturwurd, ðat j

wil por ɔt mị Spirit upon ɵl fleʃ,' " ets. ƺar luv tu wun anuđur woz veri grat. Ɵl sɛmd tu bɛ bɔnd tugeđur in đɛ cordz ov luv; and wɛ no hu hat sed, "Bị đis ʃal ɵl men no đat yɛ ar mị disịplz, if yɛ luv wun anuđur."

On vizitiŋ đɛ pɛpl, and incwịriŋ particulurli intu đar stat, wɛ fɔnd abɔt sevnti hu profest tu no and fɛl đar "sinz forgivn," meni ov hum war az clɛr in đar testimuni az eni pursunz ị hav evur hurd. ƺar statments ɵlso in đar clas-mɛtiŋz and luv-fɛsts war veri satisfacturi. Wun old wuman sed: "ƺa hav ɵl sind veri litl, ị onli hav sind veri muç, ị am đɛ gratest sinur; but Jɛzus dịd for đɛ gratest sinurz, and hɛ dịd for mɛ. ƺ no hɛ did, for hɛ nɔ savz mɛ." Hɔ mị sol haz danst for jo hwịl hɛriŋ đar simpl tal abɔt Jɛzusiz luv tu đem! It iz not ɛzi for Fɛjɛanz tu bɛ afected; but ị nevur so eni pursunz wɛp lịc đɛz. ƺar blac fasiz ʃon agen, az bađd in tɛrz, đa razd đem up tu hevn, praziŋ God. Hwen ị hurd meni ov đem ʃɔtiŋ đɛ praziz ov God, ị frɛcwentli tɔt ov đɛ lam man hɛld at đɛ Butiful gat ov đɛ Templ, hu wɔct, and lɛpt, and prazd God.

Sum for a tịm rɛzisted đɛ Spirit, but war at last brɔt tu repentans; and đar distres woz purhaps gratur đan eni uđurz. It haz bɛn a glorius wurc; and đo wɛ hav not az muç pɔur at prezent wiđ us, yet đɛ Lord iz wiđ us stil, and ɔr pɛpl ar groiŋ in gras. Wɛ ar praiŋ for a mor jenural ɔtporiŋ ov đɛ Spirit, đat ʃal reç đɛ cas ov đɛ Heđen. Wɛ wont a gratur influens đan wɛ hav hiđurtu had; but suç a mịti influens ma bɛ obtand bị prar. Wɛ wont mor prar in đɛ çurç, mor furvent efectual plɛdiŋ; and wɛ wont mor fastiŋ. "ƺis cịnd goɛt not ɔt, but bị prar and fastiŋ." ƺɛ çurç must fast mor, and pra mor; and đen ʃal wɛ sɛ wundurz and sịnz rɔt in đɛ nam ov đɛ holi çịld Jɛzus. ƺɛ naʃunz ʃal bɔ tu hiz swa, and Jɛzus ʃal universali ran in đɛ harts ov men.

In Novembur đar war stranj reports from Bo. ƺɛ Prɛst profest tu bɛ inspịrd, and sed đat Vɛwa must bɛ dɛstrɔd.

A Bo Ɵɛf haz bɛn drivn hɛr, bɛcoz hɛ woz favurabl tu

Cristianiti. Hɛ sez ƕat ƕɛ Bɵ Ɛɛfs ar veri aŋgri, and intend tuı puniʃ ƕɛ Vɛwa pɛpl. Wɛ hɛr ƕat ƕa intend tuı cil ƕem hwen ƕɛ Sɵmɵsɵmɵ pɛpl cum.

On ƕɛ 27ť ov ƕat munť, Cristianz from tɔnz nɛr hɛr war drivn tuı Vɛwa. Ƕa sa ƕat ƕa intend tuı send ɵl ƕɛ Cristianz tuı Vɛwa, and starv ƕem. Ordurz hav bɛn givn tuı ɵl pursunz not tuı briŋ eni fuıd tuı Vɛwa. Sum pursunz from Bɵ went tuı Dravuni, and sed tuı Mi̧ca, a Cristian Ɛɛf liviŋ ƕar, "Ɥ must ɛƕur giv up rɛlijun, or bɛ clubd." Hɛ sed, "It iz an ɛzi ťiŋ for mɛ tuı di̧; but a veri dificult ťiŋ tuı giv up rɛlijun." Ƕa had a club tuı cil him; but ƕɛ Lord rɛstrand ƕar raj.

Sum ov ƕɛ Vɛwa men went tuı Bɵ, and a grat Ɛɛf told ƕem ƕat ƕa wuıd ɵl bɛ cild. "If," sed hɛ, "ur God stri̧vz hard tuı sav u, u ma liv; but if not, u wil ɵl bɛ clubd." A Cristian Ɛɛf from Nawava went tuı Bɵ, and ƕa prɛpard an uvn tuı bac him at wuns if hɛ did not rɛnɔns Cristianiti. Hɛ had not loŋ embrast ƕɛ truı rɛlijun, and had felt nun ov its pɔur, sɵ ƕat hɛ gav up hiz profeʃun tuı sav hiz li̧f. Ťiŋz hav got tuı a grat hi̧t. Wɛ must wat and sɛ ƕɛ end. Sum sa ƕat ƕɛ Miʃuneriz ar tuı bɛ cild, and uƕurz sa ƕat wɛ ar tuı bɛ drivn awa. Ƕɛ Lord ranet.

On ƕɛ 1st ov Dɛsembur, ƕɛ Sɵmɵsɵmɵ pɛpl ari̧vd, and ťurti men from Rɛwa war cild for ƕar brecfast. Ƕɛ Ɛɛf ov Namata tuc tuı pigz and tuı huıman bɛiŋz for ƕem. Hɛ ɔarid furst a pig on wun ʃɵldur, and a man on ƕɛ uƕur; and ƕen hɛ rɛturnd for ƕɛ tuı uƕurz. Ƕɛ Sɵmɵsɵmɵ pɛpl wuıd rɛjɵs muç mɵr ɵvur ƕɛ huıman bodi ƕan ɵvur ƕɛ pig. It iz rɛpɵrted ƕat ƕa ar tuı hav ƕɛ Cristianz for ƕar dinur sum da.

An atempt woz mad tuı cil ɵl ƕɛ Vɛwa pɛpl bi̧ stratajem; but it woz unsucsesful. Tuı ov ɔr tɛçurz war robd bi̧ ƕɛ Bɵ Ɛɛfs, and ƕa ťet ov ciliŋ ƕem.

Hwen ťiŋz war ƕus at ƕɛ gratest hi̧t, ɔr pɛpl war unmuıvd, and sɛmd wiliŋ tuı di̧ for ƕar rɛlijun. Ƕa had bɛn prɛpard for it. Nɵ wun spoc ov taciŋ up armz in self-

dɛfens; evuri wun sɛmd wiliŋ tu sufur hwotevur mi̧t cum for ðɛ Lordz sac. Vɛwa woz dɛvoted tu dɛstrucʃun, and evuri wun luct upon it az dɛstrɔd; but Hɛ ðat sitet in ðɛ hevnz lɑft at ðɛ raj and furi ov ðɛ Heðen, and curbd ðar cruel pɔur. Hɛ spoc tu ðɛ storm, and it sɛst; hɛ rɛstrand ðɛ rɔt ov man, and dɛlivurd hiz pɛpl.

Nɔ wɛ hav pɛs, and ɔl wundur hɔ Vɛwa haz bɛn savd; but wɛ no

> "Ɔl pɔur iz tu ɔr Jɛzus givn,
> Ω'r urts rebelius sunz hɛ ranz."

Hɛ macs ɛvn ɔr enɛmiz tu bɛ at pɛs wiđ us. Hɛ sez tu ðɛ furi ov men, "Ʒus for ʃalt ðɔ cum, and no furđur;" and hwen ðar dɛzi̧nz and planz ar redi for ecsɛcuʃun, Hɛ ovurturnz ðem ɔl, and ʃoz himself mi̧ti tu sav hiz pɛpl. Ɔr pɛpl atribut ðar dɛlivurans tu Jehova alon. "Nun iz li̧c Jefurunz God." Ʒis pursɛcuʃun haz not bɛn confi̧nd tu Vɛwa onli, but haz bɛn felt in evuri part ov ðis Surcit. Ɔlmost evuri part ov Fɛjɛ fɛrz Bɔ; and hwen ða opoz enitiŋ, ðɛ pɛpl trembl tu hav enitiŋ tu du wiđ it. But ðar opozi̧ʃun tu ðɛ Gospel haz ɔltugeđur fald, and ðɛ Lord haz mad ðar rɔt tu praz him. Wɛ ecspect opozi̧ʃun, wɛ ecspect pursɛcuʃun, but wɛ no ðat ɔl ʃal bɛ for ðɛ promoʃun ov ðɛ cɔz ov Cri̧st. ƷIs pursɛcuʃun drov ɔr pɛpl nɛrur tu ðɛ Lord, and mad ðem mor urnest in prar. It haz not onli dun no harm, but muç gud. Ʒɛ Bɔ Ɔefs apɛr veri frendli just nɔ. Ʒat hwiç ða war amiŋ at woz tu du awa wiđ Cristianiti; but ða sa ðat ða war aŋgri bɛcɔz ðɛ Vɛwa pɛpl wud not help ðem tu cil ðar enɛmiz. Ʒɛ furmnes ov ɔr pɛpl haz surpri̧zd ðem. Ʒɛ Vɛwa pɛpl sa, if Bɔ had bɛn aŋgri li̧c ðis bɛfɔr ða nu Cristianiti, ða wud hav fled eni hwar tu sav ðar li̧vz; but ða sa, "Wɛ canot fɛr at ɔl nɔ, wɛ sɛm wiliŋ tu di̧ for Cristianiti." Glori tu God! Ʒɛ Bɔ pɛpl sɛ ðat Cristianiti iz duiŋ awa wiđ sin, and ða luv ðar sinz, and ðarfɔr hat Cristianiti. Blesed bɛ God, ðɛ da ʃal cum hwen ɔl ʃal fɛl hiz mi̧ti pɔur. Wɛ luc upon ðɛz

az sjnz ov gud. Wɛ hɛr ðɛ rumblij ov ðɛ çariut hwɛlz ov ðɛ Conçurur ov ðɛ nafunz, and ɔr lonij solz crj ɔt, "Trjumfant Lord aper!" ✠ dɛzjr a continud inturest in ur prarz.

JON WOTSFURD.

JENEVA.

It iz a remarcabl fact ðat, hwjl, in ðɛ Canton (de Vaud), pursecufun aperz ljcli tu resev ðɛ purminent sançfun ov ðɛ lejislatur, in Jeneva, on ðɛ contrari, ðɛ Grand Cɔnsil, prosedij in its wurc ov revjzij ðɛ constitufun, hav adopted mezurz proclamij relijus liburti, and ðɛ ecwul rjt ov el purswazunz tu protecfun.

A NOBL EGZAMPL.—A fu wecs ago, hwen ðar woz a prodijus demand for bagej wagunz, for ðɛ us ov ðɛ armi ov invazun in Mecsico, an ajent ov ðɛ guvurnment, noij ðat ɔr tɔn (Wursestur, Masaçusets,) woz sumhwot famus for its manufacturz in ðɛ carij ljn, pad a vizit tu ðis plas, and left hiz propozalz wiθ ðɛ varius mastur wurcmen, tu giv ðem an opurtuniti ov macij ðar estimets az a prelimineri tu ðɛ contracts hwiç hɛ ecspected tu mac hɛr, and hwiç it woz hiz purpus tu conclud ðɛ necst da. Wɛ dun not no hwot sucses atended hiz laburz at el ðɛ manufacturiz, but wɛ dun no hɔ hɛ succeded in wun ov ðɛ larjest, and hwiç, for ðɛ onur ov ðɛ tɔn and tu ðɛ credit ov human natur, it givz us grat plezur tu record. Aftur tecij ðɛ matur ovur betwen ðemselvz, ðɛ partnurz rezolvd ðat ða wud not mac an armi wagun for eni prjs, or upon eni turmz hwotevur; and hwen ðɛ ajent cold, ða promptli told him so. Az ma be supozd, ðɛ ajent woz tacn el abac, for it woz probabli ðɛ furst tjm in hiz ljf ðat hɛ had evur non a gud guvurnment contract tu be refuzd. "¶Ar u so bizi," hɛ asct, "ðat u cud not tac hold ov ðɛ job." A nobl replj: "Not egzactli so bizi," sed ðɛ carij macur, "but ðat wɛ cud dun a grat del mor wurc if wɛ çoz tu, and if it suted us tu dun it, but wɛ opozd ðis Mecsican wor in ðɛ beginij; wɛ ar opozd tu it nɔ; wɛ dun not wiʃ tu mac eni muni ɔt ov it, for wɛ belɛv it tu be a grat roj, and wɛ hav concluded ðat wɛ wil not ɔrselvz, nor sufur eni wurcmen in ɔr emplo tu hav eni instrumentaliti in helpij it forwurd." "But ðɛ guvurnment paz liburali," sed ðɛ ajent, "ðɛ wurc must be dun, and u can çarj a gud rɔnd prjs, and ðɛ turmz ar caʃ." "Mj dɛr sur," sed ðɛ carij macur, "muni canot tempt us; wɛ dun not belɛv in wor;

ɑnd wiđ maciŋ implɛments tu bɛ ʉzd in its prosecʉʃun, wɛ wil hav nutiŋ tu du.” Đis woz ɑbsƢlʉtli ɑ pƢzur for đɛ guvurnment emiseri; sumtiŋ entȷrli nʉ ɑnd unecspected, for hwiç hɛ woz hƢlli unprɛpard. Hɛ woz sȷlent for ɑ mƢment, ɑnd đen incwȷrd “ʔAr ʉ Cwɑcurz.” “Wɛ ɑr Cwɑcurz ɑz far ɑz đɑt gƢz,” sed đɛ carij mɑcur; ɑnd sƢ đɛ ɑjent tuc hiz lɛv, tu surç for ɑ bildur for đɛ ɑrmi wɑgunz elshwar.—Cristiɑn Sitizen.

TƲ ƺɛ EDITUR OV ƺɛ “EVANJELICAL ECƢ.”

Sur,

It iz wiđ grat plezʉr đɑt ȷ tɑc đɛ prezent opurtʉniti ov ecspresiŋ đɛ đɛlȷt wiđ hwiç ȷ hald đɛ comensment ov ʉr valʉɑbl pɛriodical, not mɛrli on ɑcƷnt ov its ecselent contents, but elsƢ bɛcɛz it iz printed in FƢnotipi; ȷ ɑʃʉr ʉ đɑt ȷ wil ʉz mȷ utmƢst endevurz tu ɑbtɑn ɑz meni subscrȷburz ɑz ȷ posibli cɑn; ɑnd, ɑz ȷ hɑv rɑđur ɑ larj surcl ov ɑcwɑntɑns, ȷ hɑv not đɛ lɛst dƷt đɑt ȷ ʃɑl sucsɛd. Hwen ɑt đɛ DɛpƢ ȷ ɑsct if it ɑnsurd, ɑnd woz sori tu fȷnd đɑt it did not sƢ wel ɑz cʉd bɛ ecspected, but ȷ wʉd bid ʉ not bɛ discurejd, ɑz ȷ hɑv nƢ dƷt đɑt, hwen it iz mƢr ecstensivli nƢn, it wil not wont subscrȷburz.

Ʉrz veri truli,

A Constant Subscrȷbur.

Lundun, Març, 1847.

P. S. Lɛt mɛ just sujest ɑ plɑn for getiŋ đɛ “EcƢ” intu surcʉlɑʃun; it iz simpli đis, đɑt evuri wun ov its prezent subscrȷburz prƢcʉr ɑt lɛst wun subscrȷbur, hwiç mɑ ʃurli bɛ efected wiđƷt muç inconvɛniens tu eni wun.

TƲ ƷR RɛDURZ.

Wɛ wʉd urnestli entrɛt đɛ ɑsistɑns ov ƷR frendz, in rendurin ƷR efurt sucsesful, bȷ prƢmƢtiŋ đɛ surcʉlɑʃun ov đɛ EcƢ. NƢ ecspens or panz ɑr spard on ƷR part tu rendur it ɑcseptɑbl tu ƷR rɛdurz; ɑnd ɑt prezent wɛ hɑv tu sustɑn ɑ considurɑbl pecʉnieri los. Wɛ cɛl upon ƷR frendz, fƢnolƢjists in particʉlur, tu du đɑr part tu prevent đis ɑtempt ɑt estɑblifiŋ ɑ rɛlijus periodical in fƢnotipi from prʉviŋ ɑbortiv.

Đɛ plɑn recomended bȷ “A Constant Subscrȷbur” hɑd sujested itself tu us; ɑnd wɛ hƢp đɑt meni ov ƷR rɛdurz wil endevur tu cɑri it ƷT. Wɛ tɑnc ƷR corɛspondent for hiz comʉnicɑʃun. Ed.

Publifit bȷ W. Fostur, 6, Amen Cornur, Paturnostur RƢ, Lundun. Sold elsƢ ɑt đɛ FƢnetic DɛpƢ, Cwenz Hed Pɑsej, Paturnostur RƢ, ɑnd bȷ el Bucselurz.—Printed ɑt đɛ FƢnetic Institʉʃun, Bɑt (Bath).

[Prıs 1½d.

ƺƐ

EVANJELICAL ECƢ.

Nɐ. 6.] JƢN, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ɑ a, Ā ɑ, A ɑ, Θ θ, Ɔ ɔ, Ƣ ƣ, Ƣ u, Ɨ ı, Ʊ ʊ, Ɔ ɔ, Ʊ ʊ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *yule*.

Ɛ ç, T ť, Ƌ ƌ, Σ ʃ, Ƶ ʒ, Ƣ ŋ.
etch, wre*ath*, wre*athe*, vicious, vi*si*on, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

ON ƺƐ TƢ' CUMIƲZ OV ƺƐ LORD JƐSUS CRɨST.

ɨZƺIA 61—63.

Iт iz from ƌɛ lıt hwiç ƌɛ Nu Testament scripturz cast upon ƌɔz ov Mozes and ƌɛ profets, ƌat wɛ gaƌer ƌɛ lɛdiŋ prinsiplz ov interpretaʃun, bı hwiç tu understand ƌɔz forʃadɔiŋz ov Crıst hwiç ar givn us in ƌɛ instituʃunz ov ƌɛ lɔ, and in ƌɛ brɛƌiŋz ov ƌɛ spirit ov profesi in ƌɔz "holi men ov God, hu spac az ƌa war muvd bı ƌɛ Holi Gɔst." —2 Pɛter, 1, 21. But hɜever ƌɛ Nu Testament ma giv us a cɛ tu ƌɛ interpretaʃun ov ƌɛ Ɔld, it iz ɔnli bı a dilijent studi ov ƌɛ later, ƌat wɛ can obtan a comprɛhensiv vu ov ƌɛ purpusez ov God az ƌa ar tu bɛ unfɔlded in ƌɛ futur manifestaʃun and glɔrius ran ov Mesıa.

In ƌɛ aplicaʃun ov ƌɛ pasej wɛ ar nɔ consideriŋ, wɛ ar gıded bı ƌɛ most infalibl ɔtoriti, ƌat ov ƌɛ Lord Jɛzus

Criſt, hu, in ðe sinagog at Nazaret, aplid it tu himself, sain, "This da iz ðis scriptur fulfild in ur erz."—Luc 4, 16—21. This puts ðe mater beyond a dst, az tu hu iz ðe persun ðe profet reprezents hwen he sez, "The spirit ov ðe Lord iz upon me," ets. We ar ðus abl tu identifi ðe PERSUN. But az tu ðe cwestiun ov THEM, ? duz ðe Lordz ministri, in ðe gras in hwic he acted, az ðe rejected wun ov ðe ert, prezent ðe filin up ov ðe pictur dren in ðe profesi. We ſal find, bi comparin ðe cwotaſun in ðe gospel, wid Izaia, ðat ðis cwestiun iz elso determind bi ðe Lord himself. He iz carful not tu overstat ðe ecstent ov its aplicaſun tu ðe tim and sercumstansez ðen egzistin, and he drez ðe lin, determinin ðe mezur ov its ðen fulfilment, bi clozin ðe cwotaſun—hwic iz dezurvin el speſal notis—in ðe midl ov a sentens in ðe profet; for he stopt at ðe ferst clez ov Izaia, 61, 2: for up tu ðat pent alon cud he sa ov it, "This da iz ðis scriptur fulfild in ur erz."

But ðe tu-fold actin ov Mesia, in mersi and in jujment, iz planli conected in ðe profesi, and wil be in its final acomplifment, hwen it iz egzested, bi ðe actin ov ðe Lord at hiz secund cumin; for ðen he wil cum az ðe redemer tu Zijun, and wil be sen pledin ðe cez ov hiz anſent pepl, bi jujment upon ðar enemiz, acordin tu çap. 63, 1—6. Thus ðe mersi and ðe venjens wil be conected in pent ov THEM; for it wil be az brinin redempſun tu Izrael, ðat ðe Lord wil ecsecut venjens upon ðar enemiz, az it iz stated in çap. 63, 4, "for ðe da ov venjens iz in mi hart, and ðe yer ov mi redemd iz cum." This vers, hwic so stricinli corespondz wid 61, 2, servz az an important line between ðe tu pasejez.

And her we hav hwot ma be seld ðe proper Juif ecspectaſun ov Mesia; and wid it we find ðe ecpreſunz ov Juif fat ever tu corespond: se ðe son ov Zacarias in Luc 1, 68—75,—"That we ma be savd from ur enemiz, and from ðe hand ov el ðat hat us; tu perform ðe mersi promist tu ur faðerz," ets. Hens ðe actinz ov wun huz moto woz,

"ðɛ sun ov man iz not cum tu dɛstrɔ menz lijvz, but tu sav," war contrari tu el ðar habits ov tɔt abɔt Mesija; and wɛ fijnd ɛvn ðɛ aposlz, after ðɛ crusificʃun, saiŋ, in ðɛ grɛf ov disapɔnted hɔp, "Wɛ trusted ðat it had bɛn hɛ hu ʃud hav rɛdɛmd Izrael." A cumiŋ ov Crijst in humiliaʃun, eldo nɛdful in order tu ðɛ fulfilment ov ðɛ declaraʃunz ov scriptur—suç az Izaia 53—and neseseri for ðɛ wurc ov atonment, woz not dwelt upon in profesi: and ðɛ revelaʃun ov Mesija in ðɛ plenitud ov gras, but widɔt ðɛ ecsersijz ov jujment, ma bɛ termd a misteri, hwiç woz cept secret in ðɛ mijnd ov God; and fat in him, az so revɛld, woz, and iz, a mater ov speʃal gift, tu humsoevur imparted; for, "No man can cum tu mɛ," sed ðɛ Lord, "ecsept it war givn untu him ov mij Faðer." Had ðar bɛn a redines in Izrael tu rɛsɛv him az ðar ciŋ, and Godz Mesija, ða wud ðen hav non hiz ʃepherd car, and hɛ wud hav folded ðem az ðɛ ʃɛp ov hiz pastur, and fulfild el ðɛ promisez ov blesiŋ upon ðem and ðar land, givn in ðis çapter. "Hɔ ofn wud ij hav gaðerd ðij çildren tugeðer az a hen dut gaðer her çicenz under her wiŋz; but yɛ wud not." But ðɛ unbɛlɛf ov ðɛ Juz, and ðar rejecʃun ov Crijst, did not frustrat ðɛ purpusez ov God, or elter hiz promisez wid rɛspect tu ðɛ pɛpl and ðɛ land: ða hav onli dɛlad ðar acomplifment,—and ðɛ Faðer haz sed tu ðɛ Sun, "Sit ðɔ on mij rijt hand UNTIL ij mac ðij ɛnɛmiz ðij futstul," Sam 110, 1; hwijl hiz gras haz opnd tu itself a wijder çanel on ert, and a celiŋ intu felofip wid Crijst in hiz rezurecʃun, lif, and hevnli glori, az Sun ov God, haz bɛn introdust; az it iz sed, "tu az meni az rɛsɛvd him, tu ðem gav hɛ pɔɛr tu bɛcum ðɛ sunz ov God, ɛvn tu ðem ðat bɛlɛv in hiz nam," Jon 1, 12. Hɛ had sed tu ðɛ Juz, "If ðɛ Sun ʃal mac u frɛ, yɛ ʃal bɛ frɛ indɛd:" and nɔ ðis superiur blesiŋ iz tu bɛ non bij multitudz ov rɛdɛmd sinerz, ɔt ov el ðɛ naʃunz ov ðɛ ert, hu, bij fat in Crijst Jɛzus, bɛcum ðɛ çildren ov God, and az it iz sed, (Rom. 8,) "If çildren, ðen arz; arz ov God, and jɔnt-arz wid Crijst."

But hwɟl ðɛ setiŋ up ov ðɛ ciŋdum amuŋ Izrael woz prɛvented bɟ ðar unbɛlɛf, ðɛ Lord rɛtand hiz cɑracter ɑz Sun ɑnd ar ov David, ɛvn hwen hɛ ɑsended tuı ðɛ tron ov ðɛ Fɑðer; ɑnd ðɛ rɛzults ov hiz ɑbɜens, ɑz ɑfectiŋ ðɛ ertli ciŋdum, ɑr dɛtald in ðɛ pɑrɑbl in Luc, 19; "A sertɛn nɑblmɑn went intuı ɑ far cuntri, tuı rɛsɛv for himself ɑ ciŋdum, ɑnd tuı rɛturn," ets. ðɛ rɛjecʃun ov Crɟst bɟ hiz on, woz ðɛ ocɑʒun ov ðis dɛla, ɑnd nɛsɛsitated ɑ SECUND CUMIN; hwɟl, in ðɛ purpusiz ov God, ɛl ðis woz conected wiðɑ wundrus rɛzults, ɑz wɛ hɑv sɛn, in briŋiŋ ðɛ çurç intuı ɑsoʃiɑʃun wiðɑ Crɟst in hiz hɛvnli glori, ɑnd ɛcstendiŋ "ðɛ ɑcsɛpted tɟm" tuı ðɛ prɛzɛnt ɜr; ɑz ðɛ ɑposl sɛz, "Nɜ iz ðɛ ɑcsɛpted tɟm, ɑnd nɜ iz ðɛ dɑ ov sɑlvɑʃun," 2 Cor. 6, 2. ðɛ fɑct ov tuı cumiŋz ov Mesiɑ iz wun ðɑt no rɛder ov ðɛ Old Testɑmɛnt wud nɑturɑli hɑv bɛn led tuı ɛcspect; but in it iz involvd ðɛ misteri ov ðɛ çurçiz ɛliŋ ɑnd glori. ðɛ fɑt ov ðɛ çurç onz him hwɟl rɛjected bɟ Izrael ɑnd ðɛ ert, for ʃɛ noz him ɑz rizn, ɑnd nɜ sɛted, ɑz ɑr ov ɛl tiŋz, ɑt ðɛ rɟt hɑnd ov God. And hwɟl ɛld tuı prɛzɛnt fɛloʃip wiðɑ hiz suferiŋ, ɑnd tuı "go fort tuı him wiðɜt ðɛ cɑmp, bɑriŋ hiz rɛproç," ʃɛ iz çɛrd bɟ ðɛ stil smɛl vɜs hwiç hwisperz tuı her, ɑmid ðɛ solitud ov her nɟt ov soro, "Yet ɑ litl hwɟl, ɑnd hɛ ðɑt ʃɑl cum wil cum, ɑnd wil not tɑri:" ɛl her hops bɛiŋ directed tuı ðɑt dɑ hwen hɛ ʃɑl cum "tuı bɛ glorifid in hiz sɑnts, ɑnd ɑdmɟrd ɑmuŋ ðɛm ðɑt bɛlɛv;" for ðɛn her wildernɛs stɑt ʃɑl sɛs, ɑnd ʃɛ ʃɑl bɛ conducted bɟ her Lord intuı ðɛ prɛpɑrd plɑs in ðɛ Fɑðerz hɜs ɑbuv.

But ɟ must just tuç upon ðɛ cɑracter in hwiç ðɛ rɛdɛmɛr ov Zɟun iz prɛzɛnted in çɑp. 63. Hɜ diferent ðis from ðɛ mɛc ɑnd loli ɑctiŋz ov ðɛ Mɑn ov soroz, pursuiŋ hiz pɑt ov suferiŋ ɑnd obɛdiɛns dɜn tuı ðɛ cross itself! ðis pɑsɛj stɑndz in strɟciŋ contrɑst wiðɑ hwot iz givn in çɑp. 53, hwɑr hɛ iz prɛsɛnted ɑz bruzd ɑnd wunded, ɑnd hiz sol mɑd "ɑn oferiŋ for sin." Hɛr hɛ iz ðɛ trɛder ov ðɛ wɟnpres ov rɛt, (ɑnd ðɑrfor not ðɛ persun trodn,) compɑr Rɛv. 19, 15: ɑnd hiz gɑrmɛnts stɑnd wiðɑ ðɛ blud ov ðɛ ɛnɛmiz

ov hiz pɛpl (and ðarfor not wiđ hiz on); Ɛdum bɛiŋ hɛr selected, az bɛiŋ formost in ðar enmiti tu ðɛ hɔs ov Izrael. It iz properli az Rɛdɛmɛr ðat ðɛ Lord iz hɛr prɛzented; and rɛdempʃun impliz ðɛ putiŋ fort ov pɔɛr for ðɛ deliverans ov ðɛ rɛdɛmd from ðɛ pɔɛr hwiç iz agenst ðem. It iz veri important, in order tu a rit understandiŋ ov ðɛ Old Testament profesiz, tu sɛ hwot iz ðɛ caracter ov ðɛ rɛdempʃun ðat iz tu bɛ rɔt for Izrael. Ða ar contemplated az in ðar land, encumpast bi ðɛ hɛðen or Jentilz, gaðerd in hostil ara, (sɛ Zec. 14, and Joel 3,) and lijli tu bɛ cruʃt under ðɛ pɔɛr ov ðar opresurz, hwen ðɛ Lord arizez, and, in ðɛ fir ov hiz jelusi, (Ɛzɛc, 36, 5,) plɛdz ðar cɔz bi ɛcsɛcutiŋ final and dɛstructiv jujment upon ðar ɛnɛmiz: "Ðen wil ðɛ Lord bɛ jelus for hiz land, and piti hiz pɛpl." —Joel 2, 18; Zec. 14, 3. Ðen ʃal ɔl ðɛ blesed promisez wiđ hwiç ðɛz çapterz abɔnd, bɛ fulfild; and ða hu hav so loŋ bɛn az ðɛ scum ov ðɛ naʃunz, will bɛ namd "ðɛ prɛsts ov ðɛ Lord;" "and ðar sɛd ʃal bɛ non amuŋ ðɛ Jentilz, and ðar ofspriŋ amuŋ ðɛ pɛpl: ɔl ðat sɛ ðem ʃal acnolej ðem, ðat ða ar ðɛ sɛd hwiç ðɛ Lord hat blest." "And ɔl ðɛ trɛz ov ðɛ fɛld (ðɛ naʃunz ov ðɛ wurld,) ʃal no ðat i ðɛ Lord hav brɔt dɔn ðɛ hi trɛ, hav egzɔlted ðɛ lo trɛ, hav drid up ðɛ grɛn trɛ, and hav mad ðɛ dri trɛ tu fluriʃ."—Ɛzɛc. 17, 24. Ðen ɔlso ʃal ðɛ naʃunz ov ðɛ ɛrt lern tu bɔ bɛfor ðɛ sɛpter ov Godz Ciŋ, and hiz dominiun ɛcstend "from ðɛ river tu ðɛ endz ov ðɛ ɛrt."—Sɛ Zec. 2, 11; 8, 20—23; 14, 16—19; Izaia 66, 23.

¶ Hwot ðen ʃud bɛ ðɛ pɛt ov ðɛ çurç ov Crist duriŋ ðɛ pɛriud hwiç intervɛnz bɛtwɛn ðɛ rɛjɛcʃun ov her Lord and hiz rɛturn in glori. Wɛ no wel hwot faθfulnɛs tu her Lord wud mac her, ɛvn a ʃarɛr ov hiz rɛjɛcʃun, az ʃɛ iz, tru gras, an ɛcspɛctant ov hiz glori. "Bɛluved, nɔ ar wɛ ðɛ sunz ov God, and it dut not yet apɛr hwot wɛ ʃal bɛ: but wɛ no ðat hwen hɛ ʃal apɛr, wɛ ʃal bɛ lic him, for wɛ ʃal sɛ him az hɛ iz. And ɛvɛri man ðat hat ðis hop in him, purifiet himself, ɛvn az hɛ iz pur."—1 Jon 3, 2, 3. Az

stranjerz upon ert, (for ðɛ wurld noet us not, bɛcoz it nu him not,) ɔr onli am ſud bɛ tu woc in ðɛ gras and holines ov Jɛzus, "holdiŋ fort ðɛ wurd ov liſ;" ðat wɛ ma, in Godz mersi, bɛ ðɛ mɛnz ov giðiŋ uðerz tu ðɛ ſur and onli refuj from ðɛ cumiŋ storm, ðat wil sun fel upon ðis gilti and Criſt-rejectiŋ wurld. D. S. D.

[Wɛ ſal bɛ hapi tu resev, for inserſun, paperz calculated benɛfiſali tu afect ðɛ woc ov Cristianz, and hwiç evins a spirit ov subjecſun tu ðɛ wurd ov God: but it must bɛ understud ðat ðɛ responsibiliti for ɛç comunicaſun rests entirli wiððɛ riter.—Ed.]

CONVERƐUN OV A JU.

Last Sabat wɛ baptizd a Ju—ðɛ ferst sins mi return from Scotland hum wɛ hav fɔnd ɔrselvz abl tu admit intu ðɛ Curç ov Criſt. Ðɛ coŋgregaſun cud not bɛ muç les ðan, if not abuv, a hundred—a gudli cumpani for Jasi—tu her ðɛ gospel preçt. Ðɛ cas ov ðɛ yuŋ man hu woz baptizd, wel ilustrats ðɛ cors ov disiplin tru hwiç God briŋz hiz çozn wunz, preparaturi tu ſutiŋ ðem up in ðɛ bondz ov ðɛ everlastiŋ cuvɛnant. It wud elmost led us tu ðɛ tot ðat it iz a remnant hwiç, for ðɛ prezent, iz tu bɛ guðerd in; but ðat iz amuŋ ðɛ secret tiŋz hwiç belon tu ðɛ Lord ɔr God. Wɛ dar never ses tu hav grat gref, and bɛ in hevines for ðoz hu, if not in ðɛ nerest sens, ar stil breðren, and tu hum it iz stil a recomendaſun, ðat ov ðem, az consernin ðɛ fleſ, Criſt cam. Izac mad hiz escap, from Ruſia in cumpani wiððɛ terti fiv uðer yuŋ Juz, el çunziŋ tu abandun ðɛ paternal hart and encɔnter ðɛ casualtiz ov an unnon wurld, rather ðan ðɛ serten slaveri ov ðɛ Ruſian militari servis. Ðɛ la hid in a wud duriŋ ðɛ da, and in ðɛ nit forded ðɛ Priot, ðɛ bɔndari betwen Ruſia and Moldavia, hwar ðɛ best hopt tu elud ðɛ obzervaſun ov ðɛ staſunz on ðɛ bayes. Ðt ov Ruſia, ðɛ yuŋ Juz separated, and ɛç tuc hiz on wa. In a da and a haf Izac reçt Betuscan,

ðɛ secund tɔn in Moldavia, and ataçt himself tu ðɛ Bet-hamidraſ, hwar yuŋ men dispɔzd for studi, ocupj ðemselvz ðɛ hol da wiđ rabinical rediŋ, and ar uniformli prɔvjded for bj sum frendli or pjus memberz ov ðɛ comuniti. Hɛr hɛ remand for sum wɛcs, after hwiç hɛ left Betuscan, and after sundri wonderiŋz reçt Jasi, and agan tuc refuj in a Bet-hamidraſ. Hɛ had not ben ðar mor ðan a fu daz, hwen wun ov ðɛ uđz ov ðɛ sinagog menſund tu him ðat ðar war miſuneriz in Jasi. Ðɛ rɔ Ruſian lad asct hwot miſunariz war, and ðɛ anser ov hiz informant woz, ðat ða war Epicureanz (unbelɛverz). Ðɛ sam nit hɛ vizited Mr. Wjs. Ꝑ hapnd tu cum in on Mr. Wjs, and j remember distiŋctli ðɛ interestiŋ aspect ov ðɛ Juiſ lad poriŋ wiđ aviditi over ðɛ "Old Pađz" hwiç had ben put intu hiz handz, and from hwiç no efurts tu engaj him in conversaſun eud distract him. Hɛ carid of ðɛ "Old Pađz" az a treşur, hid it in a carij beloŋiŋ tu a carij dɛler, hu had givn him ſelter, and dali sat in ðɛ carij and red it. Wun da hɛ had venturd tu tac it up tu ðɛ hɔs tu red duriŋ ðɛ nit, and az hɛ woz rɛstɔriŋ it tu its plas necst da hɛ woz met bj a Ju hu insisted on seiŋ ðɛ buc hwiç woz hid under hiz cloc. Ɔl hiz lij and ɛvaşunz faliŋ tu satisfj ðɛ curiositi ov hiz frend, and not dariŋ tu trust him, Ꝑzac burst from him, and savd himself from imɛdiet dɛtecſun. But az ɛvn ðɛ rɛmotest rumer ov hiviŋ red improper wurcs wud forfit ðɛ elɛmozineri suport hɛ had til nɔ enjɔd, hɛ left Jasi. It iz not so dificult for a yuŋ Ju tu travel in Moldavia az wun mjt supɔz, ɛvn oldo muniles. Larj Juiſ wagunz, in hwiç twenti sumtjmz travel, puſt tugeđer, ar continuali on ðɛ wa tu ɔl ðɛ diferent tɔnz; and a puir Ju, if wiliŋ tu tac ðɛ wurst set, ma get aloŋ for a trjfl—forti or fifti mjlz for atpens. Ꝑzac had carid ðɛ "Old Pađz" and tracts wiđ him, and abɔt forti mjlz from Jasi venturd tu ſo ðem. No notis woz tacn at ðɛ tjm, and Ꝑzac prɔsɛded tu Piatra, ðɛ plas hɛ woz bɔnd for. Az hɛ woz standiŋ at ðɛ stɔl ov ðɛ Juiſ bugçer, ðɛ later rɛsɛvd a not,

wornin̨ him ƕat a yun̨ man hu dɛzi̧nd tu setl in Piatra had Epicurɛan bucs wiƕ him. Acordin̨li az hɛ woz cumin̨ from ƕɛ sinagog, an old Ju lad hold ov him bi̧ ƕɛ hand, and sed, "Yun̨ man, u ar sed tu hav suq and suq danjerus bucs wiƕ u—wɛ must serq." Az Ƕzac dɛscri̧bd tu us ƕis insident, wɛ cud sɛ hiz har elmɔst stand on end in ƕɛ rɛmembrans ov ƕɛ fri̧t it had put him in. Hɛ ƕɔt hiz fat woz sɛld. Wiƕ ƕɛ redines at li̧in̨ hwiq iz ƕɛ frut ov a rabinical eduqaſun, and hwiq haz its on frut, ƕat no wun bɛlɛvz ƕɛ uƕer, hɛ anserd, "I hav suq bucs, but i̧ aſur u i̧ hav never red ƕem." Ƕɛ bucs war produst and imɛdietli comited tu ƕɛ flamz. Az tu Ƕzac, wun propozd tu giv him forti bloz wiƕ a rod: anuƕer, a hundred; a ƕerd, ƕat hɛ ſud bɛ sent over ƕɛ Danub; a fort, ƕat hɛ ſud bɛ led in ſam ƕru ƕɛ tɔn. Hɔever, hɛ escapt ɔt ov ƕɛ tɔn and rɛturnd tu Jasi. Ƕar, hɔever, hɛ woz elredi in dizgras; but ƕɛ Jus rɛzolvd tu condem him ɔt ov hiz on mɔt. Wun ov ƕɛ yun̨ men, profesin̨ tu bɛ az frendli az bɛfor, told him ov an insident, in hwiq hiz grandfaƕer, a grat rabi̧, woz travelin̨ wiƕ hiz grandmuƕer in ƕɛ midst ov a storm, and hwi̧l ƕɛ ran fel in torents arɔnd, nun fel upon ƕɛ carij ov ƕɛ rabi̧. Ƕzac bɛtrad hiz unbelɛf bi̧ ascin̨ hɔ ƕat cud bɛ. Ƕis increduliti woz sufiſɛnt tu marc him az no longer a blind Ju, and hɛ woz cast ɔt ov ƕar conecſun. Ƕis woz ƕɛ sercumstans, hiz bɛin̨ holli abundund bi̧ ƕɛ Juz, hwiq mad him sec ſelter wiƕ ƕɛ miſun. But az i̧ hav everi confidens ƕat Ƕzac nɔ clɛvz tu Jɛzus wiƕ dɛsi̧ded fat and sinsɛr luv, i̧ can admir, in ƕɛz varied fortunz, ƕɛ dɛlin̨ ov ƕɛ Θlmi̧ti, hejin̨ up ƕɛ wa ov ɛlect wunz, so ƕat hɛ ma fi̧nali ſut ƕem up in ƕɛ bondz ov ƕɛ everlastin̨ cuvɛnant, under ƕɛ hand ov ƕɛ gud Σepherd. Az sun az ƕɛ Juz herd ƕat Ƕzac had bɛcum aprentis in ƕɛ miſun-hɔs, hiz frendz, not wiſin̨ tu hav ƕɛ scandel ov hiz bɛcumin̨ a cristian at ƕar dor (Ƕzac iz rɛlated bi̧ marij tu ƕɛ çɛf rabi̧ in Jasi), cam tu sɛ him. Hiz yun̨ frendz cam tu ecspostulat wiƕ him, and tri̧ if ƕar war eni hop ov hiz rɛturn. On ƕɛ

ferst vizit ða pleded, and wept, and tor ðar har; anuðer tim, tu pruv him, ða told him hiz fqðer woz ded (it woz fels), tu se if he wud complj wið ðe Juif practis ov tacin of ðe fu for so ner a relafun. Ezacs neglect ov ðis uzej convinst ðem ðat he woz ireclamabl. Ðus Ezac continud wurcin and reseviŋ dali instrucfun til j left Jasi in ðe end ov Juli. But it woz elwaz wið a pur hart tu hiz wurc, and ðe hop ov yet escapin from manual labur. He pleded wið us agan and agan, ðat ðe Juz wud never ecspect wun ov hiz nobiliti ov mind, and respectabiliti, tu wurc wið hiz handz, and ðat he had no hier wif ðan tu sit and studi ðe hol da. Hiz plez war, ov cors, overruld. Durin mj absens, however, ðe Juz got rend him, and partli bj trets, partli bj promisez, indust him tu run of in ðe nit tim. In order tu dizgras Ezac wið us, ðe Ju hu had cum tu help hiz elopment, carid of bucs and uðer articlz, hwic Ezac cezd tu be restord ðe necst da. Tu or tre daz after mj return, Ezac havin had farðer ecsperiens ov ðe felshud ov ðe Juz, cam wið ðe petifun tu be agan reseved az aprentis. We tet it rjt tu tac him. For meni wecs, however, he fod no beter wil tu hiz wurc ðan befor. Wið a mind tefetin after lernin, he wud stand in ðe coldest da in a lobi wið a buc in hiz frivld fingerz, rqðer ðan wurc. Hiz macsim woz "Wizdum iz beter ðan perlz." He went bj no uðer nam in ðe hes ðan "ðe wjz man." It waz partli pitiabl and partli ludicurus, tu se him handlin ðe se az if everi dre he gav war acumpanid wið ðe reflecfun, he unwurði suc an ocupafun woz ov hiz pserz. Hiz lazines ecspozd him, j dar sa, tu harder wurc ðan uðerwjz he wud hav had. Hiz felo-aprentisez luct up tu him az muc, in el materz hwic recwjrd intelect and lernin, az ða dispjzd and lqft at him hwar ðe fort-putin ov corporeal enerji woz in recwest. However, he went on wið ðe studi ov ðe scripturz (ðe Hebru Bibl woz ðe cumpaniun ov el hiz lezur erz), and ðe erz instrucfun in ðe evnin mad up for el ðe egzacfunz ov ðe da. Sudenli a çanj cam over Ezac, and from bein ðe

most indolent, he becam ðe most laborius and ðe most conſienſus hwen ðe masterz bac woz turnd. Ðe çanj woz suden and marct, and we concluded ðat prar must be maciŋ bj ðe çurç in hiz behaf; for, eldo ðar had ben no aperans ov spiritualiti, he had ben elwaz a most interestiŋ caracter, and hiz cas had ben mad non. Hiz zel did not sufer him tu spar eni Juz hu cam ner ðe wurc-ſop or ðe hos, convinsiŋ ðem ot ov ðe scripturz ðat Jezus woz ðe Crjst. After wurc in ðe evniŋ, he woz bizi in instructiŋ hiz felo aprentisez, az wel az in redin for himself. Wun da he asct tu spec wid me. He began hiz conversaſun wid, "It iz ritn, 'Hwot dj hand fjndet tu du, du it wid el dj mjt.'" He stated hiz convicſun ov ðe trut ov ðe Gospel, ðat he fond it in everi paj ov ðe Profets. At ðe sam tjm, eldo it be tru ðat ðe just ſal liv bj fat, yet ðis ljf must be mantand bj serten menz—sumtiŋ besjdz fat woz neseseri for ðis wurld. He wiſt tu get sum securiti ðat he wud not be cast upon ðe wurld. Nun suç cud be givn. He woz referd tu Crjsts wurdz; Crjsts caracter, luv, and fatfulnes, war describd tu him, and he woz ſon ðat if he cud not confjd in Jezus for ðis ljf, he must be deludiŋ himself in tiŋciŋ he cud trust him for eterniti. Ðar war meni ov ðe bondz ov ðe wurld stil stroŋ upon him. He woz depli atact tu hiz wjf, hum he had left in Ruſia, and nu ðat az sun az he woz baptjzd, a divors wud be demanded. We continud tu obzerv Ezac wid muç anzjeti, and it woz evident tu us el ðat ðe wurc woz not goiŋ bac. Crist woz on ðe wa tu becum el in el. Crjst woz elredi concurer in ðe sol; and wun stroŋhold ov ðe wurld and Satan fel after ðe uder. Wun evniŋ, after ðe orz instrucſun, j asct Ezac if he had ever prad tu Crjst. He confest he had not, and j set befor him ðe motiv tu du so. Abot tu wecs after, (he had ben el ðis tjm becumiŋ mor çerful, and ljc wun hu had no sum setld interest,) j had ocazun tu asc Ezac agen, if he prad in prjvet, tu hwiç he anserd ðat he did. E asct if he tot hiz prar woz herd. He told

mɛ hɛ nu hɛ woz herd, for hwaraz hɛ had ben ɑſamd tu confes Criſt befɔr ðɛ Juz, hɛ had obtand abiliti tu du it wiθ jɔ, adiŋ, "I wil spec ov ðj statuts befɔr ciŋz, and not bɛ ɑſamd." Fjnali, abɔt a munt after hiz former intervu, Izac cam tu mj rum agan. Hiz maner woz dɛpli solem and afectiŋ. Hɛ began wiθ saiŋ, "It iz Solomunz admoniſun, 'Hwot ðj hand fjndet tu du, du it wiθ el ðj mjt.'" Hɛ tɔt ðis woz ðɛ plas hwar hɛ woz tu flɛ from ðɛ rɔt tu cum. Hɛ concluded bj propozin himself and hiz eldest felo-aprentis for baptizm. I tuc ðis ocazun ov agan remjndiŋ Izac hwot it woz tu folo Criſt, asciŋ him if hɛ woz prepard tu renɔns ðɛ wurld, and el its pomps and alurments—ov cors, enteriŋ mjnutli intu ðɛ mater. Hiz ansɛr plɛzd mɛ muç,—"I dont no;" becez tacn wiθ hwot hɛ declard at uðer tjmz, j had reza tu tinc it implid rɑðer a distrust ov hiz abiliti tu fulfil perfectli suç a vɔ. Wɛ tuc Izac and hiz companiun under instrucſun wiθ a dɛzjn tu baptizm. Iz uðer wɛ fɔnd unewolifid, and dɛlad; but Izac, duriŋ ðɛ wɛc ðat intervend, gav ever nu plezur and confidens. Wɛ cɔnted on hiz bɛiŋ an ornament tu hiz profeſun. Iis woz ðɛ jujment, not onli ov Mr. Ederſjm and mjself, but ov el ðɛ converts and uðerz hu spoc wiθ him.

I am, ets.,

Jasi, 31, Desember, 1846. DANIEL EDWERD.

FRANS.

INTERESTIN PARTICULARZ CONECTED WIH ðɛ PREECIN OV ðɛ GOSPEL AT (SENS).

In ɔr Number for Februeri wil bɛ fɔnd ðɛ acɔnt ov ðɛ introduc ſun ov ðɛ gospel in Sen (Sens). Iɛ folojŋ particularz relatiŋ tu ðɛ laburz ov Mr. Odeba wil bɛ red wiθ interest:

Hwen Mr. Odeba ferst preçt in (Sens), hɛ carid wiθ him

a grat meni litl bucs in hiz pocet, hwiç hɛ gav awa after ðɛ servis. Ʒar ar larj sculz ov trɛ or for hundred bœz in ðɛ tœn, tet bi Jezuits, hu ar cold "Frijarz ov ðɛ Cristian doctrin," and ðɛz frjarz sed tu ðɛ bœz, "Go, and tac az meni az u can ov ðoz litl bucs, and brin ðem tu us, and wɛ wil burn ðem." Ʒɛ bœz cwicli ran of for ðis wiced purpus. Hœ sad ðat ðɛ handz ov litl bœz ſud bɛ set tu du ɛvl!

Mr. Odeba nu nutin ov ðɛ mater, and woz veri glád tu giv ðɛ bucs tu ðɛ dɛr çildren. After ða had tacn ðem, ða ran of wiđ ðem tu ðɛ frjarz, and ðɛ bucs war burnt. Wun ov ðɛ bœz, however, tet hɛ ſud lic tu red ðɛ buc himself ferst. So hɛ carid it hom, and red it tru, and lict it so muç, ðat hɛ sed tu hiz mamą, "Mamą, i can't tinc hwi ðɛ frjarz sed ðis buc woz tu bɛ burnt; it iz a veri priti buc." And hiz mamą sed, "Let ME red it." Ƹɛ red it, and ſɛ lict it, and ſɛ sed tu her huzband, "Ʒar must bɛ sum mistac, ðis buc et not tu bɛ burnt; it iz a veri nis buc." And her huzband sed, "I must red it;" and after hɛ had red it, hɛ sed, "No, sertenli ðɛ frjar ſal not hav ðis buc tu burn. And i bɛgin tu suspect sumtin. I suspect ðɛ frjarz dizlic ðɛ Protestant bucs bɛcœz ða ar rit, and ðɛ frjarz ðemselvz ar ron." Ʒɛ consecwens ov ðɛ litl bœz cariin ðɛ buc hom, woz, ðat hiz fađer and muđer war bret tu her Mr. Odeba, and bot bɛcam real Cristianz. Most licli ða wud nevur hav red ðɛ buc, had not ðɛ friar sent ðɛ çild tu get it. Ʒɛ frjar litl tet ov hwot hɛ woz duin. Sɛ hœ God can overrul el tinz for gud. I can giv u anuđur instans ov ðis.

Mr. Odeba woz wun da travelin tu a tœn hwar hɛ had not prɛçt bɛfor, and hɛ woz puzld tu no hœ tu cel tugeđer a congrɛgaſun. In ðɛ dilijens, hɛ met a jentlman hu hapnd tu bɛ a frend ov ðɛ prest hu livd in ðɛ veri tœn. Mr. Odeba told ðɛ jentlman hwot hɛ woz goin tu ðɛ tœn for; and ov cors ðɛ jentlman told hiz frend, ðɛ prest, az sun az hɛ arivd. Ʒɛ prest, gratli trubld, cezd ðɛ grat bel

ov hiz çapel tu bɛ ruŋ directli, and ðɛ pɛpl war ɛeld tugeðer. Hɛ ðen adrest ðem, "Tac car,—tac car,—mj frendz. Heresi, fɛrful heresi haz fɔnd its wa amuŋ ụ. Ʒar iz a persun just cum intu ðɛ tɔn, hu haz brɛt wiƷ him fɛls doctrinz, hwiç wil destrɔ ụr solz. Avɔd him—flɛ from him az ụ wud from a vjper." Az sun az ðis ɛgzortafun woz ended, ðɛ pɛpl bɛgan hwisperiŋ wun tu anuðer, "ʕ Hwar iz hɛ. ʕ Hwar iz ðis vjper. ʕ Hwar iz ðis danjerus man." Mr. Ƣdeba sun fod himself amuŋ ðem, and from curiositi ða gladli herd him preç. Ʒɛ necst da, ðɛ prɛst woz complaniŋ biterli abɔt it, and spɛciŋ aganst Mr. Ƣdeba. Sum wun sed tu him, "Ser, ụ complan ov ðɛ Protestant tɛçer, but ðɛ Protestant tɛçer haz no cez for complant aganst ụ. Ụ hav bɛn a gud frend tu him. Hɛ did not no hɔ tu giv notis ov hiz preçiŋ last njt, but ụ gav notis for him. Hɛ had no bel tu cel ðɛ pɛpl tugeðer, but ụ hav bɛn hiz bel."

Abɔt ten mjlz from Soṅ, in a litl tɔn hwar Mr. Ƣdeba preçt, ðar woz a soljer abɔt terti-at yɛrz old. Hɛ woz a veri wiced man, so muç so, ðat hɛ ụzd tu sa, "Ʒar iz no God." Hɛ never went tu ðɛ Roman Catolic çapel. Hɛ sed ðɛ prɛsts war imposturz, and ðat relijun woz onli for hipocrits. But ðis infidel soljer herd Mr. Ƣdeba. A grat çanj cam over him. Hɛ had never herd ðɛ prɛsts stat ðɛ truṫ az hɛ nɔ herd it stated. Hɛ left of swariŋ; hɛ cam regularli tu ðɛ hɔs ov God. Hiz frendz war astonift at ðɛ çanj. Wun ov ðem sed tu him, "Ụ ar not ðɛ sam man; a litl hwjl ago ụ sed it woz onli hipocrisi and nonsens tu go tu çapel; nɔ ụ never mis goiŋ, and ụ ar elwaz ðɛ ferst ðar." "Stop, stop!" sed ðɛ soljer; "nụ tjm briŋz nụ feliŋz. Never agan wil ụ hɛr mɛ laf at relijun. Ʒɛ relijun ðat j nụ befor woz wun ov manz framiŋ; nɔ GOD haz spocn, and hiz wurd haz rɛçt mj hart."

Wun ov ðɛ ferst persunz in ðat naburhud, tu hum ðɛ preçiŋ ov ðɛ truṫ woz mad ụsful, woz a masn. Hɛ had bɛn a wiced man. Hɛ woz ofn tipsi, and led a sad ljf.

But Mr. Ƣdeba nɒtist him wun da veri ɑtentiv ɑt çapel. Veri sun ƧƐ mɒn cam tu Mr. Ƣdeba for a Nu Testament. Ƨɛ ɑnd hiz wiɟf studid it tugeƧer, ɑnd Ƨa bɒt bɛcam nu crɛtur in Criɟst Jɛzus. Ƨar litl babi wɒz Ƨɛ ferst babi Ƨat rɛsɛvd Protestant baptizm in Ƨat plas. Hwen Ƨɛ prɛst herd ov Ƨɛ baptizm, hɛ wɒz veri aŋgri, ɑnd hɛ sent for Ƨɛ muƧer tu cum tu him. Az sun ɑz ʃɛ enterd Ƨɛ rum, hɛ ɛcsclamd, "Wicɛd ɑnd mizerɑbl wumɑn, ʔ hwɒt hɑv u dun. U hɑv sɒld ɑnd sɑcrifiɟzd ur çiɟld." "ʔ Hwɒt du u mɛn, Ser," sed Ƨɛ wumɑn; "i dɒnt understɑnd u." "Hwi, i nɒ veri wel," rɛpliɟd Ƨɛ prɛst, "Ƨat Ƨɛ Protestɑnts giv twenti-fiv frɑŋcs tu Ƨɛ pɑrents for everi çiɟld Ƨat Ƨa baptiɟz; Ƨa giv fifti frɑŋcs for a berial; ɑnd Ƨa giv wun hundred frɑŋcs for a mɑrij. Ƨa hɑv givn u twenti-fiv frɑŋcs." "O! muç mɒr Ƨɑn Ƨat, Ser," sed Ƨɛ wumɑn veri ernestli. "Wel, it iz Ƨɛ ferst baptizm in Ƨɛ tɔn, ɑnd Ƨɑrfɒr, i dar sɑ, Ƨa hɑv givn u fifti frɑŋcs. Reçed wumɑn, u hɑv barterd Ƨɛ sɒl ov ur çiɟld for fifti frɑŋcs!" "Ƨa hɑv givn mɛ muç mɒr Ƨɑn Ƨat, Ser," ʃɛ rɛpliɟd. "Ƨen i ʃud not wunder if Ƨa hɑv givn u az muç az Ƨa giv for a mɑrij; Ƨa hɑv givn u a hundred frɑŋcs." "Muç mɒr—muç mɒr Ƨɑn Ƨat," sed Ƨɛ wumɑn; "Ƨa hɑv givn mɛ Ƨɛ pur wurd ov God, ɑnd Ƨat iz wurt ɒl Ƨɛ silver ɑnd gɒld in Ƨɛ wurld." Ƨɛ prɛst wɒz tunderstruc, ɑnd hɑd not ɑnuƧer wurd tu sɑ.

PRƧSTLI OPƢZIƧUN TU ƧƐ TRUTI IN FRANS.

Az Mr. (Puɑux), ɑ Protestɑnt minister, wɒz lectuɹiŋ, on ɑ rɛsent ocɑzun, ɑt Lɛl (Lisle), in Ƨɛ nɒrt ov Frɑns, tu crɔded ɒdiensiz, on Ƨɛ Reformɑʃun, ɑnd Ƨɛ Ɵtoriti ov Ƨɛ Wurd ov God, ɑnd cɒziŋ ɑ considerɑbl sensɑʃun in Ƨɛ tɔn, Ƨɛ prɛsts, rɔzd bi Ƨɛ danjer hwiç trɛtnd Ƨɑr cɒz, ɑdopted Ƨɛ folɒiŋ mɛnz ov cɔnteractiŋ Ƨɛ efect ov Ƨɛ doctrinz hwiç Mr. P. wɒz promulgatiŋ: Ƨa plɑcɑrded Ƨɛ tɔn wiƧ ɛnormus bilz, contɑniŋ Ƨɛ folɒiŋ:—"Converʃun ov sicsti Iŋgliʃ ministerz

or memberz ov Iŋgliſ uniuersitiz, and ov ðifti persunz ov distiŋcſun." Ðis meƺur, however, did not hav ðe efect hwiç ðe prests antisipated: yet it iz sad tu tiŋc ov hwot iz goiŋ on in ðis cuntri, az tendiŋ tu nutraliz ðe testimuni tu ðe truth ov God abred. Wun rezult ov ðez lecturz woz ðe foloiŋ: A faðer bret hiz tu' sunz tu Mr. M., protestant sculmaster, recwestiŋ ðat ða mit be reseved intu hiz scul. "Ðis i du," sed ðe faðer, "becoz i du not wiſ tu hav enitiŋ mor tu du wiθ ðe clerji. I am tu tird ov ðem—ða hav tu loŋ impozd upon me." "? Hwot haz led u tu ðat desizun," asct ðe teçer. "I hav loŋ tot i woz not in ðe rit wa; but sins i hav atended Mr. P'z discorsez, ðar remanz no dst on mi mind, and i can no loŋger be a papist."

JAMACA.

FERFUL RELAPS INTU HEƺENIZM.

I am sori tu sa ðat ðar haz ben mor "drumiŋ" abst ðe cuntri duriŋ ðe lat holidaz, ðan we hav had sins ðe bun ov fredum woz ecstended tu ðe pepl. Miſuneriz and Teçerz ov varius denominaſunz ar scaterd over ðe iland; çurçez, çapelz, and sculz adorn ðe hilz, and ornament ðe dalz; yet it iz lamentabli tru, ðat, in meni localitiz, ðe pepl ar ralapsiŋ intu ðar former heðeniſ practisez: i refer, particularli, tu ðe pariſez ov Ver, Clarendun, and St. Elizabet. I hav ben credibli informd ðat, in a serten district in ðis pariſ, vitlz war provided for ðe ded, and dansiŋ woz cept up arsnd ðe grav! Sum ov ðe danserz past mi rezidens duriŋ ðe holidaz. I ran st, and deziird ðem tu her me; but ða hasnd awa, saiŋ, "Minister, we no hwot u ar goiŋ tu tel us, but we cant her u ns; Minister, go bac, we must dans, Ser!" Not mor ðan tre, hu had eni conecſun wiθ us, war led astra.

Mançester, Januari 19t 1847. JON VAZ.

ƺɛ FɛLD OV ƺɛ WURLD.

Matu 13, 38.

SƢ in ƺɛ morn ƺj sɛd,
At ɛv hold not ƺj hand;
Tu dɔt and fɛr giv ƺɔ nƢ hɛd,
Brɛd-cast it rɔnd ƺɛ land.

Bɛsjd el wɛterz sƢ,
ƺɛ hjwa-furƢz stoc,
Drop it hwar tornz and tislz grƢ,
Scater it on ƺɛ roc.

ƺɛ gud, ƺɛ frutful grɔnd,
Ecspect not hɛr nor ƺar:
Ƣ'r hil and dal, bj plots, 'tiz fɔnd—
GƢ fort ƺen everihwar.

ƺɔ nƢ'st not hwiç ma trjv,
ƺɛ lat or erli sƢn:
Gras cɛps ƺɛ prefus jerm aljv,
Hwen and hwarever strƢn.

And duli fal apɛr,
In verdur, buti, strenjt,
ƺɛ tender blad, ƺɛ stɛc, ƺɛ ɛr,
And ƺɛ ful corn at lenjt.

ƺɔ canst not tɛl in van,
Cold, hɛt, and mɛst, and drj,
Ɛal foster and matur ƺɛ gran
For garnerz in ƺɛ scj.

ƺens, hwen ƺɛ glorius end,
ƺɛ da ov God, iz cum,
ƺɛ anjel-rɛperz fal dɛsend,
And hevn sin "Harvest Hom!"

Jamz Montgomeri, Esc.

Publift bj W. Foster, 6, Amen Corner, Paternoster RƢ, Lundun. Sold elsƢ at ƺɛ Fonetic DɛpƢ, Cwenz Hed Pasej, Paternoster RƢ, and bj el Bucselerz.—Printed at ƺɛ Fonetic Instituſun, Bat (Bath.)

[Prię 1½d.

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EVANJELICAL ECƢ.

Nɐ. 7.] JƢLɐ, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƕ a, Ꞓ ɑ, A ɑ, Θ ɵ, Ꝏ ꝏ, Ƣ ƣ, Ƣ ƣ, Ꝗ ꝗ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ɛ ç, Ꞇ ꞇ, Ǝ ƎƎ, Σ ſ, Ꞅ ꞅ, Ƴ ŋ.
etch, wrea*th*, wrea*the*, vicious, vi*si*on, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

TURCI.

Ǝɛ foloiŋ dɛtalz rɛspectiŋ ƎɛƎ wurc in Turci, wil form a valuab'l adiſun tu ƎɛƎ informaſun comuniated in ƎɛƎ leter from a rezident in Constantinop'l, contand in Nr. 4 ov ƎɛƎ EcƢ. It iz from ƎɛƎ pen ov Mr. Grimſɵ, Recter ov Bidenham, Bedz.

"ƎɛƎ Miſun at Constantinop'l iz dɛzerviŋ ov particuler notis, az ƎɛƎ onerd instrument ov efectiŋ ƎɛƎ rɛviŋval hwiç haz rɛsentli ocurd in ƎɛƎ anſent Armɛnian Ɛurç, establiſt in ƎɛƎ parts.

ƎɛƎ memberz ov ƎɛƎ comuniti ar numerus in ƎɛƎ siti, and in ƎɛƎ adjasent rɛjunz; meni ar eminent az bançerz and merçants. ƎɛƎ ɵtoriti ov ƎɛƎ Patriarc ov Constantinop'l ɛcstendz tu ƎɛƎ çurçez bot ov Urup and Aſia, but Papal Rom haz mad larj inrodz upon ƎɛƎ, and 12,000 proselits ar

sed tu hav ƣnd her sụpremesi wiđin đɛ last fụ yɛrz. At leŋt, đɛ fɜndaʃun, wɛ ma hƣp, haz bɛn lad ov a moral çanj, smƣl, indɛd, in its bɛginiŋz, but đɛ fịnal rɛzults ov hwiç, tịm ƣlƣn can dɛvelup.

ƺɛ folƣiŋ particulerz ov đis awac'niŋ wer comụnicated tu mɛ bị đɛ Rev. Mr. Gudel, in đɛ later part ov đɛ spriŋ ov 1840, hwen ị had đɛ privilej ov frɛcwent intervụz wiđ himself and hiz valụab'l cólɛgz, at Constantinƣp'l.

Hɛ stated, đat dụriŋ đɛ sumer munts, hɛ woz in đɛ habit ov taciŋ ecscurʃunz, bị wa ov enjƣiŋ an interval ov recrɛaʃun from hiz laburz, on hwiç ocazunz hɛ avald himself ov đɛ opurtụniti ov surculatiŋ Bịb'lz and Tracts. In wun ov đɛz jurniz hɛ vizited Nicomɛdia, distant abɜt sicsti mịlz from Constantinƣp'l, and wuns selɛbrated az wun ov đɛ rɛal rezidensez ov đɛ Emperur Dịƣclɛʃian. Hɛ had distribụted ɛl hiz stoc ov bucs, sav tu'—wun woz a Bịb'l, đɛ uđer "ƺɛ Darimanz Dɛter," đɛ wel-non producʃun ov đɛ Rev. Lɛ Riçmund. Bƣt wer verʃunz in đɛ Armɛnian laŋgwej; đat ov đɛ "Darimanz Dɛter," had bɛn ecsecuted bị himself. Hiz tịm baviŋ ecspịrd, and not wiʃiŋ tu giv đem awa indiscriminetli, hɛ intrusted đem tu a sculmaster, and comiʃund him tu prɛzent đem hwar đa wer lịcli tu bɛ mƣst valụd. A fụ munts after, hɛ rɛsɛvd a leter from đɛ sculmaster, informiŋ him đat tu prɛsts ov đɛ Armɛnian ƺurç had celd, and đat hɛ had tac'n ocazun tu ofer đɛ tu bucs for đar acseptans. ƺɛ çƣs woz sun amicabli aranjd. Wun obzervd, đat "ƺɛ Darimanz Dɛter" sɛmd tu bɛ an amụziŋ and interestiŋ stƣri, and wiđ đɛ permiʃun ov hiz frend, hɛ wụd cɛp pƣzeʃun ov it. ƺɛ uđer prɛferd đɛ Bịb'l, and bƣt dɛparted, wel satisfịd wiđ đar ʃar. Not meni wɛcs after, sed đɛ sculmaster, đɛ tu prɛsts rɛturnd. ƺar maner and hƣl dɛportment sɛmd çanjd. "Wɛ hav bƣt grat rɛz'n," đa ecsclamd, "tu tanc God, đat ɜr steps wer directed tu đis plas, and đat ụ wer led tu prɛzent tu us đƣz tu blesed bucs, đɛ Bịb'l and 'ƺɛ Darimanz Dɛter.' It woz đɛ hand ov a divịn and ƣver-rulịŋ Providens." "Az far az rɛgardz

mjself," sed ðɛ pozeser ov "Ðɛ Darimanz Dəter," "never did j pəruz facts and sentiments ðat cam mor pəerfuli hom tu mj hart, or fənd suç a rəspons in mj conſens. 'But ʔ hə am j tu no,' j rəmarct tu mj companiun, 'ðat ðɛ sentiments in it ar just, and in acordans wiɫ ðɛ truɫ.' 'Ʉ must red ðɛ Bjb'l,' mj frend anserd, 'ðɛ onli infalib'l standerd ov hwot iz tru. Ɨ hav red it, and for ðɛ furst tjm, and hav fənd ðɛ truɫ in it; folo mj egzamp'l, and ma u ðar fjnd əlso ðɛ perl ov grat prjs, and boɫ ov us bɛ ab'l tu rejəs tugeðer." "Ɨ nəd not ad," sed ðɛ former, "ðat j adopted ðis ecselent advjs, and ðɛ guḍ wurc hwiç 'Ðɛ Darimanz Dəter' had bəgun, ðɛ Bjb'l, bj Godz gras and mersi, haz ratifjd and səld." Ðɛ sculmaster aded, ðat boɫ ecsprest ðar furm dəterminaſun, tru divjn gras, tu bɛ fatful tu ðar convicſunz, and tu preç "ðɛ truɫ az it iz in Jəzus," tu ðar respectiv coŋgrəgaſunz.

Ðɛ tu prests sun bəcam ðɛ nuçləus ov a sməl bodi ov activ and sinsər incwjrerz. Ða furst met tugeðer sics in number. Sum munts afterwurdz, ðɛ Rev. Mr. (Schauffler) menſunz haviŋ pad ðem a vizit, hwen hɛ fənd ðem increst tu twenti-for, and in ðɛ habit ov regulerli asembliŋ tugeðer for ðɛ purpusez ov prar and rediŋ ðɛ Sacred Scripturz. Sins ðat tjm, acseſunz hav bən continuali maciŋ tu ðar number, and ða nə form a respectab'l comuniti ov converts.

Ðus ðɛ sməl gran ov musterd-sɛd haz tac'n rut, and God haz giv'n ðɛ incres. Tu Him bɛ əl ðɛ praz and glori. "Ðɛ Darimanz Dəter" haz bəcum ðɛ jerm ov a lit'l Çurç in ðɛ siti ov Nicomɛdia, hwar wuns woz held ðɛ cort ov a Sɛzer, huz veri nam, probabli, woz unnon tu ðɛ onerd subject ov ðɛ populer tract ðat barz her apelaſun. From ðat siti, əlso, iſud ðɛ furst imperial ɛdict ov Djocleſian tu dəmoliſ ðɛ Çurçez ov ðɛ Cristianz in əl ðɛ provinsez ov ðɛ Empjr, tu burn ðar sacred bucs, tu dəprjv ðem ov ðar sivil rjts and privilejez, and tu dənəns deɫ agenst əl hu ſud bɛ fənd frəcwentiŋ sɛcret asembliz, for ðɛ purpusez ov rəlijus

wurſip.* Ma ðɛ lit ov divin trut rɛplas ðoz daz ov darcnes and ov terer.

In Brusa, and elso in ðɛ localiti ov ðɛ hed cworterz ov ðɛ Miſun, at Constantinop'l, a similer spirit ov incwiri woz perseptibli awac'nd. At ðɛ later plas, a scul woz establiſt, and no les ðan fifti fɛmal scolerz atended for instrucſun. Bib'l clasez wer elso held, and ðɛ lit woz graduali difuzin itself arɔnd. Ðɛ tu prɛsts from Nicomɛdia ocazunali vizited ðɛ Miſun Hɔs. "On wun ov ðɛz vizits," sez Mr. Dwit, "bɛfor wɛ seperated, wɛ nɛld dɔn and prad tugeðer, and it woz truli rɛfreſin tu her tu' prɛsts ov ðɛ Armɛnian Curç, in hwiç ðis duti iz habituali performd in ðɛ most carles and hurid maner, prain az ðoz tet bi ðɛ Holi Spirit, in a slo and solem ton, uterin, evidentli, ðɛ dɛp fɛlinz ov ðar harts, and plɛdin wið God tu egzert hiz divin influens upon Armɛnianz, Grɛcs, Juz, Turcs, and Franjcs."

It woz imposib'l ðat ðis stat ov tinz cud continu wiðɔt rɔzin ðɛ jelusi ov ðɛ Armɛnian clerji. A spirit ov persɛcuſun sun comenst, and ðɛ welti and infuenſal Armɛnian banjcerz united wið ðɛ Patriarc and clerji in macin fels reprɛzentaſunz tu ðɛ Guvernment, bi mɛnz ov hwiç ða obtand pɔer from ðɛ sivil etoritiz tu inflict impriz'nment or baniſment on ðɛ alejd ofenderz. But ðɛ pɔerz ðus conferd led tu varius acts ov opreſun, mor espeſali in ðɛ mod ov colectin ðɛ tacsez from ðɛ memberz ov ðar on comuniti. A prɛst ov ðɛ nam ov (Hohannes,) hu had rɛsentli acwird enlit'nd vuz ov divin trut, ful ov fat and luv, and pozesin el ðɛ cwolificaſunz ðat fited him for an ecstensiv sfɛr ov usfulnes, woz wun ov ðɛ furst objects ov ðar rɛzentment—hɛ rɛsɛvd ðɛ sentens ov baniſment. Ðɛz violent mezurz çect ðɛ progres ov incwiri, and rɛtarded a mor op'n profeſun ov ðɛ trut.

On ðɛ uðer hand, a stron and dɛp impreſun woz incrɛsinli

* Sɛ Usɛbius Eclez. Hist., lib. 8, c. 2. Moſimz Eclez. Hist., vol. 1, p. 315. Gibun, vol. 2, p. 468.

ganiŋ grənd, ðat hwot past for relijun in ðe Armenian Churç, woz not ðe relijun ov Jezus Criȷst. "Ðe convicſun," sez Mr. Pəerz, (anuðer ov ðe miſuneri ajents,) "ðat a turo reformaſun iz neded, iz beginiŋ tu be felt: and if ȷ du not misjuj, ðe resent persecutiŋ meçurz ov ðe presthud ar contributiŋ tu ecstend and dep'n ðis convicſun. Ðe pep'l ar beginiŋ tu se ðat ðe polisi ov ðar Prests iz tu cep ðem in darcnes, and ðat in el ðar zel for relijun, ðe luv ov filti lucer iz a muç mor activ prinsip'l ðan ðe luv ov God and luv for solz." Ðe selebrated sistem ov reform, and ðe fiscal regulaſunz for ðe colecſun ov ðe revenu, introdust bȷ̨ Redçif Paſə, (ðe enlȷt'nd furst Minister ov Stat,) totali çanjd ðe aspect ov tiŋz. Ðe Armenian baŋcerz, ðe avəd oponents ov ðe rȷziŋ comuniti, wer superseded in ðar ajensi, and wer in meni instansez involvd in baŋcruptsi. Ðe Patriarc, detected in sum political intreg, afectiŋ ðe Britiſ interests in ðe Ionian Ilandz, woz remuvd from hiz ofis, at ðe instans ov Sur Stratfurd Caniŋ, ðe hȷli estemd ambasader at Constantinop'l.

Bȷ̨ ðez events, (Hohannes) and hiz felo-sufererz wer receld from baniſment, ðe priz'n dorz wer tron op'n, and ðe stern hand ov opreſun woz wiðdren.

Ðe Armenian converts wer left undisturbd in ðar nuli acwȷ̨rd vuz, til ðe comensment ov ðe yer 1846. A crȷsis ðen aproçt, hwiç tret'nd tu involv ðe rȷziŋ Cristian comuniti in freſ trȷalz and ecsersȷzez ov fat, far surpasiŋ in ecstent and severiti ðoz hwiç had gon befor.

Ðe converts had nə considerabli increst, and ðe nam ov PROTESTANTS had ben giv'n tu ðem, ðo mor in ðe wa ov reproç ðan for ðe sac ov distiŋcſun. Ðe spirit ov incwȷ̨ri had ben difuziŋ itself in varius parts ov ðe siti, and an adiſun had ben mad tu ðar numberz from ðe raŋcs ov ðe prests. Wun ov ðis order, ov ðe nam ov (Vertannes,) had renderd himself obnocſus tu ðe clerji, bȷ̨ hiz activ zel in propagatiŋ ðe nu doctrinz. Ðe persecuſun ðarfor recomenst, and ðe form ðat it asumd woz bȷ̨ rezortiŋ tu ðe foloiŋ BUL ov ECSCOMUNICAƺUN:—

ƺE PƺTRIARCS BƢL OV ECSCOMƢNICƺEUN, RED JANƢERI 7, 1846.

"FROM Mateos, đe Lord Arçbiſup and Patriarc ov đe grat metrƣpolitan siti ov Constantinƣp'l, tu el ȝr spiritƣal ecleziastical ofiserz, and tu ȝr Armenian laiti, salƣtaſun in Jezus Criȝst.

"Đe hƣli Apos'l Pel, đe çƣz'n vesel ov đe gras ov đe Hƣli Spirit, haz wel cȝnseld đe servants ov đe çurç ov God, ov everi ranȝe and grad, hȝ đe clerji, espeſali, ſud stand furm in fat and conversaſun wiđ hƣlines and pƣriti; hȝ đe elderz and prests, hu ar ministerz ov đe divȝn and hƣli sacrament, ſud be nuriſt bȝ đe hƣli fat, and becum egzamp'lz tu đe fatful, in doctrin, lȝf, çariti, fat, and hƣlines; not tu neglect đe gras ov God hwiç woz giv'n đem bȝ đe laiŋ on ov đe handz ov đe presbiteri, and tu tac hed tu đemselvz and đar doctrin, sƣ az tu bƣt sav đemselvz and đƣz đat har đem. Ƣl đis haz đe apos'l transmited in rȝtiŋ tu Timƣti, saiŋ, (i. 6.) 'Hwarfƣr ȝ put đe' in remembrans đat đȝ stur up đe gift ov God hwiç iz in đe' bȝ đe putiŋ on ov mȝ handz. Đat gud tiŋ hwiç woz comited tu đe', cep bȝ đe Hƣli Gȝst hwiç dwelet in us. Studi tu ſƣ đȝself aprƣvd untu God, a wurcman đat nedet not tu be aſamd, rȝtli divȝdiŋ đe wurd ov trut. Ƣ Timƣti, cep đat hwiç iz comited tu đȝ trust, avƣdiŋ profan and van bablinz, and opƣziſun ov sjens felsli sƣ celd.'

"But, nȝ in đez later tȝmz, acordiŋ tu đe inspȝrd profesi ov đe apos'l, sum hav departed from đe hƣli fat, and turnd asȝd tu đe impjeti and seducſunz ov dev'lz, speciŋ felshud in hipocrisi; desevd bȝ đar ƣn conſensez, and folƣiŋ sinful lusts, đa fȝnali arȝv at perdiſun, in nȝ faŋg'ld opƣziſunz and ererz.

"Ov đez, đar iz wun in ȝr naſun, a contemptib'l reç, đe unwurđi prest ⟨Vertannes⟩ ov Nicƣmedia. He woz sum tȝm sins ordand ƣver đe çurç in Nicƣmedia, bȝ đe spiritƣali ilƣminated Arçbiſup Bogos ov đat siti. Đis felƣ, folƣiŋ hiz carnal lusts, levz đe çurç and hiz sacred ofis, and, lȝc a vagabond, gƣiŋ abȝt trƣ đe metropƣlis and Nicƣmedia, bab'lz ȝt ererz, unwurđi ov hiz sacred ofis and digniti, and becumz an ocazun ov stumbliŋ tu meni. And eltugeđer trƣiŋ asȝd đe hƣlines ov fat, hwiç he had resevd in đe hƣli and Catƣlic Armenian Çurç, he folƣz đe erƣnius doctrinz ov modern secterists, and beginz tu preç đar erer in Nicƣmedia, Sezerea, Anatƣlia, and in Constantinƣp'l, and in everi plas hwarever he sets hiz impius fut, and tu ƣverhwelm đe simp'l pep'l in spiritƣal destrucſun. After el đis, on hiz return tu Constantinƣp'l, we celd him tu us cȝndli, converst wiđ him meni tȝmz beseçiŋli and mȝldli, and gav him spiritƣal cȝnsel neseseri and ƣsful tu disrƣb him ov đe impȝeti ov hiz wawurd cors, and tu clođ him agan in đe glƣrius vestments ov đe hƣli and Catƣlic doctrin ov

ðz Armenian Çurç. But hz remand obstinetli bent upon hiz wicednes, after ðz egzamp'l ov Juðas, hu regarded not ðz divjn comand ov ɜr Saviur Jezus, hwen in ðz prezens ov ðz uðer Apos'lz, hz sed ov Juðas, 'But wØ tu ðat man bj hum ðz Sun ov man iz betrad; gud wer it for ðat man if hz had never ben born.' Tu ðis Juðas did not lis'n, and did not wiſ ev'n tu tinc ov it; for hz did not wiſ tu forsac hiz wicednes hwiç hz woz prepard tu du. In ljc maner ðis felØ, not wiſiŋ tu ecspel ðz satanic spirit from himself, and in order tu acompliſ hiz dezjrz, haz neglected ðz hØli gras ov God, hwiç hz resevd in ordinaſun. Hz haz despjzd ðz hØli cuvenant hwiç hz covenanted wiðt God, on resevin ðz hØli order ov ðz presthud. Hz haz denjd ðz çurç ov Crjst hwiç begot him, hz haz denjd ðz hØli laver hwiç resevd him intu sunſip tu hiz hev'nli Faðer. And ðis hiz impjeti hz haz ſØn, not Ønli bj wurd and ded; but hiz Øn manuscript hwiç we hav bj us, haz vomited ɜt ðz gel ov biternes hwiç woz in hiz hart.

"And sins ðis desever endeverz tu crep intu hɜzez and tu travel hɜr and ðar, in order tu desev ɜr simp'l-mjnded pep'l tu ðz perdiſun ov ðz sØl, ðarfØr, has'niŋ tu worn mj beluved in ðz fat, j remjnd u ov ðz apostolical cɜnsel 'A man ðat iz a heritic, after ðz furst and secund admØniſun, reject; nØiŋ ðat he ðat iz suç, iz subverted and sinet, beiŋ condemd ov himself.' (Tjtus 3, 10.) For if hz ðat despjzd MØzesez le, periſt wiðɜt mersi, ¶ov hɜ muç sorer puniſment du u tinc him wurði hu haz despjzd ðz imaculet brjd ov Crjst, ðz hØli çurç. BehØld ðis man deliberetli and wilfuli haz wonderd from ðz uniti ov ðz çurç ov Crjst, an enemi tu ðz hØli çurç, a divjder ov her memberz, a cez ov scandal and a seduser ov ðz pep'l, a trater and murderer ov Crjst, a çild ov ðz dev'l and ofspriŋ ov Anticrjst, wurs ðan an infidel or a heðen, sins, under ðz semblans ov fat, hz teçez ðz impjetiz and seducſunz ov modern secterists,

"ðarfØr, acordiŋ tu ðz decleraſun ov ɜr Lord, 'Bewar ov fels profets, hu cum tu u in ſeps cloðiŋ; but inwurdli ða ar rav'niŋ wulvz, hu wil not spar ðz floc.' (Matu 7, 15.) Behold ðis iz a rav'niŋ and rendiŋ wulf, hu in ſeps cloðiŋ, ðat iz, under ðz aperans ov prestli vurtu, cumz tu u tu rend and devɜr u and tu laserat ðz inØsent lamz, ðz çildren ov ɜr hØli Çurç, wiðt ðz wiced and heliſ tɜt ov hiz filti mɜt.

"HwarfØr, we ecspel him, and forbid him az a dev'l, and a çild ov ðz dev'l, tu enter intu ðz cumpani ov ɜr Belɜverz; we cut him of from ðz presthud az an amputated member ov ðz Spirituel bodi ov Crjst, and az a branç cut of from ðz vjn, hwiç iz gud for nutiŋ, but tu be cast intu ðz fjr. Bj ðis admonituri Bul, j, ðarfØr, comand and worn mj beluved in everi siti, far and ner, not tu luc upon hiz fas, regardiŋ it az ðz fas ov Belial; not tu resev him intu ur hØli

dweliŋz, for þe iz a hɜs-destreiŋ and rav'niŋ wulf; not tu resev hiz salutaʃun, but az a sol-destreiŋ and dedli pɜz'n; and tu bewar, wiđ el ur hɜsholdz, ov đe sedusiŋ and impius foloerz ov đe fols doctrin ov modern secterists, and tu pra for đem, tu đe God hu remembret not iniewiti, if, perçans, đa ma repent, and turn from đar wiced pudz, and secur đe salvaʃun ov đar solz, tru đe gras ov ɜr Lord and Saviur Jezus Criȝst, hu iz blesed for ever and ever. Amen."

Đe Bul woz rit'n under đe ʃado ov đe Catedral Curç ov đe holi Muđer ov God, at đe Patriarcat ov el đe Armenianz, đis twelft ov Januari, in đe yer ov ɜr Lord, 1846. Constantinop'l.

On đe Sabat foloiŋ, a secund Anatema aperd, forbidiŋ el intercors wiđ đem ev'n in biiŋ and seliŋ, on pan ov Anatema.

In consecwens ov đe ecsplisit laŋgwej ov đis secund Anatema, đe instansez ov persecuʃun becam so multipliȝd and opresiv az tu led tu đe most distresiŋ rezults. Huzbandz becam seperated from đar wivz, and đe wif from đe huzband. 'Đe fuđer-in-lo roz up agenst đe sun-in-lo, and a manz foz wer đoz ov hiz on hɜshold.' Persunz ocupid in trad lost đe menz ov subsistens; a sistem ov terer and alarm difuzd itself in diferent cworterz ov đe siti, and đe spirit ov persecuʃun ecstended itself from đe capital tu đe provinsez, and hwarsoever đe nu spirit ov incwiri had ben awac'nd. Sum jofuli tuc đe spoliŋ ov đar gudz, and egzibited nob'l and edifiiŋ instansez ov unʃac'n fat and suferiŋ paʃens. Uđerz, agen, ov les furm purpus, and mor resent in đar vuz and conviciʃunz, relapst intu đar former habits, and no loŋger wect wiđ đe bređren. Đe apel for protecʃun tu đe sivil pɜerz fald tu procur redres, from an unwiliŋnes tu interfer wiđ đe spiritual rits and etoriti vested in đe Patriarc. Under đez surcumstansez đe persecuted bređren, conʃus ov đe integriti ov đar prinsip'lz, and wiʃiŋ tu mac non đe reel bɜndz ov đar fat beyond đe reç ov misconsepʃun, adrest đe foloiŋ comunicaʃun tu đe Patriarc:—

"Venerab'l Sur,—Đe persecuʃunz, insults, calumniz,

ɑnd injuriz hwiç wɛ ɑr suferiŋ ɑt ðɛ prezent tim, obliij us tu ɑpɛl tu ur ɵtoriti. For ? tu hum ſɑl wɛ gɔ, if not tu ɔr bɛluved naſun, hwiç nɔ, estemiŋ us ɑz enemiz, rɛjects us from ðɛ çurç, ɑnd dɛpriivz us ov ðɛ privilejez ðɑt ɑpertɑn tu its memberz. And sins wɛ ɑr ɑcuzd ov bɛiŋ infidelz ɑnd heretics, ɑnd it iz dɛmd rit tu ɑnɑtemɑtiz ɑnd ecscomunicat us, it bɛcumz ɔr duti tu testifi ðɑt wɛ ɑr tru bɛlɛverz, ɑnd truli memberz ov ðɛ çurç ov Criſt, bi maciŋ ɑn egzibiſun ov ɔr fɑt.

"Wɛ bɛlɛv ɑnd confes ðɛ holi Triniti, wun God, ðɛ Fɑðer, Sun, ɑnd Holi Gost, wun in ɵtoriti, wil, ɑnd pɔer.

"Wɛ bɛlɛv in ɔr Lord Jɛzus Criſt, ðɑt hɛ iz perfect God ɑnd perfect mɑn; ɑnd wɛ confes him ɑz ðɛ onli Saviur ov ðɛ wurld, ɑnd tru Hi Prɛst, Mɛdiɑter, ɑnd Intersesur for bɛlɛverz; ɑnd, ɑz hed ov hiz çurç, ðɑt hɛ wil cum tu juj ðɛ liviŋ ɑnd ðɛ ded, ɑnd tu recompens tu ðɛ just, ɛternɑl lif, ɑnd tu ðɛ wiced, everlɑstiŋ puniſment.

"Wɛ bɛlɛv in ðɛ Holi Gost, hu iz uncrɛɑted ɑnd perfect God, ðɛ fɔnten ov trut, hu spɑc bi ðɛ lɔ, ɑnd ðɛ profets, ɑnd ðɛ Gospel, hu iz ðɛ Gid ɑnd Çumfurter ov Cristianz.

"Wɛ bɛlɛv in ðɛ Holi Scripturz ov ðɛ Old ɑnd Nu Testɑments, ðɑt ðɑ ɑr ðɛ perfect rul ov ðɛ çurç; ɑnd wɛ rɛsɛv, wid ðɛ hol hɑrt, ɵl ðɛ doctrinz, prɛsepts, ɑnd cɔnselz, hwiç ðɑ contɑn. And wɛ continuɑli endever, wid ɵl fideliti, tu perform ðɛ dutiz hwiç ɑr comɑnded ðɑrin, ðɑt wɛ mɑ hɑv ɑ conſens vɔd ov ofens bɛfɔr God ɑnd bɛfɔr mɑn, ɑcordiŋ tu ðɛ declɑraſun ov ðɛ ɑpos'l Pɔl. (Acts, 21. 16.)

"Wɛ confes, in rɛgɑrd tu ɔrselvz ɑnd ɵl Cristianz, ðɑt bɑptiz'm iz tu bɛ rɛsɛvd in ðɛ nɑm ov ðɛ holi Triniti. Az ɵlso, ðɑt it iz ɑ duti frɛcwentli tu pɑrtɑc ov ðɛ comunion, in comemɔraſun ov ðɛ det ov ɔr Lord, ɑcordiŋ tu ðɛ institunun ov Criſt.

"And if u wud incwir mɔr pɑrticulerli consernin ɔr fɑt, wɛ ɑvɔ ɔr fɑt tu bɛ ðɛ fɑt ov ðɛ holi Gospel, hwiç ɔr çurç rɛsɛvz; ɑnd ðɑt, rɛsɛviŋ ðɛ Nisɛn crɛd ɑz ɑcordɑnt wid ðɛ Gospel, wɛ bi it proclɑm ðɛ ortɔdocsi ov ɔr fɑt, ɑcordiŋ tu ðɛ confeſun ov ðɛ hol Cristiɑn çurç.

"And nɔ wɛ acnolej planli ðat ɔr fat iz hwot ðɛ Holi Scripturz teç, az it iz fit and rit it ſud bɛ. ʔ Hɔ can wɛ resev ðoz acwirments hwiç ar contreri tu ðɛ rul ov ðɛ Holi Scripturz, and ecspresli forbid'n wiâ anatema.

"And ðus, for ɔr not resevin tinz not planli tet in ðɛ Holi Scripturz, estemin it obstinesi and rebeliun, ʔ wil u cel us enemiz ov ɔr naſun, and destroerz ov ɔr çurç. Wɛ hav no suç dzjin; but, in acordans wiâ hwot Pel rot tu ðɛ Romanz (Rom. 9. 3), wɛ luv ɔr naſun tu suç a degrɛ, ðat wɛ glori in bein cold Armenianz; and wɛ bi no menz acnolej eni uder apelaſun, eldo wɛ ar comunli cold Protestants. But wɛ agan declar ðat wɛ ar Armenianz bi naſun, Cristianz bi fat, and obedient subjects ov ðɛ Otoman guvernment. Neverðeles, if in relijus or sivil materz wɛ bɛ in erer, (for wɛ du not clam tu bɛ infalib'l,) wɛ wil gladli resev it, if u wil dan tu pont ɔt ɔr erer tu us. U wel no ðat ðɛ conviçſun ov ðɛ human mind iz efected onli bi ðɛ prezentaſun ov trut, and not bi ðɛ ecsersiz ov fors; and in ðɛ fer ov God wɛ can du nutin aganst ɔr conſens.

"And nɔ wɛ pra ðat ðis declaraſun ma bɛ fɔnd aceptab'l tu ur reverens, and ðat u wil ſo us cindnes and compaſun in deliverin us from ðɛ persecuſunz ðat wɛ sufer. And wɛ reman ur reverensez supliant servants,

"ƷƐ PERSECUTED CRISTIANZ."

At ðɛ sam tim, ðɛ Armenian converts prezented an apel tu Redçid Paſo, ðɛ Turciſ Minister ov Foren Afarz, prain ðat hɛ wud order ðɛ Patriarc tu wiðdro hiz opresiv hand from ðem, and ðus secur ðem deliverans from ðar sivil disabilitiz.

Wɛ hav her a smel but fatful band ov ðɛ folowerz ov Crist, just emerjd from ðɛ nit ov superstiſun and idolatrus practisez; for ðɛ most part 'ðɛ pur ov ðis wurld, yet riç in fat, and arz ov ðɛ cindum, hwiç hɛ hat promist tu ðem ðat luv him'—'perplecst, but not in despar; persecuted, but not forsac'n; cast don, but not destred'—holdin ðɛ grat savin trudz ov ðɛ Gospel comun tu el ortodocs Cris-

tianz, and apeliŋ tu ðat sacred volum hwiç iz ðe onli infalib'l standerd, ðe onli ſur giḑ in el materz ov fat and practis.

INDIA.—COIMBATOR.

ðe foloiŋ iz an interestiŋ narativ ov a Nativ Teçur, hu diḑ in October last:—

Vathanayacum woz ðe furst convert tu Cristianiti after ðe comensment ov ðe Lundun Miſuneri Sosiḑetiz Staſun at Coimbator, at hwiç tim he woz a veri zelus Heðen, and wel verst in Hindu Sasterz, ets. He woz recomended for a Sculmaster bi ðe most lerned man ov ðe tən, az beiŋ wel cwolifiḑ for ðat ofis. But so grat woz hiz devoſun tu ðe fels sistem ov Pantheizm, ðat he wud not consent tu teç a Scul wiðət beiŋ aləd tu hav wun da in ðe wec for ðe obzervans ov ðe recwiḑrd seremuniz, fastiŋ, ablusunz, ets. ðar beiŋ no həs for ðe Miſuneri on hiz ariḑval, he erected a taçt cotej for himself and famili ner ðe Scul-rum, in hwiç he (Vathanayacum, huz heðen nam woz Icanjen) tət, and he woz inviḑted tu enter it tu her ðe Gospel, hwiç woz statedli preçt in hiz on laŋgwej; but he declind. However, after sum tim, seiŋ uðerz atend, he wun da cam in, aparentli wiſiŋ tu be unobzervd, and herd for ðe furst tim ðe doctrinz ov Revelaſun, but evidentli wiðout no dezir tu be tət, beiŋ, in hiz on estimaſun, wiz enuf. He repetedli atended, and on wun Sunda morniŋ semd tu her wiðout veri grat atenſun: a ter woz sen on hiz çec, ðo an evident endever woz mad tu supres it. From ðat tim he becam a reguler herer, and ev'n bret hiz lit'l sun wiðout him.

Sortli after, ðar woz a selebrated heðen festival, at hwiç he did not atend; and, upon ðe Miſuneri enteriŋ hiz Scul, and incwiriŋ ðe coz ov hiz absens, he ecsclamd, "O, sur, i hav for ever dun wiðout suç tiŋz!" ðoz hu hav ecsperienst suç casez ned not be told ðat ðe hart woz tu' ful tu incwir mor, or ev'n tu anser at ðat tim. Hwen hiz wif and famili

fɜnd him dɛtermind upon embrasiŋ Cristianiti, đa gratli anɜd him in varius waz, and tret'nd tu lɛv him. Đis triđ him muç, for hɛ woz an egzempleri huzband and fɑđer, and, az most Hinduz ar, particulerli fond ov hiz çildren: tu remuv đɛz from him apɛrd wun ov đɛ wurst ɛv'lz đat cud bɛfɔl him; and, in đɛ midst ov đɛz strug'lz ov natural afecſun, hɛ lad đɛ hɔl cas bɛfɔr đɛ Miſuneri, hu brɛfli aset him hwot woz hiz on dɛterminaſun in đɛ afar. Hɛ anserd wiđ furmnes, "Ɨ ſal clɛv tu Criſt, let đɛ consɛcwensez bɛ hwot đa ma." Hɛ woz đen egzorted and admoniſt not tu trust in hiz on streŋt, and cumfurted wiđ đɛ promisez ov đɛ Gospel; but at đat tim, đar bɛiŋ no organizd Cristian coŋgrɛgaſun tu simpatiz wiđ and encurej him, hɛ bɔr đɛ burd'n alon. Az đɛ trets ov hiz famili wer not put in practis, hɛ bɛcam mor cumfurtab'l; and đɛ perturbaſun ov hiz mind subsidiŋ, hɛ apɛrd az wun indɛd tɔt bi đɛ Divin Spirit: hiz progres in divin nolej, under đɛ dali instrucſunz hɛ rɛsɛvd woz surpriziŋ.

After at munts probaſun, and at hiz rɛpɛted rɛcwest, hɛ woz baptizd, and ſortli after apɔnted a Rɛder. Hiz fat and luv wer clɛrli manifested bi hiz zɛl for Criſt and đɛ gud ov solz; hɛ traveld muç, and woz gratli rɛspected bi el clasez; and đɛ last grat da alon wil bɛ a clɛr witnes ov hiz servisez in đɛ grat cɔz in hwiç hɛ woz, for upwurdz ov fiftɛn yɛrz, engajd, and duriŋ hwiç tim not a complant ov eni sort woz brɔt aganst him. Duriŋ đɛ Miſunuriz vizits tu đɛ tɔnz and vilejez ov đɛ Provins, hɛ supliđ hiz plas at đɛ hed or hom-staſun, elwaz wiđ hiz most perfect aprobaſun.

Nin daz bɛfɔr hiz det hɛ rɛturnd hom from adresiŋ đɛ pɛp'l in đɛ tɔn, and compland ov bɛiŋ unwel, but nutiŋ sɛrius woz aprɛhended. Wiđ çɛrfulnes hɛ tuc đɛ medisinz and nuriſment proviđed for him, at đɛ sam tim distiŋctli statiŋ đat đɛ mɛnz wud not bɛ ov eni us, for đat hɛ woz fuli convinst hɛ woz "goiŋ tu hiz hev'nli Fɑđerz hɔs." Hɛ had no pan, and ɛv'n wɔct abɔt đɛ hɔs wiđin an ɔr ov hiz det, egzortiŋ el arɔnd him tu atend tu đɛ salvaſun ov

ðar solz: ðen lijiŋ dɔn, hɛ cwjetli breðd hiz sol intu ðɛ handz ov ðat Redɛmer hum hɛ luvd and folod tu ðɛ last periud ov hiz egzistens on ert.

Hiz funeral woz not onli atended bj ðoz beloniŋ tu ðɛ Cristian coŋgregaʃun, but elso bj numberz ov Heðen, meni ov superiur cast, amuŋ hum rɛel soro for hiz remuval woz manifested. B. W. ADIS.

JIBRƟLTER.

AN interestiŋ dor sɛmz tu bɛ op'niŋ for cariiŋ on ðɛ wurc ov evanjelizaʃun amuŋ ðɛ Spaniʃ uðz at ðis staʃun. Dr. Bard ov Nu Yorc, latli rɛturnd from an ecstensiv tur on ðɛ continent, referd tu it in ðɛ foloiŋ termz:—

"Never had j mj hart so tuçt in mj lif, az hwen, staiŋ at Jibrɛlter, j atended a servis ov wun hundred and forti bɔz and uðz conected wiðɛ Weslɛan Scul, tu hum a yuŋ man woz preçiŋ in Spaniʃ." Ƨis scul woz establiʃt in 1833, but stil egzerts considerab'l influens. Ƨɛ onli condiʃunz recwjrd ov ðɛ pupilz ar, ðat ða ʃud atend a Bjb'l clas everi Sunda morniŋ, and ðis servis in ðɛ evniŋ; ðɛ wec-daz bɛiŋ devoted tu jeneral instrucʃun. Ƨɛ prests hav trjd hard tu prevent ðɛ pep'l sendiŋ ðar çildren tu it; but ða hav not sucseded. Ƨɛ parents replj, "Let ðem mac ɔr çildren Protestants if ða can. Wɛ sɛ enuf ov ðɛ efects ov ðɛ scul upon ðem, tu belev it iz for ðar gud."

Ƨɛ FOLƟIW IZ AN ECSTRACT OV A LETER FROM MR. HUL, DATED JANUERI 8t, 1847:—

"In referens tu ɔr spiritual interests, j hav not muç tu sa ðat iz hjli gratifjiŋ. Profligesi and infideliti drjv ðar tɔzandz in ðɛ bred rod ðat ledet tu destrucʃun; hwjl a revjvd and mistac'n zel for establiʃt interests haz bizili emplod everi influens tu wiðdro solz from evanjelical influensez, and tu bild up ðɛ partiʃun welz hwiç divjd ðɛ secʃunz ov ðɛ Cristian çurç so hj, ðat ðar ma bɛ az lit'l

mutual simpati and felofip ov efert in "ðɛ comun salvafun" az iz posib'l. Ðus menz harts hav bɛn hard'nd bj "ðɛ desɛtfulnes ov sin," and ðar atenfun drɛn of from ðɛ demonstrafunz ov ðɛ Spirit, tu ðɛ ecsternalz ov ecleziastisizm, hwiç, under ðɛ tin val ov rɛlijun, reconsjlz its victimz tu an unrɛjeneret hart and wurldlines ov spirit. Hwen wɛ contemplat ðɛ prospects ov ðɛ prezent jɛnerafun ov twenti tɔzand solz on ɔr lit'l roc, in ðɛ ljt ov Godz trut, and form ɔr jujment az ecstensivli çaritab'l az iz consistent wiâ ðɛ smelest regard tu its puriti and recwjrments, wɛ sumtjmz frinc from ðɛ conclugun tu hwiç wɛ ar driv'n. ? Hɔ lon, Lord. ? Hwen or hɔ fal ðɛ fas, ðɛ hart ov ðis sosjeti bɛ çanjd. ? Hwen fal ðɛ renuin Spirit dɛsend on ðis caos, or bred on ðez drj bonz. Arjz, O Lord, and wurc, in piti tu solz! Blesed bɛ God, hɛ haz not left us wiâɔt sum instansez ov ðɛ unabated eficesi ov ðɛ Gospel tu enljt'n ðɛ ignorant, tu brin pɛs tu ðɛ gilti, and tu sanctifj ðɛ unholi. Wɛ hav had giv'n tu us a fu suç livin ɛpis'lz durin ðɛ yɛr, hu ar ɔr crɔn and ɔr rejɔsin.

Wɛ du not, however, fɛl discurejd; on ðɛ contreri, hwen wɛ tac intu acɔnt ðɛ purli spiritual objects for hwiç a Cristian çurç and ministri ar perpetuated, and ðat ðar valu wil bɛ estimated, in ðɛ last da, and in ðɛ gratful recordz ov savd solz, not bj ðɛ numberz bret tugeðer bj subordinet prepozefunz and wurldli sofal influensez, but bj ðɛ number and jenuinnes ov converfunz from sin tu holines, and ðɛ amɔnt ov spiritual influens bret tu bar upon ðɛ public confens, wɛ fɛl afurd ðat ɔr lit'l çurç in Jibrɔlter haz muç cez for gratitud, and nun hwotever for fant-hartednes and werines in ðɛ wurc ov ðɛ Lord. Ðɛ atendans on ɔr sculz in ðɛ Spanif department haz impruvd durin ðɛ yɛr: forti-at hav bɛn aded tu ðem, macin a total ov trɛ hundred and turti-wun. In adifun tu ðɛ atendans on ðɛ Sabat-ɛvnin rɛlijus servisez, hwiç iz rɛcwjrd ov ðɛ adult scolerz, amɔntin tu ati-nin abuv fortɛn yɛrz ov aj, (hwiç iz ðɛ erliest aj for admifun tu ðɛ wɛc-ɛvnin scul,) sev'n or

at yuŋ persunz hav volunterili met on Frịda evniŋz for ðε purpus ov redịŋ ðε scripturz, and reseviŋ instrucſun on eni pont ov incwịri az it regardz Cristian doctrin and practis. Tracts and ðε Scripturz continu tu be serculated amuŋ ðε Spanyerdz az opertunitiz ar fond; and in varius waz ðε bred-sed iz cast on ðε weterz, and we wat ðε intenser raz ov ðε Sun ov Rịtiusnes for ðε remuneratiŋ harvest. Lord, send us prosperiti! Amen.

SWITSERLAND.—CANTON (DE VAUD.)

ðε seseſun from ðε Stat Establiſment, haz, az in ðε cas ov ðε Scotiſ ruptur, organịzd itself intu a "Fre Curç." ðε ecleziastical constituſun, hwiç haz just ben adopted bị ðε constituent sinod, hwịl contaniŋ meni detalz hwiç render it sumhwot peculier, bredz a spirit ov luv and catolisiti truli admirab'l. We ecstract ðε foloiŋ from ðε (Exposé des Motifs), bị hwiç it iz acumpanid:—

"In obediens tu ðε Lord Jezus Crịst, and devotiŋ herself ecsclusivli tu hiz servis, acnolejiŋ Him az her onli Hed, proclamiŋ fat in Him az her fundamental doctrin, ðε Fre Curç asumz a pozisun in harmoni wid tru Cristian Catolisiz'm. Se darbị gardz agenst a spirit ov sectarianiz'm, so far, at lest, az it can be dun bị constituſunal provizunz; for it wil ever be neseseri dat eç ov her memberz ſud gard himself agenst undu atacment tu hiz on understandiŋ, cep hiz ị ficst on Crịst and hiz wurd, and be redi tu submit tu el hiz bredren in ðε fer ov ðε Lord. God prezerv us from ðε mizeri and sin ov despịziŋ ðε wurc ov hiz Spirit in doz hu reali belev, but huz vuz upon particuler ponts ar not in acordans wid ðz. But it iz ov importans, dat ðε Curç herself ſud proclam her dezịr tu çeriſ dez sentiments, tu recogniz az memberz ov Crịsts spiritual bodi, el doz huz onli hop iz in Crịst, and regard az sisterz el doz çurçez hwiç confes dar belef in Him. ðε ecsperiens ov senturiz wud ined hav tet us nutiŋ, had we not lernd from it dis lesun ov forbarans, hwiç iz not dat ov indiferens, but

ov çariti; if wɛ wer not prɛpard tuı puı ðaı hwiç iz esenʃal abuv ðaı hwiç iz secunderi—tuı recogniz ɔr Divin Savier in el ðoz in huum hɛ haı tac'n up hiz dwelin, hwotever nam ða ma bar, hwotever lanjgwej ða ma spɛc, in hwotever form ða ma bɛ cloðd; if wɛ ʃud luz sjt ov ðɛ fact ðaı ðɛ pɛp'l ov God ar tac'n ɔt ov everi trib, lanjgwej, and naʃun; and ðaı 'no man can sa ðaı Jɛzus iz ðɛ Crist, ecsept bi ðɛ Spirit ov God.' It iz tim, hi tim, ðaı ðɛ Catolisiz'm ov fat ʃud triumf over ðɛ Catolisiz'm ov form, and ðaı ðɛ çildren ov God, huı ar memberz ov ðɛ sam famili, huı ar nu-ʃt bi ðɛ sam spiritual fuıd, huı hav ðɛ sam Savier, ðɛ sam purpusez, ðɛ sam hops, ðɛ sam cuntri, ðɛ sam sucer from on hi, az elso ðɛ sam enemiz, ðɛ sam conflicts, and ðɛ sam soroz, ʃud recogniz ɛç uðer wiðı ecstended armz, and mac ðɛ astoniʃt wurld agen ecsclam, 'Sɛ hɔ ða luv wun anuðer!'

"Aɛ prezent epoc iz morover rɛmarcab'l for ðɛ tendensi egzibited bi ðɛ varius porʃunz ov Evanjelical Cris'ndum tuı bɛcum mor closli united. It sɛmz az ðo bɛlɛverz ov everi naʃun wer wornd bi a sɛcret instinct, ðaı ða wer aproçin sum grat strug'l, and ðaı ða wer uniting ðar forsez tuı mantan ðɛ contest. But hwotever ma bɛ ðɛ wurt ov ðis forsit, and hwotever bɛ ðɛ futur lot hwiç God haz in rɛzerv for us, ðɛ Frɛ Çurç canot stand aluıf from a muıvment ov ðis çind, and ðɛ gratitud hwiç ʃɛ oz tuı el ðɛ Evanjelical Çurçez, hwiç, from ðɛ montenz ov Scotland, tuı ðɛ far distant banjes ov ðɛ Ganjez, hav hald her burt, and ecstended ðɛ hand ov bruðerhud and simpati in ɔr sɛz'n ov trial, ʃud bɛ an adiʃunal motiv tuı asoʃiat herself wiðı ðem. Az tuı a closer uniun wiðı Çurçez fonded in naberin cuntriz, upon prinsip'lz similer tuı ɔr on, ðo ðar ma bɛ no imɛdiet probabiliti ov suç an ɛvent, it iz wel tuı admit a glimps ov its posibiliti; for ðɛ Cristian Çurç duz not alɔ herself tuı bɛ ʃut up wiðin ðɛ limits ov an ecsclusiv teritorializ'm."

Publiʃt bi W. Foster, 6, Amen Corner, Paternoster Ro, Lundun, Sold elso at ðɛ Fonetic Depo, Cwenz Hed Pasej, Paternoster Ro, and bi el Bucselerz.—Printed at ðɛ Fonetic Instituʃun, Bat (Bath.

[Pris 1½d.

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EVANJELICAL ECƢ.

Nr. 8.] ƢGUST, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƀ a, Ā ɑ, A ɑ, Θ θ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ, Ƒ ƒ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ƥ ç, Ꞇ ꞇ, Ƌ ƌ, Ƨ ƨ, Ꞅ ꞅ, Ƣ ƣ.
etch, wre*ath*, wre*athe*, vicious, vision, si*ng*.

C c must always be pronounced as in *cax*, and G g as in *go*, *get*.

SƢI SƐ ƦLANDZ.

HURICAN IN MANGAIA.

In ðɛ Sprin ov last yɛr, Rarotonɑ woz vizited bi ɑ devastatin hurican, and ðɛ sam providenſal dispensaſun haz vizited Mangaia—anuðer iland ov ðɛ Hervi grup. In Februeri, 1846, Mr. Gil prɛzented ðɛ foloin dɛlitful pictur ov Cristian afecſun and enjoment in an iland hwar, not meni yɛrz ago, ðɛ prins ov darcnes rand in uncontrold dominiun.

"On ðɛ ferst da ov ðɛ prezent yɛr, ðɛ trɛ çurçez in ðɛ iland met speſali at Oneroa, arɔnd ðɛ tab'l ov Comuniun, in rɛmembrans ov ɔr Crusifid Rɛdɛmer. Erli in ðɛ mornin ðɛ pɛp'l asemb'ld wiðɑ grat dɛlit and propriɛti. Ƭ prɛçt a ſort sermun from Sam 122. 6, "Pra for ðɛ pɛs ov Jɛru-

salem." Ƣɛ discors bɛiŋ ended, wɛ surɔnded ƣɛ tab'l ov ƣɛ Lord, hwar ƣɛ pɛp'l met in ƣis colected capasiti for ƣɛ ferst tjm. Hɔ cqm and rɛfreſiŋ tu ƣɛ Cristian mjnd tu contemplat suç a sɛn az ƣis! Formerli ƣa livd in enmiti, wor, and bludſed; but nɔ ƣa wɛc in pɛs and coŋcord. Ꝼ sɔ meni gra-heded and fɛb'l old men, hu had wɛct mɔr ƣan sics mjlz bɛfɔr dɔn, tu bɛ prezent; and, az ƣar cɔntenansez wer animated wiƣ dɛljt in ƣɛ servis, j cud hav wiſt ƣɛ Ꞓurçez ov Iŋgland tu hav bɛn spectaterz ov ƣar jɔ."

Under dat Ma 1st, hɛ dɛtalz, in most afectiŋ termz, ƣɛ ɔful tempest hwiç swept Mangaia az wiƣ ƣɛ bɛzum ov dɛstrucſun. Comensiŋ on ƣɛ 10ƭ ov Februeri, it woz rɛnud at intervalz wiƣ dɛstructiv vjolens, until ƣɛ 17ƭ ov Març, hwen it put fɔrt its most terific and irɛzistib'l pɔer:—

"At 4 o'cloc on Tuzda morniŋ, 17ƭ Març, wɛ wer disturbd from slɛp bj ƣɛ burstiŋ op'n ov ɔl ɔr windɔz wiƣ grat vjolens. Ƣɛ wind woz rɔriŋ ljc tunder, and ƣɛ sɛ woz furiusli daſiŋ its bilɔz upon ƣɛ rɛf. Ƣɛ hol vilej woz alarmd, and in grat confuzun. In ƣɛ darcnes ov ƣɛ ɔr, ƣɛ fɔm ov ƣɛ bilɔz and ƣɛ wavz gav us ljt. Hɔ dredful woz ƣɛ anzjeti ov ɔr suspens in woçiŋ and watiŋ for dɔn! Az dɔn aperd, ƣɛ wind and sɛ increst in vjolens, and everi tiŋ sɛmd tu bɛ duumd tu dɛstrucſun. Ƣɛ stɔnz from ƣɛ bɛç, carid bj ƣɛ wind ljc hal, fel upon us, and brɔc ɔr windɔz; and ƣɛ hol hɔs itsɛlf woz rociŋ. Ms. Gil and ɔr dɛr bab hurid ɔtsjd; and, for mɔr ƣan an ɔr, wer supɔrted bj nativz surɔndiŋ ƣem, az it woz imposib'l tu stand wiƣɔt help, or tu sɛc a ſelter, in consɛcwens ov ƣɛ vjolens ov ƣɛ wind.

Ƣar wɛ stud, in dredful anzjeti, drençt tu ƣɛ scin, and woçiŋ ƣɛ fɔliŋ ov hɔzez and trɛz, and ƣɛ rɔliŋ ov ƣɛ sɛ. ? Hu can dɛscrjb ƣɛ anzjeti ov ƣat ɔr. Ɔr dweliŋ hɔs woz ruſles; and ƣɛ gab'l endz had fel'n. Ƣɛ hɔs in hwiç wɛ cept ɔr stɔrz woz ɔlsɔ ſiverd and rociŋ, and ɔlmɔst ruſles. Ƣɛ ran agen fel in torents: wɛ wer wiƣɔt ſelter, and trembliŋ wiƣ cɔld. Ƣɛ nativz gaƣerd arɔnd us for cumfert and cɔnsel, but j woz unab'l tu spɛc, ɛƣer tu direct

or consol. Just at ðis tjm ðar woz an əful ſrɛc, hwiç rent ðɛ ar, and sɛmd tu bɛ lɔder and hjer ðan ðɛ ror ov windz and wavz. ðɛ nativz obzervd ðat ðɛ wind had çanjd, and had asumd ðɛ caracter ov a hwerlwind: everi part ov ðɛ vilej woz cət bj its vjolens, and ðɛ tɛlest trɛz, wiđ mor ðan fifti hɔzez, fel in a moment. Stil əl woz not dun; ðɛ windz agen rord, and ðɛ weterz tunderd; trɛz, az ða wer broc'n, wer tost in ðɛ ar, and wer sɛn turniŋ rapidli ljc hwɛlz. Ɨ had left ðɛ trɛ nɛr tu hwiç j woz standiŋ, tu tac mj pozifun at anuđer, hwens j cud comand a loŋger vu ov ðɛ vilej. Ɨ obzervd ðɛ sɛ agen ruſiŋ upon ðɛ ſor, and wiđ it cam a stroŋger gust ðan wɛ had yet felt: ðɛ veri land sɛmd tu ſac. Sev'n larj hɔzez fel, wiđ ðɛ scul-hɔzez and ðɛ old çapel, hwiç woz mor ðan 120 fɛt loŋ and 36 fɛt wjd. Ɨ woz blon dɔn and bruzd bj ðɛ gust; but, recuveriŋ, j sɛzd a yuŋ trɛ tu suport mjself, and, luciŋ rɔnd mɛ upon ðɛ bɛç, j cud sɛ no hɔs standiŋ. Ɨ luct tordz ðɛ nu çapel on ðɛ top ov ðɛ hil, and gratli rejɔst tu sɛ it standiŋ, əlđo j persɛvd ðɛ ruf woz muç injurd. But anuđer moment—and anuđer gust—and it woz not! ðɛ bildiŋ roct—ðen it woz lifted up—and j sə it fəl! Alas! alas! mj hart woz just broc'n.

ðɛ hurican ecstended arɔnd ðɛ hol jland: ðɛ tu' inland staſunz ar desolated; ðɛ çapelz, ðɛ sculz, and ðɛ dweliŋz ov ðɛ nativz əl leveld tu ðɛ grɔnd. ðɛ plantaſunz ov fuđ ar gratli injurd, and ðɛ aro-rut, hwiç ða had stord up az contribuſunz tu ðɛ Sosjeti for ðɛ yɛr 1846, iz dɛstrɔd.

"In ɔr stor-hɔs, hqf ful ov dert and weter, wɛ lad us dɔn tu rest, đo not tu slɛp, Trust ðɛ njt wɛ woçt ðɛ brɔd ecspans ov ðɛ stqri hev'nz tru ɔr rufles hɔs; and, if wɛ did not fɛl az comfurtab'l az wɛ cud hav wiſt, wɛ stil felt pɛs. ðɛ sɛ woz agen cqm—ljc a lac; ðɛ windz wer jent'l; ðɛ stqrz ticli and brjtli ſjniŋ; and wɛ luct on ðem wiđ gratitud and confidens, az ða led ɔr tots tu Him "hu spac ðɛ promisez." In Him wɛ hav a refuj from everi storm ðat bloz, and in ðɛ securiti ov Hiz paviliun wɛ wil abjd

until ƧƐz calamitiz bɛ ƣverpast. Ƨa ar dɛzɨnd tu humb'l us, and tu tɛç us hiz pɜer and dƣminiun, and wɛ wil humb'l ɜrselvz under Hiz mɨti hand, ƧƐat Hɛ ma egzɛlt us in du tɨm.

"On ƧƐ folƣiŋ Sabat, az wɛ had nƣ bildiŋ in hwiç tu asemb'l, ƧƐ pɛp'l met in ƧƐ incloʒur bɛfor ɜr hɜs. Ƨar, amidst desƣlaʃun, ƧƐa sat dɜn and wept, hwen ƧƐa rɛmemberd Zɨun. Az far az mɨ strenṭ and fɛliŋz wud alɜ, ɨ endeverd tu adres ƧƐem, from Matu, 7, 24ṭ and 27ṭ versez. In ƧƐ afternuun wɛ asemb'ld agen, hwen ƧƐ Dɛc'nz and uƧerz gav ʃort adresez, acumpanid wiƧ prar and siŋiŋ. Ƨɛ sɛz'n woz muç enjƣd bɨ us, and ƧƐ sentiments ecsprest bɨ ƧƐ persunz hu spƣc, manifested grat clɛrnes and humiliti. "Mɨ breƧren and sisterz," sed wun, "ƧƐis iz a veri diferent asembliŋ tu hwot, in former sɛz'nz, wɛ hav bɛn acustumd tu enjɜ. ʔHwɨ iz it sƣ. ʔHu wil tel mɛ. ✠ asc ƧƐ sɛ and ƧƐ land, and ƧƐa dɛclar it tu bɛ God! ✠ asc ƧƐ ruinz ov ɜr hɜzez, and ov ɜr hɜzez ov prar—ɨ asc ƧƐ trɛz ƧƐat ar ɨiŋ brƣc'n and ded upon ɜr land—and ƧƐa anser, ƧƐis iz ov God! Ƨɛ Lord iz grat, and ov grat pɜer—hiz waz ar unserçab'l. But ʔhwɨ ar wɛ not ded. ʔHwɨ, hwen ƧƐ trɛ fel, did it not fɛl upon mɛ—upon u—and upon ɜr çildren. ʔHwɨ. Bɛcƣz, ƧƐƣ God iz grat, hɛ iz gud, and veri cɨnd. Let us, ƧƐarfor, rɛjƣs ƧƐat wɛ ar alɨv tu bles God for hiz salvaʃun."

FRANS.

Liberti ov Wurɛip:—Nu Prosɛdur.

Wɛ advans rapidli in ƧƐ pat ov Stat rɛlijun, and ov rɛlijus persɛcuɛun. Hɛr iz an instans mƣr grav, if posib'l ƧƐan eni hwiç haz hiƧertu ocurd.

At {Grandcorent,} provins ov Burg (Ain), haz livd for several yɛrz, a humb'l and dɛvƣted Cristian ladi, {Madame Seyzeriat}. Ƨis ladi, ƧƐ ƣnli evanjelical Cristian in ƧƐis

localiti, haz not tet ðat ðe lez ov Frans, in ðe mid'l ov ðe nintent senturi, forbad her tu tac ðe Gospel ov Jezus Crist for ðe subject ov her conversasunz. Furðermor, in obediens tu her God, and ðe dictats ov her consens, se haz, wiðin ðe limits ov ðe naro menz at her dispozal, and ov ðe veri contracted sfer in ðe senter ov hwiç se muvz, set tu spred arznd her ðe lit ov ðe gospel hwiç haz sind intu her on hart. ƷE blesin ov God haz folod her efurts. An evanjelical colporter, Mr. (Thureau,) haz cum tu secund ðem. Veri sun ðe Roman prests besturd ðemselvz. ƷA hav begun bi engajin Mr. (Thureau) in a semi-public discusun, hwiç woz tu giv ðem an ezi advantej over ðe humb'l colporter. But ða cud not rezist ðe Wurd ov God, ov hwiç he woz ðe fatful organ, and ða departed cuverd wið confuzun at ðe rezult ov ðis conferens hwiç woz tu ensur ðar trijumf. ƷA ðen had recors, acordin tu ðar custum, tu a menz hwiç pruvz, ðat if ðez pur blind wunz hav lernd nutin, ða hav on ðe uðer hand nutin forgot'n; ða set in mosun ðe sivil pzer: ðe arm ov fles, ðis iz ðat on hwiç ðe Popis Curç lenz, and ðarfor must ðis Curç fel. ƷE curet fznd ðe etoritiz dispozd tu suport hiz posun and hiz ev'l desinz.

On ðe 3rd instant, (Madame Seyzeriat) and Mr. (Thureau) wer sumund tu aper on ðe 7t, befor ðe tribunal ov Burg, under ðe ordineri acuzasun ov NON-ƷTURƷZD ASOƷIƷƷUN, ofens agenst hwiç ðe artic'lz 291, 292, 294, ov ðe Penal Cod ar directed, and elso ðe 123rd artic'l ov ðe le ov ðe 16t April, 1834.

On ðe 7t, notwiðstandin ðe jenerus efurts ov ðar defender, and elðo it woz pruvd ðat ðar woz not ðe sado ov an asosiasun, and ðat ðe metinz had never amznted tu mor ðan twelv persunz, ðe tribunal condemd eç ov ðe acuzd tu TWI' MUNƷS IMPRIZ'NMENT, and FIFTI FRANCS FƷN. Ʒis stranj desizun, hwiç haz fild wið indignasun a grat number ov pep'l at (Grandcorent,) wez imedietli referd, bi wa ov apel, tu ðe real cort ov (Lyon). Let us hop, ðat

ðar, rit and justis wil trjumf over ðɛ bad pafunz ov prests, and ov ðar blind organz. If it fud bɛ uðerwiz, wɛ can anɜns bɛfor-hand ðat ðɛ afar wil cum bɛfor ðɛ (COURT DE CASSATION), at Paris; and it fal bɛ non hweðer ðɛ lɜz hwiç guvern us can bɛ perverted tu suç a dɛgrɛ az tu transform intu an ofens, punifab'l bi fin and impriz'nment, ðɛ act ov asemblin tugeðer tu rɛd and meditat upon Godz holi Wurd. ðɛ Protestant Cristianz wil not flinç bɛfor eni dificulti, eni unplezantnes, eni ecspens, tu sɛcur ðɛ ecsersiz ov ðɛ most prefus ov ɜr libertiz. Publisiti—ðɛ fulest publisiti, fal acomplif ðɛ setin tu rits ov clerical prɛtenfunz, and ðɛ suts hwiç multiplj ðemselvz at ðɛ prezent da in diferent parts ov ðɛ cuntri, ar a wepun, hwiç, in ðɛ ifu, wil onli sla ðoz hu uz it. ðis iz ðɛ ferst instans ov a wuman bɛin condemd for suç an OFENS. ðis surcumstans wil contribut, wɛ hop, tu ecsit ðɛ interest and indignafun ov el ðɛ frendz ov ðɛ Gospel.—(ARCHIVES DU CHRISTIANISME).

JENɛVA.

ON ðɛ 27t Ma, ðɛ Nu Constitufun woz proclamd in Jenɛva, and el ðɛ da lon ðɛ firinz ov canunz and muscets hav evidenst ðɛ trjumf ov Radicalizm over ðɛ Conservativ parti; ðɛ Constitufun overtroin ðɛ old institufunz, and espefali ðɛ Protestant caracter ov ðɛ nafun, and op'nin wid a gat tu ðɛ flud ov irɛlijun, and most lijeli ov disenfunz and sivil worz.

ðɛ sɜndest porfun ov ðɛ pɛp'l iz rɛali mornin. ICABOD iz rit'n, az it wer, wiâ leterz ov tɛrz and blud on ðat siti formerli so nob'l and so blest, and Jezuitizm iz elredi persɛvd entronin itself in ðɛ veri çar hwar sat, trɛ senturiz ago, a Calvin or a Bɛza!

But, if ðɛ dɛspizerz ov ðɛ cros ov Crist and hiz wurd ar nɜ sɛn in ðar fɛverif egzultafun, God pruvz himself tu bɛ

prezent amuŋ hiz on pɛp'l, and hiz fideliti iz manifested, abuv suç a trub'l, tu ƺoz hu hav rɛsɛvd hiz adopʃun in hiz Spirit.

Yesterda ɛvniŋ, hwen ƺɛ fiɣriŋ ov gunz woz ƺɛ most insesant, a parti ov disiɣp'lz ov Jɛzus, ov el denominaʃunz, (establiʃment, disént, calvinistic, moderet, naʃunal, and frɛ,) woz mɛtiŋ in wun spirit, and it woz non veri sun ƺat hwen ƺɛ wurld iz bostiŋ ov its pɜer, ƺɛ pɛp'l ov God ar humb'ld under hiz miɣti hand; and ƺat prarz ar ƺɛ onli wepun ƺa opoz tu ƺɛ heti contemt ov dɛluded or hard'nd snɛrerz.

ƺɛ contrast woz most dɛsiɣded; and tu lis'n tu ƺɛ vɜs ov ƺɛ spirit ov fat and luv iʃuiŋ from ƺɛ harts ov tru Cristianz, iz indɛd bot an egzamp'l and an insiɣtment tu du ƺɛ sam. Let it bɛ ƺarfor propozd tu ƺɛ consideraʃun ov sɛrius miɣndz.

ƺɛ mɛtiŋ woz prɛziɣded over biɣ a paster ov ƺɛ Establiʃment, and on hiz invitaʃun, ƺɛ op'niŋ prar woz oferd tu ƺɛ Lord biɣ an old Disentiŋ paster, hu sed, particulerli—

"No, Lord! ƺar iz no divizun, bɛfor ƺɛ and in ƺiɣ infinit gras, bɛtwɛn ƺiɣ blesed çildren. ƺiɣ Spirit, o Faƺer! iz wun and ƺɛ sam truɜt el ƺiɣ hapi famili, and ƺɛ sam teçiŋ ov luv iz amuŋ ƺem, ƺat ɛternal tiɣ in hwiç ƺa acompliʃ ƺiɣ tender wil ov mersi, az wel az, o God! ov victori over ƺis wurld and its trub'lz. Wɛ fɛl it, o Faƺer ov ɜr Ɵlmiɣti Lord and Ciŋ Jɛzus! In him ƺɜ hast giv'n tu us tu bɛ mor ƺan coŋcererz, and in him elso ƺɜ ʃalt grant tu ɜr uniɣted pɛtiʃunz tu rɛsɛv at ƺiɣ veri handz ƺɛ prezent dispensaʃun, and tu bɛ tet tugeƺer ƺat, indɛd, ƺis wurld iz but an aperans, and ƺat tu bɛ sitizenz ov ƺiɣ Ziɣun, o Lord! iz streŋt and pɛs for ever." * * * *

ƺɛ çarman red Sqmz 120 and 121, and hɛ sed "Tu bɛ cept biɣ ƺɛ Lord himself, hwot a porʃun, and hwot a safti! No; ƺar iz no slumberiŋ and no slɛpiŋ in ɜr God and Savier. Let ƺɛ wurld frɜn and tret'n; wɛ no ƺat Lord hu aroz and rɛbuct ƺɛ windz and ƺɛ se; and wɛ red elso in his wurd ƺis promis, "Let God arjz, let hiz enemiz bɛ

scaterd!" Ðr strenŋt iz tuı bε stil watiŋ paſentli on ðr Lord, huı cεpeť us az ðε ap'l ov hiz ị. O, hwot a valuab'l pɔrſun iz ðrz! Hwot a ſuır lot ov pεs and truı hapines iz in Godz fideliti!"

Invitaſun woz ðen adrest tuı ɔl ðε breðren tuı spεc and egzort, and a paster ov ðε Frε Curç ov Vo (Vaud), sed—

"A grat privilej woz bεloŋiŋ tuı Jenεva. Ðar woz no posibilliti ov spεciŋ ov her histori, wiððt menſuniŋ Jεzus and ðε glori ov hiz gospel, and so it wil bε, plεz God, tuı ðε last. Ðε wurld can not understand it; but ðε çurç iz atentiv, and ſε lis'nz tuı ðε vεs ov ðε Spirit. It iz veri truı ðat, humanli spεciŋ, ðar iz no help in ðr sercumstansez, and ðat espeſali, Poperi sεmz tuı prεval and tuı run az a torent abuv ɔl Protestant instituſunz. But, luc tuı ðε tịmz ov ðε Reformaſun. Hwot a pɔer woz ðen in ðε handz ov Poperi! welť, onerz, empịrz, dominiunz, and a contemtuus prịmesi over everi ťiŋ ov ðis bεnịted wurld. But, ? wer ðoz ťiŋz tuı stroŋ or tuı hị for God. ? Woz not ðε Reformaſun establiſt and Protestantizm difuzd in ɔl landz. Tuıda, breðren, and in ðis veri cuntri, ðε Lord haz ðε sam pɔer; let Him arịz, let Him sa ðε wurd, and Hiz truť, ðε Gospel ov hiz Sun, wil, and suın, az a briliant sun, scater ðε clɔdz ov superstiſun and unbεlεf. And huı cud sa ðat God in Hiz inscrutab'l wizdum, iz not forsiŋ nɔ, bị ðoz veri calamitiz, meni a sol tuı awac and tuı sεc after ðat pqť hwiç woz forsac'n bị a dεluded multitud!" * * * *

A fiziſan ðen sed, "Alɔ mε, ị beg u, tuı sujest tuı ur contemplaſun, ðε dutiz dεvolviŋ on us, Cristianz, in ðr prezent situaſun, and hwiç ị wil consider az ťiŋz tuı bε dun, and ťiŋz tuı bε avεded. It apεrz tuı mε ðat ðε ferst duti ov a Cristian, bεiŋ under suç a preſur, iz ðε cam ov hiz hart in Godz prezens. Ðr humb'l and rεal submiſun tuı Godz wil, and ðr most sinsεr dεpendens on him, iz ðr ſuırti. In ðat cam wε ſal ðε beter understand Godz dεliŋz, and ɔlso wε ſal bε enab'ld tuı wa atentivli ðr obligaſunz or dεsiçunz. Tuı cεp ðr mịnd sịlent and in a truı adoraſun, iz ðr fať, and

wil bɛ ɔr streŋt. Ƶen, in ƕat spirituɑl cɑmnes, let us consider ɔr hev'nli sitizenʃip. Ā! mi frendz, ʔ dum u not admit ƕat in ɔr luv ov ɔr siti, ov ƕat so selɛbrated Jenɛva, woz tum muc a pozitiv idolatri; and in it, alas! a forgetiŋ ov ɔr trum siti, ov ƕat abod hwar iz no human prid, no terestrial oner.

"Ƶɛz tum' tiŋz must bɛ dun; and if ƕa bɛ, ƕɛz, ov cors, wil bɛ undun—i men impaʃens, indignaʃun, il jujments, acuzaʃunz, rɛproçez, ets. Let us mind ƕat God iz over-ruliŋ; ƕat guvernerz and majistrats, huɛver ƕa bɛ, ar Hiz instruments, and ƕat Hiz pɛp'l iz subjected, from ƕɛ Lord, tum eni hjer pɜer. Let us, ƕarfor, cɛp ɔr harts submited, and set a woç bɛfor ɔr mɔƕz; for promoʃun cumet nɛƕer from ƕɛ ɛst, nor from ƕɛ west, nor from ƕɛ sɜt. God iz ƕɛ juj; o, let us ador and oba Him!"

Anuƕer sed, "Ya, wɛ can, wɛ mit bɛ sad; for ƕar iz, indɛd, a grat cez for us tum bɛ so. But let us not bɛ sad az ƕɛ wurld iz sad; for ƕat sadnes iz a det tum ƕɛ sol. Let us bɛ sad bɛfor God, ƕat iz tum sa, wiƕ trust in Him, and sinsɛr humiliaʃun bɛfor Him. And hɛr, i wiʃ tum worn ɔr mindz agenst JURNALIZM. In jeneral, almost alwaz, nuzpaperz hav ƕɛ ton ov ƕis wurld, and hwen a jurnal iz lamentiŋ, it never givz glori tum God. And so, if a Cristian alɔz himself tum bɛ led and influenst bi suç a gid, veri ɛzili also hɛ siŋes wiƕ hiz leder in a wav ov forgetfulnes ov God, if not ov stern unbɛlɛf ov Hiz sovren providens," ets.

"Ƕ dɛzir ernestli," sed anuƕer, a paster, "tum obtan a turo victori over mi on fɛliŋz; i men over mi sitizen fɛliŋz; and ƕat bi ƕɛ prevalensi ov Jɛzusez Spirit in mi sol, abuv so meni consideraʃunz ov a political natur. Hɔ ɛzi, and, alas! tum of'n, hɔ welcum it iz tum ɔr natural hart tum disliç, if not tum rɛpél, ƕoz hum wɛ no tum hav bɛn and tum bɛ stil ƕɛ etɛrz ov ɔr sivil misfortun! But ƕar iz no liberti ov ƕɛ sol. Az muç az wɛ consider raƕer ƕɛ parti and ƕɛ oponent, ƕan ƕɛ man, a! ƕan ƕɛ imortal sol; so muç, also, dum wɛ flater ɔr on propensiti tum rɛvenj self-estem. Hens

coldnes, and espeſali and veri sun, remisnes in ɔr dutiz ov çariti. Hɔ dificult it iz tu hav interest and piti for a pur man hum wɛ no tu bɛ an abeter, for instans, ov soſaliz'm, or ov a radical parti! Hɔever, ðat man, ðat sol iz, az wɛ wer, perhaps, far stil from Jɛzus; blind, deſ, and ded, and presisli bɛcɛz ðɛ pur sol never woz led but bi dɛluderz and darc cɔnselerz. Cristian luv must bɛ abuv suç clɔdz. Ðɛ pɛp'l ov Jɛzus iz a cumpani ov sinerz savd bi gras; and, if ever ðɛ blesed famili ov God bɛ ðɛ lit and elso ðɛ selt ov ðɛ ert, ? iz it not, i beg u, breðren, ðat wɛ ſud bɛ usful presisli tu ðoz unfortunet solz hu wonder stil amun danjerz ov el sorts. Wɛ stand on a roc abuv ðɛ stormz and biloz. Hwot, ðarfor, if wɛ refuz tu streç ɔr hand, or tu cast a rop, bɛcɛz wɛ sɛ men wiđ a baj ov sivil discrepansi in ðar handz!" ets.

"Ðat Cristian reflecſun," sed anuðer, "i wiſ tu direct it, espeſali on ðɛ veri lɛderz ov a sivil and political comoſun. Mind, i beg u, hwot haz bɛn ðɛ cwic and dredful runin ov ðɛ guvernerz ov a naberin canton tordz presipisez. A! i fɛr sinserli, ðat ðar ruin haz tu muç rezulted from ɔr indiferens. Wɛ hav, az it wer, alɔd ðem tu daſ ðemselvz tu ðat ruin, insted ov suplicatin God tu hav piti on ðem, and tu turn, ya, tu convert ðem tu Jɛzus! Let us consider, i bɛsɛç u, ðat ɛv'n ðɛ wurst ov ðoz hu trub'l ɔr comunwelt, ar veri ner ðar det, and, ðarfor, ðar aperin befor ðɛ Suprem Juj; and ? hu wud sa ðat ðar ar no Selz ov Tarsus amun ðem, and ðat Jɛzus wil not hav monuments ov hiz Ɵlmiti gras, ɛv'n in ðem hu nɔ tramp'l under fet Hiz blesed lɔz," ets.

"Wun important tin," sed anuðer, "aperz tu mɛ tu hav bɛn hiđertu overluct bi us, dɛr breðren; i mɛn, ðat ɔr prezent situaſun iz a çastizment from God. Yes; wɛ ar under ðɛ rod, bɛcɛz wɛ hav dɛzervd it. Let us luc bac tu ɔr former waz, and let us sɛ hwot hav ɔr pɛp'l dun wiđ el ðar preſus privilejez. Not wun siti in ðɛ wurld, perhaps, haz bɛn blest bi ðɛ Lord, az woz ɔrz. Upon it roz ðɛ brit

sun ov ðɛ gospel, and ðɛ Lord woz plɛzd tu grant a lastiŋ prosperiti, and a rɛmarcab'l sɛlebriti tu a smɛl tɔn, hwiç Hɛ intrusted wið ðɛ dɛfens ov Hiz everlastiŋ gras. But ðɛ pɛp'l ov Jenɛva, sweld wið priḑ, and fulifli supozin ðat ða wer ðemselvz ðɛ eterz and prɛzerverz ov ðoz advantejez, forgot ðar God; and erer, unbɛlɛf, and tu sun imoraliti and wurldlinez, hav ecspeld, bj ðar gorjus swa, ðɛ sɛlestial humiliti, and wɛ hav fɛl'n intu ðɛ gulf, tugeðer wið ðɛ nafunz hwiç wɛ hav prɛferd tu imitat. At lent, notwiðstandiŋ Hiz lon pafens, God haz punift, haz aflicted; and tu-da wɛ hɛr ðɛ cracin,if not ðɛ fɛliŋ dɔn, ov a wɛl hwiç wɛ had sɛmented wið a vil micstur ov filosofi and priḑ.

Ŧ sa, ðarfor, ðat ɔr incumbent duti iz a dɛp humiliafun, a sinɛr acnolejment ov Godz supremesi and justis; and i am fur ðat in suç a proper pozifun, wɛ fal find bot ðɛ pɛs ov ɔr solz, and ðar redines tu acomplif ðɛ dutiz ɛlredi spoc'n ov, and in hwiç wɛ fal enjo ðɛ victori ov ðɛ Spirit."

"Suç woz," aded anuðer, "ðɛ dɛliŋ ov God tordz Hiz pɛp'l ov Izrael. Of'n Hɛ wornd ðem, ɛv'n bj çastizments, and habituali Hɛ rɛbuct Hiz nafun, bɛcɛz fɛ had not understud or cept ðɛ waz ov her Lord. So woz fɛ comited tu ðɛ handz ov her enemiz, and dɛpli humiliated, til fɛ wud giv glori tu God in a profɔnd rɛpentans and soro. 'Hɛr yɛ ðɛ rod,' ecsclamd Mica, 'and hu hat apɔnted it;' and hɔ meni Sqmz testifi bot ov ðɛ stubernnes ov Izrael, and ov ðɛ paternal hɛliŋ ov Hiz punifments! God iz ðɛ sam tu-da! Let us, onli, az sez St. Jamz, humb'l ɔrselvz in ðɛ sit ov ðɛ Lord, and hɛ fal lift us up; for, az sez Pɛter, God wil egzɛlt us in du tim, if wɛ bɔ under hiz miti hand. No, no; ðɛ Lord haz not forsac'n hiz pɛp'l, hiz dɛr pɛp'l ov Jenɛva, ðo, for a sez'n, Hɛ cɛzez us tu pas tru ðɛ fir. Let us, indɛd, 'Lift up ɔr iz untu ðɛ hilz, from hwens cumet ɔr help;' Ŧ mɛn, dɛr brɛðren, tu ðɛ fidelіti, ðɛ mersi, and ðɛ pɔer ov God, hwiç ar indɛd ferm mɔntenz, ɛv'n ðɛ roc ov ajez," ets.

For a concludiŋ suplicafun, wun ov ðɛ pasterz ascribd

suprɛm glori tu ðɛ Lord, and ernestli dɛzɨrd ðat hɛ wud bles us wið a spirit ov humiliaʃun and trust, and əlso ðat Hɛ wud hav piti on ðoz hu wer forgetiŋ him, and runiŋ in ðɛ pat ov unbɛlɛf and opreʃun agenst hiz pɛp'l.

So ended ðɛ Cristian mɛtiŋ. Canunz and fɨrwurcs wer sɔndiŋ and blaziŋ hwen ðɛ disɨp'lz ov Jɛzus rɛternd tu ðar abodz; but ðɛ wind ov ðɛ Lord woz swɛtli rɛfreʃiŋ ðar solz; and ? hu wil no upon ert hwot ðɛ Əlmɨti haz bɛn plɛzd tu fram and prɛpar for ðɛ bulc ov a naʃun, hwen Hɛ woz muviŋ a fu ov hiz çildren tu pra tu Him and tu prɛpar ðemselvz tu paʃent watiŋ on Hiz mersi.—S. MALAN.

MADRAS.

ðɛ foloiŋ facts rɛlated bɨ Mr. Dru, suplɨ an interestiŋ ilustraʃun ov ðɛ wurdz ov ðɛ Apos'l, "God hat çoz'n ðɛ fuliʃ tiŋz ov ðɛ wurld tu confɔnd ðɛ wɨz; and God hat çoz'n ðɛ wɛc tiŋz ov ðɛ wurld tu confɔnd ðɛ tiŋz hwiç ar mɨti; and bas tiŋz ov ðɛ wurld, and tiŋz hwiç ar dɛspɨzd, hat God çoz'n; ya, and tiŋz hwiç ar not, tu briŋ tu nət tiŋz ðat ar; ðat no fleʃ ʃud glori in hiz prezens."

On a rɛsent vizit tu Punamalɛ, it woz mɨ privilej tu administer baptiz'm tu sev'n persunz—trɛ adults and for çildren—ðɛ larjest number hwiç it haz, az yet, bɛn mɨ hapines tu admit at wun tɨm tu a profeʃun ov ðɛ Fat. ðar ar sercumstansez ov dɛp interest atendiŋ ðar baptiz'm. ða wer Pariqz—ɔt-casts—hu, from tɨm imemorial, hav bɛn trod'n dɔn and oprest bɨ ðɛ men huz mizereb'l serfs ða ar. ða bor əl ðɛ marcs ov ðis loŋ opreʃun; ðar bodiz wer tin, atenuated, and il-formd; ðar scinz blac and ʃruŋc'n, haŋiŋ in riŋc'lz over ðɛ forhed. Wun ov ðem, hɔɛver, woz ðɛ hed-man ov hiz vilej, (for ða hav so muç ov ətoriti left tu ðem,) and ðɛ habits ov tət and biznes ʃod ðemselvz tu sum ecstent in hiz fas.

But ðez dɔn-trod'n bɛiŋz hav bɛn mad frɛ bɨ Crɨst; and

ða nɔ cam tuı dɛclar ðar fat in Him, and tuı put in a clam tuı ðɛ riçez ov Hiz inheritans. Az ị spoc tuı ðem ov ðɛz riçez—ov ðɛ prịs at hwiç ða had bɛn bət—ov ðɛ famili ov God intuı hwiç ða had cum—ðɛ ciŋdum ov hev'n—its jɔ—its crɔn; and ðen luct upon ðɛ bɛiŋz on huum əl ðis woz tuı bɛ conferd, it sɛmd az if it cud not bɛ—az if, tuı suç mizeri, suç gratnes cud not cum. But hwen in lịvli termz ða spoc ov ðar fat and ðar hop, and ị sə ðɛ lịt ov ðɛ juel ov ðɛ sol, hwiç, ðo burid so loŋ, had not bɛn dɛstrəd, ị rɛjəst in mị hart at ðɛ marvelus gras ov ðɛ glorius Gospel ov ðɛ blesed God.

Sum ov ðɛ hị-cast hɛðen—ðar former lordz—wer prezent at ðɛ baptiz'm: it woz evident ða wer dɛpli struc; and intens atenʃun woz imprinted on ðar cɔntenansez, hwen ị adrest ðɛ converts on ðɛ privilejez, ðɛ dignitiz, ðɛ dutiz ov ðɛ nu stat on hwiç ða wer enteriŋ. ƷɛZ prəd men must hav felt ðɛ wunderful gras ov ðɛ Gospel, in suç condɛsenʃun tuı suç poverti; and ða wil spɛc ov ðar fɛliŋz, and ʔ huı ʃal sa hɔ far ðɛ nuz wil spred. Meni ov ðem wer prezent on ðɛ Sabat, sitiŋ on ðɛ sị̣d-bençez, (for ða wud not sit on ðɛ sam bençez wiđ ðɛ Pariqz,) and hɛriŋ wiđ grat atenʃun. Oh! ðat ðɛ wurd ma rɛç ðar harts əlso!

ƷƐ GOSPEL ALƆN.

At a miʃuneri mɛtiŋ, tuı' facts wer rɛlated, hwiç, in ðar similariti, pruıv ðat varius fəls sistemz ov rɛlijun tɛç ðɛ sam lịz, uz ðɛ sam obzervansez, and rɛç ðɛ sam rɛzult. Əl iz vaniti. But ðɛ Gospel iz alịc suprɛm and eficaʃus agenst everi sistem ov fəls rɛlijun truıst ðɛ wurld.

A miʃuneri rot from Calcuta, (in Dɛsember, 1838,) ðat amuŋ uđer Hinduz huı wer brət tuı ðɛ nolej ov Crịst, woz a facɛr, huız converʃun woz az rɛmarcab'l az it sɛmd tuı bɛ sinsɛr. Ʒis man aperd burd'nd wiđ ðɛ lod ov hiz sinz, and tuı les'n ðar gilt, hɛ multiplịd ðɛ penansez ov hiz rɛlijun.

Hɛ stad for sum tim hanin bi hiz fɛt from a trɛ; at uđer timz, hɛ remand for tu' daz, standin bɛtwɛn for burnin firz; hɛ repɛted đɛ most sɛvɛr fasts; hɛ went on pilgrimejez tu đɛ most famus idulz; hɛ gav up el đat hɛ had; hɛ rɛdust hiz bodi tu a most dɛplorab'l stat ov lɛnnes and fɛb'lnes, and yet đɛ burd'n ov hiz sinz woz in no wa les'nd. At last, wun da, in wun ov hiz idolatrus jurniz, hɛ drew nɛr tu a vilej hwar sum Cristianz livd, and rɛsɛvd from wun ov đem a rɛlijus tract, hwiç told him ov đɛ Bib'l, and awac'nd in him a dɛzir tu sɛ and tu red it, hwiç, bi đɛ blesin ov God, led him tu Calcuta. Đar hɛ lost hiz hevi burd'n, and đar hɛ nɔ rejɔsez in đɛ blesinz ov adopfun intu đɛ famili ov God.

Đis woz hwot đɛ gospel did for a hɛđen in India; nɔ its efects wil bɛ menfund upon a papist at Lijunz, in Frans:—

Đar woz a wuman hu elso felt đɛ burd'n ov her sinz. Sɛ spoc tu her confeser, hu told her tu mac a pilgrimej tu đɛ imej ov ɔr Ladi, at Furviar (Fourvière), an idol, reprɛzentin đɛ muđer ov Jɛzus, hwiç woz in hi rɛput at Lijunz. Đɛ penitent obad, but fɛ rɛsɛvd no rɛlɛf; upon hwiç đɛ prɛst told her, đat fɛ must mac đɛ pilgrimej in a maner đat woz mor meritorius, mor panful tu đɛ flef: and so fɛ climd up đɛ hil, barin on her hed a ston ov grat wat. But đɛ wɛrines ov her bonz did not les'n đɛ soro ov her hart; and đis fɛ agen ecsprest tu her prɛst, hu told her fɛ must mac a terd pilgrimej, cariin a lited cand'l. Đɛ cand'l woz bot, and it stud burnin in đɛ hand ov đɛ pur wuman til it woz entirli consumd bɛfor đɛ idul. Yet fɛ fɔnd no rɛlɛf, and đɛ prɛst, indɛfatigab'l in ecspɛdients, sɛcretli advizd her tu war abɔt her a lit'l imej ov đɛ Holi Spirit.

Đɛ çarm woz procurd, and woz fatfuli worn. And it wud dɔtles hav giv'n plas tu sum uđer li, if Hɛ huz nam iz "đɛ Truth," had not put it intu đɛ hart ov đis hɛđen ov Lijunz, tu spɛc ov her stat tu a nabɛr, hum fɛ nu tu bɛ a pius persun. Đɛ later, wuns a Roman Catolic, woz bɛcum a Cristian, under đɛ ministri ov an evanjelical pas-

ter at Lịunz. Σɛ had herself gon tru ðɛ sam fɛrz and soroz hwiç distrest ðɛ hart ov her naber, and ʃɛ redili ecspland tu her ðar natur, and ðar ʃur remedi—ɛv'n ðɛ wurd ov God. Ðɛ penitent lis'nd; ðɛ Lord op'nd her hart, az hɛ wuns did ðat ov Lidia, and ðɛ lod hwiç burd'nd her ignorant and misgịded conʃens, fel at ðɛ sɜnd ov ðɛ sam wurd hwiç had dɛliverd ðɛ Cristian hu instructed her. Frɛ salvaʃun, tru fat in Jɛzus, woz mad non tu her, and ðɛ ịdul woz dɛtrond and cuverd wiđ confuzun, az el ðoz wil bɛ hu wurʃip or trust in suç tiŋz. Ðɛ hɛđen at Lịunz iz nɔ a Cristian. Σɛ fɛdz, lịc a ʃɛp ov ðɛ gud Σeperd, under ðɛ cruc ov a fatful paster, and ðɛ prests no loŋger hav acses tu her.

Ðɛ facɛr woz dɛliverd from hiz ịdulz bị ðɛ mịld and pɜrful influens ov ðɛ gospel. Ðɛ fɛmal at Lịunz, a papist or Romanist in her rɛlijun, woz elso dron awa from her ịdul bị ðɛ sam hev'nli mesej, and Jɛzus iz glorifịd, bot in India and in Frans, bị ðɛ sam Spirit hwiç in everi naʃun wurcet ɛternal lịf, tru ðɛ sam imperiʃab'l sɛd ov ðɛ wurd ov God in ðɛ solz ov ðoz sinerz, hu, az loŋ az ða rɛman in ignorans ov ðɛ luv ov God ðɛ Fađer, manifested bị ðɛ Holi Spirit, tru hiz Sun Jɛzus Crịst, ar but ịdolaterz, ɛđer wurʃipiŋ wud and ston, or els ðar on wurcs.—S. Malan.

BRUÐERLI COMUNIUN.

Durin ðɛ lat Aniverseri Mɛtiŋz held in Paris, it woz felt dɛzịrab'l, bị bređren ov diferent dɛnominaʃunz, tu aval đemselvz ov ðɛ opurtuniti aforded bị ðar asemblin at Paris, for strenŋt'nin ðɛ bondz ov fat and luv hwiç unịted đem, bị a comun partisipaʃun ov ðɛ Lordz Super. Forti-trɛ rɛsponded tu ðɛ invitaʃun, hwiç woz adrest tu el ðɛ memberz ov ðɛ Pasteral Conferensez. Ða belonŋ tu el ðɛ diferent dɛnominaʃunz ov Cristianz reprezented at Paris at đis sez'n,—Ðɛ Rɛformd Curç, Luteranz, Weslɛanz, Mora-

vian Bređren, Iŋgliſ Indɛpendents, Frenç Indɛpendents, Disenterz, Frençmen and Forenerz, Seperatists and Naſunalists,—ɵl wer confƨnded in wun comun sentiment, and felt đemzelvz tu bɛ but WUN in Him hu haz luvd đem ɵl, and hu haz ſed Hiz blud for đem.* Ɵl wil rɛmember, az a preſus privilej, đɛ ƨr đus spent tugeđer, and đɛ blesiŋz đa rɛsɛvd at đɛ tab'l ov đɛ Lord; ɵl wil fiŋd in it truđfuل motivz tu luv wun anuđer, "not in wurd nor in tuŋ, but in dɛd and in truđ." A docsoloji and a jeneral bruđerli embras terminated đis preſus mɛtiŋ, hwiç dɛlitfuli afected everi hart, and mad tɛrz ov jƢ flƢ from meni iz.

Ʒɛ AMAZIW LUV OV CRIST.—Hɛ woz đɛ onli wun đat nu đɛ wicednes ov đɛ bɛiŋz for hum hɛ did. Hɛ đat serçez đɛ harts ov sinerz, diz for đem. Hiz i alon had serçt đar harts; a, woz serçiŋ at đɛ tim hɛ cam. Hɛ nu hwot woz in man; yet hɛ did not abhor đem on đat acƨnt—hɛ did for đem. It woz not for eni gudnes in man, đat hɛ did for man. Hɛ sƢ nun. It woz not đat hɛ sƢ lit'l sin in đɛ hart ov man, đat hɛ pitid him and did for him. Hɛ iz đɛ onli bɛiŋ in đɛ univers đat sƢ ɵl đɛ sin đat iz in đɛ unfađumab'l hart ov man. Hɛ sƢ tu đɛ botum ov đɛ volcanƢ—and yet hɛ cam and did for man. Hɛrin iz lův. Hwen publicanz and sinerz cam tu him on ert, hɛ nu hwot woz in đar harts. Hiz i had rested on đar buzumz ɵl đar lif—hɛ had sɛn ɵl đɛ lusts and paſunz đat had evur raŋc'ld đar; yet in nƢ wiz did hɛ cast đem ƨt. SƢ wiđ u. Hiz i hat sɛn ɵl ur sinz—đɛ vilest, darcest, blacest ƨrz u hav livd, hiz pur i woz restiŋ on u; yet hɛ did for suç, and invits u tu cum tu him; and wil in nƢ wiz cast u ƨt.—MAC CEN.

* An Iŋgliſ ƐpiscƢpalian Paster ɛcsprest hiz livli sorƢ at not bɛiŋ ab'l tu bɛ prezent.

Publiſt bi W. Foster, 6, Amen Corner, Paternoster RƢ, Lundun, SƢld ɵlsƢ at đɛ FƢnetic DɛpƢ, CwƢnz Hed Pasej, Paternoster RƢ, and bi ɵl Bucselerz.—Printed at đɛ FƢnetic Instituſun, BƢt (Bath.)

[Prịs 1½d.

ƎƐ

EVANJELICAL ECƢ.

Nr. 9.] SEPTEMBER, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ā ɑ, A ɑ, Θ ɵ, Ꝏ ꝏ, Ƣ ʉ, Ư u, Ꞓ ị, Ꝏ ꝏ, Ȣ ȣ, Ʊ ʊ.
eel, *a*le, *a*lms, *a*m, *a*ll, *o*pe, *f*ood, *f*oot, *i*sle, *oi*l, *ow*l, m*u*le.

Ꞓ ç, Ꞇ t, Ꞇ ȶ, Σ ʃ, Ꞁ ʒ, Ꞁ ŋ.
e*tch*, wre*ath*, wre*athe*, vicious, vi*s*ion, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

[In ȶɛ prezent number, ȶɛ reder wil obzerv ȶɑt in ȶɛ spelịŋ ov wurdz ȶɑt contan ⟨ar, or,⟩ not folod bị a vȣel, ȶɛ tịp ov ȶɛ loŋ sȣnd iz ʉzd, insted ov ȶɛ ʃort wun, ɑz in ȶɛ previus numberz. Ꞓɛ prinsipel rez'nz ȶɑt ma bɛ urjd fer bot speliŋz, ɑnd a considerafun ov ȶɛ best mod ov reprezentiŋ suç wurdz in fonotipi, ma bɛ sen in ȶɛ "Fonotipic Jurnel" fer Juli and Ꝏgust.]

INDIA.

MADRAS.—BAPTIZ'M OV SICS HINDƢZ.

In Ma lɑst, Mr. Drun, a dɛvoted servent ov Crịst, transmited ȶɛ foloiŋ dɛlịtful intelijens.

It iz mị gratful tɑsc tu report furȶer prufs ov ȶɛ divịn blesiŋ on ȣr pur ɑtempts tu serv ȶɛ Lord in ȶɛ midst ov ȶis ịdoletrus pep'l. Wud ȶɑt wɛ cud serv Him mor wurȶili!

Convicted in her on conſens, ðɛ dɛr çild bent dɔn her hed, and cud not get curej tu lift it up agen duriŋ ðɛ hol conversaſun, hwil her tɛrz flod in a strɛm. Ðɛ Grat Ʒeperd haz ſurli cɛld ðɛz çildren tu bɛ ðɛ lamz ov hiz floc. Ða sɛm tu bɛ ðɛ subjects ov muç rɛlijus fɛliŋ, and wer nɛrli ɛl afected tu tɛrz duriŋ ðɛ conversaſun.

U wil not, hɔever, conclud, ðat wɛ hav ɛl jɔ and no trilz in ɔr wurc. Sɔrsez ov soro ar not wontiŋ, in instensez ov wɛcnes, and dɛclenſun, and ɛv'l; but, az a hol, ðɛ çurç iz in helt—it livz and trivz—and i am ful ov tanc-fulnes and jɔ.

SɛLON'.

Ðɛ spred ov ðɛ trut in ðis iland iz impɛded bi ðɛ sam clasez ov oponents az ar activli engajd in cɔnteractiŋ scripturel Cristianiti in uðer parts ov ðɛ wurld. Mr. Daviz rits ðus:

Poperi iz rapidli incrɛsiŋ in Sɛlón. Ðɛ gratest eferts ar beiŋ mad tu proselit Iŋgliſ, Burgerz, and nativz. A cumpeni ov nunz ar dali ecspected, tu coméns a convent in Colúmbo. Wun ov ðɛ biſups iz nɔ at Rom maciŋ preperaſunz fɔr stil mɔr ecstensiv operaſunz. It sɛmz inviteb'l ðat ultimetli wɛ must cum intu sum cind ov conflict wiđ ðis sistem, ɔr abandun ɔr staſunz.

Wɛ hav hɛr Iŋgliſ, Frenç, Italien, and Goa prɛsts; sum ov ðem ov ðɛ scul ov Dr. Witzman, uðerz mɔr alid tu ðɛ darc ajez.

Pusiiz'm iz elmost universel amuŋ ðɛ Coloniel çaplenz and ðar catecists. Sins ðɛ arivel ov ðɛ biſup last yɛr, wɛ hav had mɔr hindrens from ðez men ðan from eni uðer cɔz.

Hɛðen converts jenereli, az mit bɛ ecspected, ar unprɛpard tu wiđstand ererz propagated bi men sustand bi ðɛ guvernment ov ðɛ cuntri. But i fɛr ɔr converts in Sɛlón ar mɔr ðan uzueli unprɛpard fɛr ðis. Speſel atenſun haz not bɛn pad tu instruct ðem in ðɛ doctrinz, ets., ov ðɛ bib'l, and ðɛ consɛcwens iz, ðat ða ar ɛlmost in totel ignorens ov ðem.

MANGAIA.—HERVI ƗLANDZ.

Ðɛ foloiŋ iz ðɛ translaʃun ov a spɛç dɛliverd ɑt a public mɛtiŋ bi̧ wun ov ðɛ Nativ Cristienz in ðɛ Ɨland ov Mangaia, rɛspectiŋ hwiç, intelijens woz contand in ɔr lɑst number. In hiz ɔn simp'l but fɔrsib'l sti̧l, ðɛ spɛcer drɔz a stri̧ciŋ contrɑst bɛtwɛn ðɛ bɑrberus ɑnd mizereb'l condiʃun ov ðɛ Ɨlend hwen ðɛ onerd Wiliamz ferst landed on its ʃɔrz, ɑnd ðɑt tu hwiç it hɑz sins ɑtand under ðɛ renovatiŋ influensez ov Cristien trut. Ðɛ ɑlugunz ov ðɛ spɛcer tu ðɛ sucsésiv vizits ɑnd ɑpostolic laberz ov ðar fɑðer in ðɛ fat, ɑnd hiz ecspreʃunz ov ɑfecʃun ɑnd sorɔ fɔr ðɑt dɛpɑrted servent ov God, ɑr ful ov mornful ɑnd tender interest.

Hwen Wiliamɑ ferst cam tu Mangaia, hɛ brɔt a Nativ Tɛçer, huz nam woz Papɛia (Papehia). Wɛ wer ignorent ov ðɛ wurd ov God, ɑnd nu not its nam, nɔr had wɛ eni dɛzi̧r fɔr it, hwen Wiliamɑ ɑnd Papɛia ferst cam tu ɔr land. Wɛ sɔ ðɛ ʃip, ɑnd gratli wunderd—ɔl ðɛ pɛp'l ʃɔted ɑnd sed ðɑt it woz ɑ lɑrj canu. Hwen ðɛ vesel cam nɛr, a bɔt woz rod tɔrdz us: wɛ went upon ðɛ rɛf ɑnd sɔ a man ov ɔr ɔn culer jump from ðɛ bɔt, ɑnd swim tu ðɛ ʃɔr. Ðis woz Papɛia. Wun ov ɔr number, Ruɑporɔ, sɛzd him—hɛ iz ded nɔ—hɛ sɛzd Papɛia, ɑnd put sum cɔrd ɑrɔnd hiz nec tu straŋg'l him, but hɛ cud not ɑcompliʃ it. Wɛ ɔl hezitated ɑz tu hwɔt wɛ ʃud du wiđ Papɛia. Sum sed, "Let us murder him!" Uđerz sed, "Du not let us cil him ɑt wuns! let us sɛc a ʃur mɛnz bi̧ hwiç hɛ ma di̧." And đen, hwi̧l sum ɔv us sɛzd him ɑnd held him fɑst, uđerz stɔl hiz properti, hiz ɑcs, ɑnd hiz bɑscet. Not content đɑt hɛ ʃud liv, ɔr spɛrz ɑnd clubz bɛiŋ nɛr us, wɛ rɛzólvd tu spɛr him, hwen hɛ escapt tu ðɛ sɛ, swam tu ðɛ bɔt, ɑnd rɛtúrnd tu ðɛ vesel.

After đis, wun ov ɔr pɑrti, hu woz veri bɔld, went in hiz canu tɔrd ðɛ vesel, ɑnd wɛ tɔt hɛ wud bɛ cild; but ɑfter sam ti̧m hɛ cam bɑc, ɑnd wiđ him ɑnuđer bɔt, briŋiŋ tu' Nativ Tɛçerz, ɑnd đar wi̧vz ɑnd properti. Hɛ had

promist tu prezerv đem, and ſeld đem from harm. Đɛ bot cam ner đɛ ref, and wɛ el huridli and wi̧ldli sezd đar properti tu stel it, and đar wi̧vz tu abuz đem. Đar clot, đar el, đar acsez, and soz, wɛ stol. Wɛ broc đɛ soz in trɛ pesez, and put đem arɔnd ɔr necs, and huŋ đem on ɔr erz, az ernaments. Đar wi̧vz wɛ carid tu đɛ buſez and đɛ wudz. Đar woz no erder obzérvd—wɛ wer wi̧ld in ɔr heđeniz'm, and card not hwot wɛ did. But wɛ wer veri muç astoniſt at đɛ bucs hwiç wɛ fɔnd amuŋ đɛ properti. Đɛ leterz mad us wunder, and wɛ sed đat đɛ bucs wer đɛ godz ov đɛ stranjerz. Wɛ wer afrad hwen wɛ herd đɛ nɔz ov a canun from đɛ vesel, and wɛ sent đez pep'l bac tu đɛ bot, but cept đɛ properti. Wun ov ɔr Ƥefs put đɛ clot upon đɛ pig, and oferd him tu đɛ Godz in đɛ Mará; and sum ov us wurſipt đɛ pigz hwiç đa had bret, tiŋciŋ đa wer godz.

Đɛ ſip left ɔr land, and wɛ retúrnd from đɛ se-si̧d tu ɔr dweliŋz, taciŋ wiđ us đɛ properti wɛ had stol'n, wunderiŋ at đis and đat; and rejɔsiŋ wiđ ɔr heđeniſ jɔ in đez pozeſ-unz, and đen wɛ danst and saŋ wiđ delit.

But ɔr jɔ continud not loŋ; sicnes and det cam tu ɔr land, and men and wimen di̧d in grat numberz da bi̧ da—twenti and terti, and sumti̧mz ferti di̧d in wun da. So fel đɛ ajed and đɛ yuŋ. Van woz đɛ nolej, and van đɛ jɔ, ov heđeniz'm! At đis sez'n ov sicnes and det wɛ wer sezd wiđ grat fer, and đɛ Ƥefs and pep'l asct wun anuđer hwot it woz; and hwot ſud be dun. Wɛ el sed, and felt, đat đɛ God ov đɛ stranjerz had sent đis sicnes upon us, becez wɛ had so il-treted đoz hu cam tu ɔr land. Đɛ sicnes contínud, and elso ɔr fer. Wɛ determind tu coléct el đɛ properti wɛ had stol'n, and plas it befor ɔr Godz in đɛ Mará: wɛ đen dug a pit, and tru el đɛ properti intu it, and sed in ɔr prarz tu đɛ i̧dulz, Đat if đɛ ſip ſud retúrn wɛ wud not il-tret đɛ stranjerz, but wud resev bot đem and đar God.

Đɛ sicnes and det left us, and not loŋ afterwurdz đɛ ſip

rɛturnd, and ɵl ðɛ pɛp'l ɑsemb'ld tuugeðɛr ɑz bɛfɔr. Wɛ sent of a canu tu ðɛ ʃip, and ðɛn a bɔt ɑprɔçt ðɛ rɛf, and wɛ sɵ tu′ men ov ɔr ɔn culer, hum wɛ rɛsɛvd ɑz ɔr Tɛçɛrz, and ðɑ cam tu liv on ʃɔr. Ʒar wɛr meni ɑmuŋ us ðɛn hu dɛzjrd tu cil ðɛz men—ðɑ ecsprest ðar tɵts and dɛzjrz sɛcretli, and bɛgan tu plan scɛmz tu efect ðar purpus; but ðɛ Grat God, hum ðɛ Tɛçɛrz servd, protected ðɛm, ɑz hɛ duz ɵl hiz servents in everi tjm ov danjer and det.

Ʒɛ ɛv'l tɵts ov ðɛ men hu dɛzjrd tu cil wɛr not ɑcomplijt, and ɑfter ðɛ Tɛçɛrz had prɛçt and ecspland ðɛ wurd ov God fɵr sum tjm, ðar wɛr tu′ yuŋ men hu sɛd ðɑ wud rɛsɛv ðis wurd. Ʒɑ wɛr ðɛ ferst tu ɑbandun ɵl hɛðɛn custumz: ðɑ stil liv, and ɑr in ɔr midst ðis da. Ʒfter ðis meni bɛlɛvd and rɛsɛvd ðɛ Gospel, and uterli ɑbandund ɵl ðar ɛv'l waz, suç ɑz murderiŋ men and çildren, tɛft, ðɛ wurʃip ov jdulz, and ðɛ maciŋ sacred ov properti and fud fɵr ðɛm. Fɵrmerli wɛ ɑlɔd not ɔr wjvz tu ɛt wiđ us, but nɔ wɛ giv ðɛm liberti tu du sɵ. Nɔ wɛ nɵ ðɛ tru God, huz nam iz Jɛhova—Hɛ iz ðɛ Mjti Wun! and Hɛ iz luv! Let us wɛc in hiz ljt and in hiz luv wun tɔrd anuðɛr.

Wiliama cam ɑgen tu ðis jland—ðis wɔz ðɛ terd tjm ðɑt hɛ cam, but, ɑz bɛfɔr, hɛ did not cum on ʃɔr, bɛcɛz ðɛ wind and sɛ wɛr not gud. Ʒɛ necst tjm hɛ cam, hɛ landed, and prɛçt tu us from ðɛ Ferst Ɛpis'l tu Timɵti, 1. 15, "Ʒis iz a fatful saiŋ, and wurđi ov ɵl ɑcseptaʃun, ðɑt Crjst Jɛzus cam intu ðɛ wurld tu sav sinerz." Hɛ spɔc tu us in ðɛ Rarɔtɔŋen Laŋgwej, bɛcɛz ðɑt iz veri muç ljc ɔr ɔn, and wɛ understud him: ðɛ necst da wɛ gav him sum nativ clɔt, and a lit'l ov ɔr pur properti, ɑz ðɛ sjn ov ɔr luv tɔrd him.

At ðɑt tjm ðar wɔz nɵ çurç fɵrmd in ɔr midst; and, ɑfter watiŋ sum munts, Mr. Barf vizited us, and seperated sum ov us intu a çurç, and ðis wɔz ðɛ ferst tjm wɛ sat dɔn bɛfɔr ðɛ Tab'l ov ðɛ Lɔrd tu tiŋc ov ðɑt grat luv ðɑt led him tu dj fɵr us.

Sum tjm ɑfter ðis Wiliama rɛtúrnd, and ðɛn Mr. Buzacot

woz wiđ him. Mr. Buzacot prad, and red đɛ wurd ov God, and Wiliama prɛçt from Hag'aj, 2, 7, "And j wil ʃac el naʃunz, and đɛ dɛzjr ov el naʃunz ʃal cum, and j wil fil đis hɔs wiđ glori, set đɛ Lɔrd ov Hɔsts."

After vizitiŋ us wuns mɔr, Wiliama went dɔn tɔrdz Samoa, tu vizit đɛ hɛđen đat ar arɔnd đat land, and far remuvd from đɛ tru ljt. Hɛ went tu bles đɛ hɛđen, but đa cild him. Alas! fɔr Wiliama, ɔr frend, đat hɛ fel đar! Wɛ luvd him, and wɛ grɛvd fɔr him. Hɛ woz ɔr frend, ful ov luv and zɛl fɔr us el. Wɛ gratli dɛzjrd a Miʃuneri from Briten, hu ʃud dwel constentli amuŋst us—wɛ prad tu God đat hɛ wud send us wun; and hwen Mr. Jon Wiliamz, đɛ sun ov Wiliama, cam, hɛ brɔt Mr. Gil from Rarotoŋa, and wɛ gratli dɛzjrd đat hɛ ʃud rɛman and dwel constentli in ɔr midst; but hɛ told us hɛ wud rjt tu đɛ Sɔsjeti, and tel đem ov ɔr dɛzjr fɔr a Miʃuneri. Wɛ sɛst not tu pra tu God; and nɔ wɛ hav obtand ɔr dɛzjr—hɛr iz Gili [đa cɔl mɛ Gili tu distiŋgwiʃ mɛ from mj bruđer] and hiz wjf, and đar çjld. Wɛ sɛ đem el, and rɛjɔs đat đa ar cum.

And nɔ wɛ ar bildiŋ a larj stɔn hɔs fɔr đɛ wurʃip ov đɛ onli tru God. It iz a larj hɔs, and a gud hɔs. Grat haz bɛn ɔr jɔ, and nɔ let it continu. Grat haz bɛn đɛ compaʃun ov ɔr God. If Hɛ had not compaʃunated us, wɛ ʃud stil hav bɛn held bɔnd in đɛ stroŋ hand ov Saten, đɛ god ov đis wurld. If hɛ had not sent hiz servents and hiz wurd tu ɔr land, wɛ ʃud stil bɛ ciliŋ wun anuđer, bodi and sol. Ɔr darcnes ov hɛđeniz'm wud hav bɛn grat and ɛful; but nɔ wɛ can sa, đɛ pɛp'l đat sat in darcnes hav sɛn a grat ljt; and nɔ tu Him, hu haz blest us wiđ ljt,—blesiŋ, and glori, and wizdum, and tanɛsgiviŋ, and oner, and pɔer, and mjt, bɛ untu ɔr God fɔr ever and ever! Amen.

ITELI.

A Mɛtiŋ woz held in đɛ smɔl rum, Ecseter Hɔl, in Juljj, tu hɛr an adres in Italien from Dr. (Giacinto Achilli), lat

Profésɛr ov Ðɛolǫji at Rǫm and at Nap'lz, on ðɛ subject ov ðɛ Evanjeljzaſun ov Iteli. Dr. (Achilli,) hwjl actueli holdiŋ a rɛsponsib'l and hj ofis in ðɛ Pǫps cort, ðat ov (*Vicario del Maestro del Sacro Palazzo Apostolico,*) had bɛn led bj ðɛ Spirit ov ðɛ Lǫrd tu serç ðɛ scripturz, and in ðɛm tu fjnd ðɛ Lǫrd Jɛzus Crjst, huz blesed gospel hɛ nɔ ǫrdentli loŋz tu impǫrt tu hiz bɛnjted cuntrimen.

DR. (ACHILLI'S) ADRES.

In apɛriŋ bɛfǫr u, mj Iŋgliſ breðren, ðis da, ðɛ wurdz wið hwiç ðɛ Apos'l Pǫl introdust himself tu ðɛ gud Ðesalǫnienz ocúr tu mj mjnd: "Wɛ ǫr bɔnd tu ðaŋc God ǫlwaz fɛr u, breðren, az it iz mɛt, bɛcɔz ðat ur fat grǫet ecsɛdiŋli, and ðɛ çariti ov everi wun ov u ǫl tɔrd ɛç uðɛr ubɔndet;" and j can cɔrdieli aſur u ðat in ðɛ wurdz ov ðɛ sam apos'l, "Ꝑ pra ǫlwaz fɛr u, haviŋ herd ov ur fat in Crjst Jɛzus, and ov ðɛ luv hwiç yɛ hav tu ǫl ðɛ sants." Indɛd, "ur fat iz spǫc'n ov ðru ǫl ðɛ wurld," and j hav ðarfǫr loŋ ǫrdentli dɛzjrd "tu sɛ u, tu impǫrt tu u sum spirituel gift, tu ðɛ end yɛ ma bɛ establift; ðat iz, ðat j ma bɛ cumferted tugeðɛr wið u, bj ðɛ mutuel fat bɔt ov u and mɛ."

Ꝑ apɛr, ðarfǫr, bɛfǫr u, tu mac non tu u sum ov ðɛ cɔnselz ov God, and ov ðɛ mǫrvelus dɛliŋz ov hiz Providens, tuçiŋ ðɛ far land ov mj bert, tu hwiç j am bɔnd bj ðɛ closest tjz ov duti and patriutiz'm—Iteli, wuns ðɛ abɔd ov pur Cristien fat, nɔ a den ov superstiſun! Pur Iteli! tu huz meni uðɛr ilz iz aded ðɛ heviest ov ǫl ilz, ðɛ yoc ov Pǫperi, bj hwiç ſɛ iz renderd hatful tu God, a proverb and a bj-wurd amúŋst naſunz. Bar wið mɛ, ðen, dɛr breðren, bar wið a sun ov ðat land, hui, penɛtrated tu ðɛ hǫrt az hɛ iz bj a sens ov her sɔr aflicſun, endeverz tu giv sum vent tu her sɔrɔ, bj teliŋ u sum ov ðɛ tiŋz ſɛ suferz, and hɔ muç ſɛ standz in nɛd ov help.

Ꝑ tel u ǫlsɔ hwot ǫr ðɛ ernest dɛzjrz ov ǫl ðɛ fatful men in ðɛ land, and ǫlsɔ abɔt eferts hwiç ǫr bɛiŋ mad, bɔt

wiđin and wiđɔt Iteli, tui frɛ đemselvz from spirituel bondej, đat wurst ov el slaveri, hwiç feterz tet az wel az acſun, sol az wel az bodi.

Iteliz wɑz arjz from đɛ tireni ov đɛ prests. Lit'l did ſɛ forsɛ tui hwot tjrents ſɛ woz comitiŋ đɛ guvernment ov đɛ hɑrts and intelects ov her pɛp'l, and in hwot wa đis upstɑrt relijun wud lerd it over naſunz, and at leŋt ɛv'n over ciŋz; lit'l did ſɛ forsɛ hɔ đɛ gospel wud bɛ abuzd, and a sistem holli politicel bɛ establijſt on đɛ basis ov relijun. But nɔ ſɛ iz awac tui her pɑst foli, and dɛtésts it; ſɛ cursez đɛ eterz ov đis grat dɛluzun; and ſɛ loŋz tui ſac it of, and đis iz đɛ contrɑst bɛtwɛn đɛ prezent and el prɛsɛdiŋ tjmz, đat renderz đɛ prezent epoc so momentus and interestiŋ.

Iteli pants tui ſac of Poperi. Amuŋst el erderz and clɑsez đar ɑr múltitudz hui car no loŋger fer conféſun, go no mor tui mɑs, lɑf at induljensez, and mac a jest ov ecscomunicáſun; and đɛ prɛst hui atempts tui urj đɛz obzervensez upon đem iz op'nli ſund. Ɵl đis ſoz us đat đɛ Poperi ov Iteli iz confjnd tui fu. No, dɛr bredren, el Italienz ɑr not Papists, el đɛ biſups and cɑrdinelz ɑr not Papists. Đɛ doctrinz ov Rom ɑr luzij folɑerz da ɑfter da. But ? hɔ farz Cristianiti amúŋst đem. Alɑs! wiđ fu ecsepſunz, men hui hav sɛn Poperi and Cristianiti so intimetli conected wiđ wun anuđer, hav not spirituel dizérnment enuf tui seperat đɛ wun from đɛ uđer, and wiđ đɛ felshudz ov Rom, đa rɛject đɛ sublimest truđz ov Cristianiti. Hwar Poperi falz tui mac dups, ſɛ macs infidelz. Iteli iz ful ov men hui, sɛsiŋ tui bɛlɛv in đɛ Romiſ dogmaz, hav sɛst tui bɛlɛv in đɛ gospel ov đɛ Lerd Jɛzus Crjst!

And wun man cez ov đis stat ov tiŋz iz, đar ignorens ov Holi Scriptur. Đɛ Bjb'l iz prɑcticeli prohíbited in Iteli, ecsépt in Latin. Đɛ translaſun bj Mɑrtini iz indɛd alsd tui sum; but hwot wiđ nots, đɛ restricſunz on frɛ jujment, and đɛ nesesiti ov laiŋ bar everi jdɛa ov đɛ mjnd bɛfor a confeser fer hiz apruvel, đɛ permiſun tui red it bɛcumz merli nominel, and tui wimen it iz elmost holli ferbíd'n.

Mqrtiniz translaſun, morover, iz from đe Latin, and not from đe orijinel, and faverz el đat Rom wud teç; (Diodati's) mor corect translaſun, and inded el Bjb'lz printed ɜt ov Iteli, qr absolutli prohíbited. Đa qr stopt bj đe custum hɜs, and in sum plasez qr burnt, and in uđerz, ruumz qr fild wiđ cónfiscated Bjb'lz.

[Đe lerned docter proseded tu ſo hɜ đe Curç had becum a Curç ov prests alon, in hwiç đe pep'l had no pqrt, no felin in comun; and đis he manli atríbuted tu đe ecstinçſun ov đe Latin tuŋ az a spoc'n dialect, hwjl đe Curç contínud tu retán it, đus maciŋ đe Curç ov Iteli a Latin, but not an Italien Curç.]

From đis stat ov tiŋz puur Iteli must be rescud. We hav gerded ɜrselvz tu đis wurc bj an impuls from đe Lord. Ɜr miſun iz a holi wun. We qr rezólvd đat ɜr bredren in Iteli ſal red đe bjb'l, ſal her ov đe bjb'l, and, if đe Lord so wil it, ſal bj đe Bjb'l reform đar corupted fat. We med'l not wiđ politics, we onli tret ov relíjun; we respéct lez and guvernment, but we rever God abúv đem el. Đe ruul ov ciŋz must not interfer wiđ đe ciŋdum ov Jezus Crjst.

In meni waz can đe gospel be bret tu bar on ɜr der Iteli; and j cud tel u ov meni interestiŋ sercumstensez wiđin her on buzum, ov familiz hu red and met fer prar and comuniun in đar on beluved tuŋ; ov prests huz mjndz qr awac'nd tu, and huz harts qr tuçt bj, đe saviŋ truđz ov đe gospel, and hu onli wat đe moment tu declar đat "đa and đar fqđerz hɜs wil serv đe Lord." But eldo đe Lord duz not op'n tu us a dor bj hwiç đe preçer ov đe gospel ma go fort intu Iteli itself, and declar freli đe truut az it iz in Jezus, we qr detérmind tu spred ɜr miſunz arɜnd Iteli, on đe costs and jlendz ov đe Mediteranien. And fer đis end, severel bredren hav jend me duriŋ mj sojurn in Melta, hu purpus tu undertac đis wurc tugeđer wiđ mjself; na, we hav elrédi coménst it, and uđerz wil sun jen đemselvz tu us. We tac God fer ɜr fqđer, and hiz der sun Jezus Crjst ɜr Lord and Master; đe Bjb'l wil be ɜr onli gjd, and đe

reformaſun ov Iteli ɜr onli end, and tu hwiç wɛ ſal bend el ɜr enerjiz; and in ðis cez wɛ ar wiliŋ tu endur labur, and suferiŋ, and persecuſun, and el ðat ðɛ adverseri ov gud ma bɛ ab'l tu la upón us.

Mį breðren, ʔ can į dɜt ðɛ interest ðat ðis ɜr undertaciŋ wil ecsįt in ur harts. Ǭ asc no uðer help from u ðan ur prarz. Hwen u intret ðɛ Faðer ov Mersiz tu prezerv ðɛ truť ov ðɛ gospel in ur on land, tiŋc ov pur Iteli, and asc Him tu bɛ plezd tu mac Iteli a partácer ov "lįc preſus fať;" and ſud ur harts bɛ inclįnd tu asist us in eni uðer wa, folo ðɛ sacred impuls, and bɛ ðɛ menz in ðɛ handz ov God in cariiŋ ɜt ðis ðɛ grat dezįn ov hiz providens, in gaðeriŋ ðɛ arz ov glori ɜt ov everi naſun and everi tuŋ. And ðus relijun becumz ðɛ best tį tu bįnd naſunz and pep'lz in wun.

ƷE TRACT AND ƷE POCET-BǾB'L.

Mr. L. woz a yuŋ man ov uncómun abilitiz. Wiď muç ov ðat entuziastic témperement peculier tu ðɛ suðern constituſun, hɛ pozést a dispozíſun franc, jenerus, and soſel. A mįnd hįli cultivated, a conversaſunel talent ov a comandiŋ erder, tugéðer wiď famili conécſunz ov ecsténsiv ínfluens, gav him a desįded superioriti over meni ov ðoz wiď huum hɛ asoſiated. Hiz amieb'l dispozíſun partículerli, securd him an interest in ðɛ frendſip ov ðɛ uť ov ðɛ naberhud.

In ðɛ erli part ov uť, however, hɛ had drunc dep from ðɛ strem ov infideliti. Persuiŋ hiz studiz at a distens from hom, beyónd ðɛ imediet control ov paréntel etóriti, and surended wiď sercumstensez raðer hostįl tu ðɛ ínfluens ov paréntel advįs, hɛ gradueli fergót ðɛ pįus lesunz resevd from a godli muðer, and fįneli sucseded in perswadiŋ himsélf ðat ðɛ bįb'l iz prestcraft, and ðɛ holi tendensi ov its doctrinz deluzun. Hɛ retúrnd tu ðɛ paréntel ruf a fįn-lucię, wel educated yuŋ jent'lman, but—A CONFERMD INFIDEL.

Hɛ il conseld from ƺɛ solísituɑ ov a muƺer ƺɛ çanj ov hiz ƣpiniunz on ƺɛ subject ov relíjun. Σɛ tremb'ld ɑt ƺɛ discuveri. ƺa miŋg'ld ƺar terz; but hwɟl ƺa wept tuɪgeƺer, piti fɵr her wɛcnes ɑnd superstiʃun, ɑnd indignaʃun fɵr ƺɛ mɛnz hwiç had ferst led her intɪu ƺɛ dɛluɪgun, wer ƺɛ prominent fɛliŋz ov hiz buzum.

Munts pɑst on. Hɔ he figurd ɑmuŋ ƺɛ ga ɑnd ƺɛ van, hɔ hiz sentiments wer rɛsɛvd ɑnd rɛspécted bɑt bɟ mal ɑnd fɛmal, nɛd not hɛr bɛ menʃund—ƺɛ ecsténɪ ov ƺɛ ínjuri hwiç hiz infideliti haz ocaɪgund, can never, in ƺis wurld, bɛ unfɑlded. Yet in ɵl ƺis he woz ɑn ɑfecʃunet sun, ɑnd ɑn amieb'l man; belúvd ɑnd carést bɟ ɵl hɪu enjɵd hiz ɑcwantens. ƺɛ muƺer cɪud not but rɛjɵs in haviŋ a sun sɑ hɟ mɟnded ɑnd onereb'l; yet ʃɛ cɪud not but wɛp, ƺɑt hiz hɑrt woz weded tɪu infidel prinsip'lz. ƺis wun tɵt embíterd ɵl ƺɛ jɵ—her sun scɵrnfɪli rɛjécted her blesed Savier. ƺɛ midnɟt ɔr witnest her tɛrz ɑnd prarz fɵr ƺɛ convérʃun ov her ungódli çɟld. Never did ʃɛ fɵrgét, bɛfɵr ƺɛ trɵn ov gras, her infidel sun. But it sɛmd ƺɑt God wɪud not ɑnser her prarz. Frɛcwentli her hɑrt ɵlmɵst yɛlded tɪu dɛspár, fɵr fɛr ƺɑt her sun woz giv'n up tɪu a reprɵbat mɟnd.

Mr. L. ɑfter haviŋ bɛn ɑt hɵm a fɪ munts, marid, ɑnd set'ld on hiz ɵn properti, nɛr ƺɛ rezidens ov hiz muƺer. Hɛ nɔ bɛcám mɵr domestic in hiz habits, mɵr grav ɑnd sɛrius in hiz dɛpɵrtment, but contínuɑd ɑn avɔd ɑdvɵcat ov infideliti.

Wun da, in a muzɪŋ fram ov mɟnd, wɵciŋ ɑrɔnd hiz mil-pond, hiz glɑns fel on a lɛf ov paper nɛr ƺɛ ej ov ƺɛ wɵter; hɛ carlesli pict it up, ɑnd a fɪ steps furƺer hɛ pict up tɪu' ɵr trɛ mɵr. Hɛ nɔ had in hiz handz a complɛt tract, hwiç perhaps ƺɛ windz ov hev'n had blɵn tɪu ƺɛ spot. Haviŋ ɑranjd ƺɛ seperet lɛvz, ɑz hɛ wɵct, hɛ red. Bɛcúmiŋ interested, hɛ red ƺɛ tract trɪu. ƺɛ lit'l tiŋ spɵc ov God—it spɵc ov ƺɛ Bɟb'l—it spɵc ov ɛtérniti. Agen hɛ red it, ɑnd fɛliŋz ɑwɵc in hiz buzum hwiç hɛ tɵt had bɛŋ ɑniɟilated; haviŋ ɑrɟvd ɑt hiz hɔs, hɛ ɑgen red ƺɛ tract. Hɛ

pəzd ɑnd tət—dɛpli tət—if ðis bɛ əl trui, hwot—! Ðɛ ǰdɛɑ woz tui əful, hɛ wud not persu it: hɛ rəz ɑnd past ðɛ flər. Nɔ, fər ðɛ ferst tǰm, perhɑps, in hiz lǰf, hɛ felt ɑn ɑŋʃus dɛzǰr tui luc intui ɑ bǰb'l. But in hiz wel-furniʃt lǰbreri ðɑt preʃus buc woz not tui bɛ fənd. Ðɛ pocet-bǰb'l hwiç hɛ cəld hiz on hwen ɑ bɔ, woz nɔ in ðɛ buc-cɑs ɑt hiz muðerz rezidens. Hiz muðer had of'n urǰd him tui tɑc it hom; but nɔ, hɛ had nɔ us fər suç bucs. "Ī wil send," sed hɛ, cwǰt ɑlɔd, "ɑnd borɔ wun. But nɔ, ðɑt wil ecspəz mǰ wɛcnes. Yes," cɑçiŋ ɑt ðɛ tət sujésted bǰ ðɛ wurd lɑst uterd; "yes, it iz wɛcnes, ǰ wil not submít tui it. ¿Hav ǰ not livd sɑtisfǰd wiđ mǰ prinsip'lz. ¿Hwot rez'n hav ǰ nɔ tui distrúst ðem. Stranj, ðɑt redin ðis tract ʃud sɔ distúrb mǰ compəzur! Ī sɛ hɔ it iz, ǰ ɑm indispəzd—hav bɛn unwel əl ðɛ mərniŋ: ǰ wil trɔ ðɛ tract ɑsǰd, ɑnd tiŋc nɔ mər ov ðis mɑter."

But ðɛ tract woz not tui bɛ put of in ðis mɑner. It had sɛzd on ðɛ spirit ov ɑ stubern siner, it grɑp'ld wiđ hiz infidel prinsip'lz. It gav nɔ grənd; ðɛ contest woz loŋ ɑnd sɛrius; ðɛ tract woz red over wuns mər, ɑnd it triǰumft. "Yes," sed hɛ, "Ī wil hav ɑ bǰb'l."

Hɛ recolected ðɛ pocet-bǰb'l ɑt hiz muðerz. Hɛ tət, tui, ðɑt it woz posib'l tui obtɑn ðis bǰb'l wiđət ecsǰtiŋ suspiʃun in hiz muðerz fɑmili. Fər ðis purpus hɛ stept over tui her rezidens.

Ðɛ perterbɑʃun ov hiz mǰnd discúverd itsélf in hiz cəntɛnens, hwiç ɑlərmd ðɛ fɛrz ov hiz muðer fər ðɛ helt ov ɑ sun, hui had cəzd her sɔ muç sɔlísitud. Ɛger wer her incwǰriz ɑz tui hiz helt; ɑnd hiz rɛplǰz, ðɑt hɛ woz wel, had nɔ tendensi tui rɛmuv her fɛrz. Ðɛ sɔl object ov Mr. L. in paiŋ ðis vizit, woz sɛcretli tui secur ðɛ pocet-bǰb'l; severel ɑŋʃus glɑnsez, ðɑrfər, wer directed tərd ðɛ buc-cɑs. Ðɛ glɑnsez obzervd bǰ ðɛ muðer gav ɑ diferent turn tui her tət; ʃɛ luct fər ɑ mɔment intentli ɑt hiz cəntɛnɑns—¿cud it bɛ posib'l—ðɛ idɛɑ did fərs itself upon her mǰnd, ɑnd ʃɛ əlmɔst sɑŋc under it—¿cud it bɛ posib'l ðɑt ðɛ Spirit ov

God had fɔnd her lost çild, and ðat hɛ woz nɔ óperatiŋ upon hiz hart. Hop and fɛr wer tu stroŋ in her buzum. Lic Jozef, ʃɛ left ðɛ rum, in order tu giv wa tu a burst ov fɛliŋ. Pius muðerz ov infidel sunz, alon ar capeb'l ov jujiŋ ov her emoʃunz at ðat tim. Sɛ nu ðat her sun had refuzd tu hav a bib'l in hiz hɔs. Ðoz anʃus glansez did giv riz tu ðɛ idɛa ðat hɛ had cum fɔr ðɛ bib'l hwiç ʃɛ had meni timz urjd him tu tac; ðar it stud—ðɛ pocet-bib'l, from hwiç, in hiz behud, hɛ had so of'n red tu her.

After giviŋ vent tu her terz, ðɛ terz ov hop and fɛr, and after haviŋ pord ɔt her sol bɛfɔr God, ʃɛ recuverd in sum dɛgrɛ her compozur. Agén, lic Jozef, ʃɛ enterd ðɛ rum—her sun woz gon—ʃɛ spraŋ tɔrd ðɛ buc-cas—ðɛ pocet-bib'l woz gon.

I hav ðɛ hapines ov adiŋ, ðat Mr. L. iz nɔ a member ov a gospel çurç. He repented, in sacclot and afez, hiz fɔrmer hostiliti tu Jɛzus ov Nazeret; and, in ðɛ cɔrs ov sum wɛcs, hɛ fɔnd pɛs in bɛleviŋ in ðɛ Savier hum hɛ had scɔrnfuli rejected. If hɛ woz wuns zelus in scateriŋ ðɛ pɔz'n ov infideliti, hɛ iz nɔ dubli so, bi hiz wec and conversaʃun, in advocatiŋ ðɛ doctrinz ov ðɛ gospel.

Drop by Drop.—Lif iz ecspénditur. Wɛ hav it, but ar az contínueli luziŋ it; wɛ hav ðɛ us ov it, but ar az contínueli wastiŋ it. Supoz a man confind in sum fɔrtres, under ðɛ dum tu sta ðar til det; and supoz ðar iz ðar fɔr hiz us a darc rezervwɔr ov wɔter, tu hwiç it iz serten nun can ever bɛ aded. Hɛ noz, supoz, ðat ðɛ cwontiti iz not grat: hɛ canot pénetrat tu asertán hɔ muç, but it ma bɛ veri lit'l. Hɛ haz drɔn from it, bi mɛnz ov a fɔnten, a gud hwil eldredi, and drɔz from it everi da. But ? hɔ wud hɛ fɛl ɛç tim ov dreiŋ, and ɛç tim ov tiŋciŋ ov it. Not az if hɛ had a pereniel spriŋ tu go tu. Not "I hav a rezervwɔr, I ma bɛ at ɛz." No! but, I had wɔter yésterda—i hav wɔter tu-da; but haviŋ had it, and mi haviŋ it tu-da, iz ðɛ veri cɔz ðat i ʃal not hav it sum da ðat iz aproçiŋ.

And at ðɛ sam tim, i am compéld tu ðis fatel ecspénditur!" So ov ɜr mortel, tranſient lif! And yet men ar veri indispozd tu admít ðɛ plan truth, ðat lif iz a tiŋ hwiç ða ar in no uðer wa pozésiŋ ðan az néseserili consumiŋ; and ðat ɛv'n in ðis impérfect sens ov pozésiŋ, it bɛcúmz everi da a les pozéſun!—Jon Foster.

Turci.—Mr. Barcer, ðɛ Britiſ and Foren Bib'l Sosietiz ajent at Smerna, remarcs, "I hav bɛn informd bi mi Americen miſuneri frendz, ðat in a vilej ner ðɛ tɜn ov Nicomɛdia, a coŋgregáſun ov Protestent Armenienz haz spruŋ up, hu hav ðɛ Scripturz for ðar rul ov fat; no miſuneri had ever bɛn amúŋ ðem, ecsépt ðɛ miſuneri ov miſuneriz—ðɛ Bib'l!" Mr. Barcer adz, "Hwil ritiŋ ðɛ abúv, most interestiŋ nuz haz reçt me from Alepo. ðɛ Americen miſuneriz rit from ðens, ðat in ðɛ tɜn ov Antel, ðar egzíst at lɛst 200 Evanjelicel Cristienz, formerli ov ðɛ Armenien Churç, and meni mor tu ðɛ nort ov ðat plas, liviŋ in diferent vilejez. ðɛ Armenien patriarc haz most solemli ecscomunicated ðem, but tu no purpus, for mor ar dali aded tu ðar number. ðis gud wurc haz bɛn holli ret bi ðar rediŋ ðɛ Scripturz, for no miſuneri haz ever bɛn amúŋst ðem."

ðɛ Infidel silenst.—A Hindu Cristien woz told bi wun ov ðɛ heðen, ðat he had red in a nuzpaper, ðat a serten sélebrated Iŋgliſman, Mr. Tom Pan, had pruvd Cristianiti tu be fols. "Indɛd!" anserd ðɛ convert; "but ? hwot relíjun did he pruv tu be tru." ðis woz mor ðan hiz antagonist cud anser.

ðoz hu set a gud egzamp'l wil of'n coréct ðɛ folts ov uðerz, wiðɜt repruviŋ ðem, hwil ðoz hu set a bad egzamp'l wil of'n repruv wiðɜt coréctiŋ.

Publiſt bi W. Foster, 6, Amen Corner, Paternoster Ro, Lundun, Sold also at ðɛ Fonetic Depo, Cwenz Hed Pasej, Paternoster Ro, and bi el Buceslerz.—Printed at ðɛ Fonetic Instituſun, Bat (Bath.)

[Prıs 1½d.

ƎƐ

EVANJELICAL ECƢ.

Nɛ. 10.] OCTƢBER, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ꞓ ɑ, A ɑ, Θ ɵ, Ƣ ƣ, Ƣ m, Ƣ u, Ꞓ ı, Ꞓ ɔ, Ꞓ ɔ, Ꞓ u.
eel, *a*le, *a*lms, *a*m, *a*ll, *o*pe, *f*ood, *f*oot, *i*sle, *oi*l, *ow*l, m*u*le.

Ꞓ ç, T t, Ꞓ d, Σ ʃ, Ꞓ ʒ, Ꞓ ŋ.
etch, wrea*th*, wrea*the*, vicious, vi*s*ion, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

CONVERƐUNZ AMUƲ ƎƐ JƢZ.

Seldum haz wun had tu rɛcərd a cas mər strıcıŋli egzémplifıiŋ ƎƐ convértıŋ pɔer ov ƎƐ Spirit ov God, ƎƐn ƎƐt nar-ated in ƎƐ fóloıŋ leterz. It afərdz a freʃ and cumfurtıŋ evidens ƎƐt "God hat not cəst awa hiz pep'l, but ƎƐt ɛv'n at ƎƐ prezent tım əlsə ƎƐr iz a remnent acərdıŋ tu ƎƐ ɛléc-ʃun ov gras." ƎƐ sercumstensez render ƎƐ cas stil mər interestıŋ ƎƐn ƎƐt rɛcərded bı Mr. Edwurd, in Dɛsémber, and giv'n in Nr. 6 ov ƎƐ Ecə.

Jasi, Jun 9t, 1847.

Der Bruƣer,—Wɛ, at prezent ov ƎƐ Ꞓurç in Jasi, ar privilejd tu hav bɛfor ɔr ı̨z wun ov ƎƐ mıti wurcs ov God, suç az, ı̨ supəz, not meni hav granted ƎƐm tu bɛhold. Ǝ

sa ðɛ Ꞓure, fər ỉ am ʃur ðar iz not wun maciŋ ðɛ smelest profésʃun hwz tets ar not ócupỉd abət ðɛ evént hwiç tuc plas on Sunda last. Wɛ hav got a pənt tu hwiç wɛ wil bɛ ab'l in after daz tu refér, az David, hwen hiz sol woz cast dən widín him, remémberd God from ðɛ land ov Jərdan and ov ðɛ Hermunỉts, and sa, "Ɨ wil remémber ðỉ wurcs ov old." Everi convérʃun ov a sol iz, no dət, a wurc ov Θlmỉti pər and gras; but everi cas ov convérʃun iz not an ɛcwel manifestaʃun ov ðɛ divỉn Majesti. Everi blad ov gras iz a wurc ov adoreb'l Omnípotens, but not on ðat acənt ɛcweli tu bɛ admỉrd wiđ ðɛ sɛderz ov Lebanun and ðɛ ocs ov Baʃan. Wɛ refér tu ðɛ baptiz'm ov an old Ju, wiđ tre ov hiz çildren, in ər çapel, last Sabat. In spɛciŋ ov ðɛ cas, wɛ must not luc onli tu ðɛ evidensez ov gras hwiç ðɛ old man discúverz, eldo ðez hav bɛn most satisfacteri, but tu ðɛ hol sercumstensez, hwiç, hav bɛn so erderd az tu contríbut in a síŋguler wa tu briŋ glori tu ðɛ nam ov Jɛzus. Indɛd, ỉ hav had tu ster mỉsélf up, tu reelỉz ðɛ magnitud ov ðɛ evént, tu avəd, if posib'l, ðɛ sin and los ov dɛspỉziŋ ðɛ wundrus wurcs ov ðɛ Θlmỉti. If wɛ ar slo ov hart tu persev ðɛ arm ov God, ðɛ enemi iz not slo, az u wil sɛ in ðɛ conclusun, tu notis ðɛ blo hwiç hiz cez haz sustand.

Rabỉ Nahum Meer Berman, woz a respécteb'l ʃópcæper in ðɛ Ober-{Marht}, Jasi, an ỉurnmuŋger. Tre yerz ago, hwen ðɛ hol ov ðat district woz burnt tu ðɛ grənd, hɛ escapt, wiđ nutiŋ but ðɛ LIVZ ov himsélf and famili, from ðɛ dɛvərỉŋ flamz. After ðat calamiti, hɛ got a sertificet from ðɛ çef rabỉ ov hiz cwolificaʃun tu arbitrat on el cwestiunz ov ðɛ Juiʃ lə, and bỉ ðat mɛnz got himsélf establiʃt az darjin er rabỉ-déput in a cuntri tən. Wɛ hav sɛn ðɛ paper, and ðɛ rabỉ cud not hav spoc'n mor hỉli. Ðɛ rabỉ celz him most eminent in ðɛ lə, and holi from "hiz bert." Indɛd, ðar iz not in Jasi a mor unblémiʃt morel caracter ðan Rabỉ Nahumz. Hɛ retúrnd tu Jasi, and coménst biznes in hiz fərmer lỉn. Mỉ acwantens wiđ him duz not

dat fɑrðer bɑc ðɑn fɪv munts; but Mr. (Weiss) (Wɛs?)[1] had had, tu yɛrz ɑgo, hɑf-a-daz conversɑʃun wiðˌ him, ɑnd it ma bɛ ðɑt ðɛ sɛd woz ðen son hwiç hɑz nɔ cum fɔrt tu ðɛ vu ov ɛl. ðis lɑst winter ðɛ ɛld mɑn had a sɛvɛr ilnes, in hwiç Dr. Mɑs'n woz ɛld tu ɑténd him, hu, ɑlóŋ wiðˌ Mr. Wɛs, impruvd ðɛ sɛz'n tu spɛc imprésivli tu him, ɑnd ɑfter hiz rɛcúveri, got him tu ɑténd wun ov ɔr Turzdɑ mɛtiŋz. ðɛ necst dɑ hɛ ɛld upón mɛ, ɑnd ɑfter ðɑt cɑm régulerli ɛlmɔst everi Friɟdɑ fɔrnun. Hiz vizits wer seldum les ðɑn fɔr ɔrz loŋ. From ðɛ ferst wɛ wer ɛl dɛpli interested in him. Hɛr woz ɑ mɑn ov uncómun ʃrudnes ɑnd sɑgɑsiti, ov mɔst rɛspécteb'l stɑʃun ɑnd cɑrɑcter, wiðˌ ɑn evident lɛniŋ tu Criɟst; but ðɑt woz ɛl. Wiðˌ everi íntervu ɔr fɔrmer impréʃunz wer streŋt'nd, but nɔ prɔgres ɑperd. Wɛ lɑménted ɔver ðɛ wont ov spirituɑliti ɑnd ernestnɛs, suç ɑz woz corɛspóndiŋ tu ðɛ ɛful moment ov ðɛ mɑter bɛtwɛn us. ðis woz espɛʃeli mɑnifested biɟ ðɛ grɔnd hɛ tuc hwenɛ́ver ðɛ duti ov witnesiŋ fɔr Criɟst in hiz ɔn fɑmili ɑnd bɛfɔr ðɛ wurld woz ɑdvérted tu. Hɛ sɛd, Ɑbrɑhɑm woz set up ɑz ðɛ hiɟest egzɑmp'l ov fɑt, fɔr hɑviŋ ɔferd up hiz Ɨzɑc ɑt Godz comɑnd; hɛ himsélf wud ned ɑ fɑt ɑt tiɟmz ɑz grɑt ɑz Ɑbrɑhɑmz, tu sɑcrifiɟz ðɛ témpɔrel wélfɑr ɔv ɑt çildren. ðɛ conclugun wil ʃɔ ðɑt hɛ woz cwiɟt jústifiɟd in hiz fɔr ðɑt hɛ wud bɛ ɛld ɔn tu ɔfer ðem. In vɑn wɛ ʃɔd him ðɑt, biɟ rɛfuziŋ tu confés Criɟst, hɛ woz tɑciŋ ɔn himsélf ðɛ burd'n ɔv prɔviɟdiŋ fɔr hiz çildren, hwɑrɑz úðerwiɟz hɛ woz permíted tu cɑst ðɛ cɑr ɔv ðem ɔn God; ðɑt, biɟ mɑciŋ hiz fɑmili hindrensez in hiz wɑ tu God, hɛ prɔvɔct God, if hɛ had mersi ɔn him, tu rɛmuv ðɛz ɔt ɔv ðɛ wɑ; ɑnd ðɑt hɛ woz cɑriŋ fɔr ðɛ témpɔrel ɑt ðɛ ecspéns ɔv ðɛ ɛtérnel welbɛiŋ ɔv hiz çildren. Wɛ had sɔ of'n urjd ðɛz considerɑʃunz wiðˌɔt sucsés ɔn ðɔz ɔv hum, ɛl, but ðɛ tɑciŋ ɔv ðɛ cros ecsépted, wɛ wud hɑv jujd mɔst fɑverebli, ðɑt it woz of'n wiðˌ mis-

[1] Hwen ɔr rɛdɛrz hɑv *serten* infɔrmáʃun rɛspéctiŋ ðɛ prɔnunsiáʃun ɔv proper nɑmz ɔv hwiç wɛ ɑr ígnɔrent, ðɑ wil ɔbliɟ biɟ ɑdrésiŋ ɑ liɟn ɔn ðɛ subject tu ðɛ editer.

gívinz and langgwid fat wɛ rɛpɛted ðem in ðis cas. Nɔ hɛ telz us, ðat sins ðɛ ferst vizit, hɛ woz dron tu us muç mor ðan wɛ wer dron tu him, and ðat hɛ felt hɛ cud not egzíst wiðɔt Crist; but wɛ cud not no hwot woz goin on in him. Hɛ woz anjus tu get sum hop ecsténded tu him ðat hɛ wud not bɛ left tu starv. If wɛ had onli giv'n him a wurd tu han hiz hop upón, hɛ wud hav bɛn az redi az Benhadadz mesenjerz tu cloz wiđ it. U can hav no idɛa ov ðɛ conflict hɛ had tu endur. Ɔr próselits ar el pur and déstitut, most ov ðem aprentisez, so ðat wɛ cud wiđ perfect proprieti aplí tu ðem Pelz apóstrofɛ in 1. Cor., 1. 26; and hiz wif and çildren, hu dreded hiz inclinajun tu Cristianiti, uzd tu pent ɔt el ðɛ mizeri, ðɛ torn bunts and jabi clodz ov ɔr pur pɛp'l, az an intimidajun. ƨɛ Rujen merçents, wiđ hum hɛ had dɛlinz, advizd him eđer tu jon ðɛ Grec or Romij Curç, but bi no mens ðɛ Protestent. Mor ðan wuns ðez tinz so ret upón him ðat hɛ bɛcám cwit estranjd, and sɛst tu vizit us. Severel timz i hav felt misélf irɛzístibli impéld tu vizit him, and, eldo mi rɛsépjun woz jenereli çilin at ferst, bɛfor i dɛparted hɛ elwaz promist tu rɛtúrn mi cel. Wun ɛvnin hɛ spent in endéverin tu démonstrat ðɛ nesesiti ov sum humen suport tu lɛn upón, apart from ðɛ Wurd ov God. In hiz Juij stil hɛ prɛpárd hiz pent bi wa ov a pareb'l—supozin ðat hɛ woz invited bi ðɛ proprieter ov a dɛlitful gard'n tu cum and partác ov its fruits, ? wud it not bɛ rez'neb'l, hɛ asct, if i woz afrad ov dogz tu bɛ met on ðɛ wa tu ðɛ gard'n, tu rɛcwést ðɛ proprieter tu giv mɛ sum éscort tu brin mɛ điđer in safti. Ⱨ jod him ðat ðɛ Proprieter ov ðɛ gard'n oferd hiz on éscort, and ðat hɛ purpusli suferd ðɛ dogz tu bɛ in ðɛ wa tu sɛ hweđer ðɛ invited had du confidens in himsélf, and suç a valu fer hiz gard'n, az tu risc ðɛ danjer in ðɛ wa tu it. Hɛ módifijd hiz pareb'l, i am serten, nɛrli a duz'n timz in ðɛ atémt tu gan sum advantej fer himsélf; and hwen at last hɛ woz bret tu perfect silens, and tu admít ðat God gav nutin but ðɛ wurd ov him hu iz inviz-

ib'l, on ƣɛ strenŧ ov hwiç suç a sacrifiȝs woz tu bɛ mad, hiz vɛs ɑfter ƣat woz hɔrs wiƣ ɛmoʃun.

It woz a mémɔreb'l ocaȝun, on hwiç hɛ ferst ʃɔd sumtiŋ ljc dɛsíȝun—not ɔnli ɑn inclinaʃun tu ƣɛ gospel, but ɑn ɔl-ɔvercúmiŋ dɛterminásun fɔr it. It had bɛcúm néseseri tu send ɑwa from Jasi ƣɛ lɑst baptȝizd ov ɔr converts, Nɑftelȝ. Hiz rɛláʃunz had ferst brɔt ɑgénst him a çɑrj ov ŧeft, and ʉ wud hav bɛn confɔnded, ɑz ȝ woz, ɑt ƣɛ pertinɑsiti wiƣ hwiç numberz ov gra-bɛrded men ɑdhɛrd tu ɑn ɑcʉzásun hwiç ƣa nʉ tu bɛ wiƣɔt a ʃɑdɔ ov fɔndaʃun. Hɔ́ever, wɛ prɔdʉst Nɑftelȝ, and had him jústifȝd and ɑcwíted bɛfɔr ƣɛ Ɔstrian ɔtóritiz. Hiz rɛláʃunz, hɔ́ever, wer ʉziŋ interest tu get him rɛceld fɔr militeri servis, and, wɛ lernd, wer subɔrniŋ witnesez tu swar tu sum fɔls çɑrj ɑgénst him, tu hav him tac'n intu cústɔdi untíl ƣɛ ɔrder ʃud ɑrȝv. In ƣɛz sercumstensez, wɛ sɔ it néseseri tu send Nɑftelȝ ɑwa from Jasi. But ʔhɔ woz ƣɛ permísun tu bɛ obtand fɔr hiz pɑsiŋ ƣɛ siti gat. Hwȝl wɛ wer considerin ƣis pɔnt, Nahum, stil a Jʉ, ov cɔrs, cam in. At ƣat tȝm ƣɛ rabȝ woz rɛpɛtiŋ hiz ban wiƣ nʉ sɑŋcʃunz ɔlmɔst everi wɛc, and ɔr ɔld frend Nahum ɔnli venturd tu enter in ƣɛ nȝt. Wɛ had confidens ɛnúf in Nahum tu intrúst him wiƣ Nɑftelȝz cas. Hɛ undertɑc tu obtan ƣɛ pɑspɔrt—but ʔhɔ. Suç ŧiŋz ɑr ɔnli tu bɛ manejd bȝ a sɛriez ov lȝz, ɑt hwiç, indɛd, nɔ Jʉ scrup'lz, and ov hwiç ɛv'n a convérted Jʉ duz not sum persɛv ƣɛ inicwiti.

Hwen Nahum herd ɔr condísun, ƣat it woz tu bɛ dun wiƣɔt fɔlshud, hɛ dɛclárd it imposib'l. Hɔ́ever, hɛ mad ƣɛ ɑtémt, and rɛtúrnd ɑgén and ɑgén wiƣ wun and ƣɛ uƣer nʉ prɔpɔzel, ɛç invólviŋ a vȝɔlásun ov trʉŧ ɑz ɑbsɔlʉtli neseseri tu ƣɛ ɑtanment ov ƣɛ object. Muç ɑz wɛ wer consérnd fɔr Nɑftelȝ—fɔr if not sɛnt ɑwa tu-da, tu-mɔrɔ mȝt hav bɛn tu lat—wɛ unswérviŋli wavd everi wun ov hiz prɔpɔzelz. ✠ rɛmémber ƣɛ luc ov ƣɛ ɔld man, ɑz hɛ, in grat emoʃun, crȝd ɔt, "Nɔ ȝ sem tu bɛ ɑmúŋ ɑnjelz, hwen ȝ fȝnd men, in a cas ov lȝf ɑnd deŧ, rɛfrániŋ tu dɛviat

from truṭ." Ƣɛ ƢƢld man sɵ ƣat wɛ wer wiliŋ tu mac eni persunel sacrifiʒ fɵr ƣɛ bɵz safti, and yet ƣat wɛ durst not fɵrfit ƣɛ blesiŋ ov God upón ɵr undertaciŋ, and tac ƣɛ mater intu ɵr ɵn handz bi a li. Hɛ went abɵṭ ƣɛ biznes in anúƣer and soberer spirit. Hɛ sed ƣat hɛ felt ƣat it woz a sacred transacʃun hɛ woz engajd in, and ƣat if eni Ju had asct him hwɵt hɛ woz abɵṭ, hɛ wud not hav venturd tu denj it. Hɛ went tu ƣɛ comiseri, told him simpli ƣɛ facts ov ƣɛ cas, and ƣat Nafteli woz a yuŋ próseliṭ hum wɛ wiʃṭ tu secur from ƣɛ macinaʃunz ov ƣɛ Juz, and obtand ƣɛ pqs.

Ƣis insident semz tu hav bɛn blest ov God tu wurc in ƣɛ ƢƢld man, mɵr ƣan a tɵzend sermunz, a sens ov ƣɛ ernestnes and realiti ov relíjus prinsip'l, and ov ƣɛ fɛr ov God. After ƣis hɛ cept nɵ rezérv, and ɵpn'd tu us hiz hɵl mind. It aperd ƣat hɛ had bɛn in ƣɛ habit ov praiŋ tu Jɛzus truɵṭ ƣɛ winter, and laterli ov criiŋ tu him, hwil wociŋ in ƣɛ strets, tu mac hiz wa plan and delíver him. Ƣɛ ɵnli deliberáʃun nɵ woz, hɵ hɛ cud prevál on hiz wif and çildren tu clɛv tu him in ƣɛ step hɛ dezind tu tac. In ƣis respéct hɛ had bɛn sinfuli wec, and notwiƣstandiŋ ɵr frecwent wɵrniŋz tu sec tu conva tu hiz wif hiz ɵn convícʃunz ov ƣɛ truṭ, it had bɛn neglécted. Abɵṭ ƣis tim, Nahum woz sumund bɛfɵr ƣɛ rabi, on a complant ov ƣɛ Juz, ƣat hɛ, in defjens ov ƣɛ ban, woz stil frecwéntiŋ ɵr hɵs. Ƣɛ rabi, tu avɵd ɵl insult, sent hiz ɵn sun-in-lɵ, instéd ov ƣɛ sinagogservent, wiƣ ƣɛ sumunz, and endéverd tu suƣ Nahum bi aʃuriŋ him ƣat hɛ wud not sa tu eni indivíduel ƣat hɛ (Nahum) had bɛn sumund; and entretiŋ him, fɵr ƣɛ sac ov hiz ɵn and hiz çildrenz reputáʃun, not tu vizit ƣɛ miʃuneriz. Nahum cud not help contrastiŋ ƣɛ cornel motivz wiƣ hwiç ƣɛ rabi plid him, wiƣ ƣɵz hwiç wer wunt tu bɛ prezénted tu him bi ƣɛ ministerz ov ƣɛ gospel. Stil hɛ woz anʃus tu put of ƣɛ desisiv moment; and wɛ, dɛr bruƣer, cud not wunder, acwanted az wɛ wer wiƣ ɵl ƣɛ sercumstensez. Ƣɛ nerer ƣɛ sez'n aproçt, ƣɛ mɵr fɵrmideb'l it aperd, and everi wun felt ƣɛ nesesiti ov traniŋ himsélf

tuı tac hiz ɔn ʃar ov ðɛ ɑproçiŋ conflict. It woz in Jasi, ðɛ stroŋhold ov strict ɑnd biguted Juðaiz'm, hwar ðɛ Juz ɑr sed tuı ɔt-number ɔl ðɛ sects ov Cristianiti puɪt tuıgéðer. Ðis woz wun ov ðɛ best nɔn ɑnd most rɛspécted Juiʃ ʃopɛɔperz—a speʃel frend ov ðɛ çɛf rabi. Hɛ woz conécted bi marij wiðɑ uðer familiz huı wuɑd find ðar oner aféсted. ʔ Hwot had hɛ not tuı dred from hiz fanatic cuntrimen. Hɛ had bɛn til ðis moment a strict Ju. Wun tuçiŋ sercumstens manifests hwot hiz famili must fɛl ɑnd sufer. In sum biznes bɛfɔr ðɛ rabi, hwiç hɛ woz ɑŋʃus tuı wind up prɛvius tuı ðɛ dɛsisiv step, hɛ woz ɔld on tuı tac ɑn ɔt. Hiz wif endéverd tuı diswad him from taciŋ ðɛ ɔt, (ov hwiç, namli, "ðɛ grat ɔt," ðɛ Juz hav suç horer, ðat ɛv'n hwen ðɛ cɔz iz gud, ða wuɑd rɑðer mac eni cómpromiz), ɑnd ecsclamd, "If u tac ðɛ ɔt, u wil never bɛ set tuı blɔ ðɛ trumpet ɑgén;"—rɛfériŋ tuı ðɛ séremuni ov bloiŋ ðɛ trumpet on ðɛ ferst da ov ðɛ yɛr, tuı hwiç ɔnli ðɛ most estemd fɔr sɑŋctiti ɑr admíted. It iz ɔld "a holi ofis," ɑnd wun huı haz tac'n ɑn ɔt iz not elijib'l tuı it. Nahum had bɛn blɔer ov ðɛ trumpet in wun ov ðɛ sinagogz ðis lɑst yɛr. But wɛ tremb'ld for ðɛ man. Satan woz ɑt wurc tuı prɛvál on him tuı prɔtract. Hɛ must bɛ pluct ɑz a brand ɔt ov ðɛ burniŋ. Hɛ woz ɑŋʃus ðat ðɛ Juz ʃud bɛ sɔ prɔvɔct ɑz tuı trust him ɔt, ɑnd ðus, ɑz it wer, hiz fɛl bɛ brɔc'n, ɑnd hɛ bɛ spard ðɛ efert ov nerviŋ hiz ɔn mind tuı it. Wɛ rɛprɛzénted tuı him ðat suç a prɔsɛdur wuɑd mɑr ðɛ luster ov hiz conféʃun. Ðis hɛ sɔ ɑnd ɑcnólejd.

On Turzda ɑfternuun lɑst wɛc, Mr. Ederʃim (Edersheim) ɑnd i, haviŋ nɔ ful convícʃun ðat ðɛ ɔld man ɑdhɛrd wiðɑ hiz hɔl hɑrt tuı Crist, haviŋ bɛn loŋ praiŋ fɛr him in ðɛ famili ɑnd in privet, met him ɑt Mr. Wɛsɛz ruum, ɑnd, wiðɑ hɑrts lifted up tuı Him huı can muuv ðɛ hɑrts ov men ɑz ðɛ riverz ov wɔter, lad bɛfɔr him ðɛ sin ɑnd danjɛr ov temtiŋ ðɛ Spirit ov God bi dɛlá. Ðɛ ɔld man woz ɔvercúm; sed hɛ had bɛn loŋ prɛpárd tuı lɛv wif ɑnd çildren

fər Crjst, and ðat it woz ƣnli ðɛ dɛzjr ov macin ðem pqrtácerz ov ðɛ sam salvaſun hwiç indqst him tu dɛlá. Hɛ rɛzólvd tu tac ðɛ dɛsjsiv step on Saturda, 6t Jun, 1847; tu send hiz tu bƣz in advqns tu ƣr hƣs; tu cum qfter wiđ hiz tu lit'l gerlz, tu bɛ baptjzd alóŋ wiđ ðƣz çildren hu cud bɛ admíted intu ðɛ Ƣurç on hiz rɛsponsibíliti; and ðen rɛtúrn and sɛc tu prɛvál on hiz wjſ tu acumpeni him, til ſɛ ɛlsƣ cud bɛ instrúcted in ðɛ Gospel. Saturda cam, and wɛ ɛl, az wɛ ƣp'nd ƣr jz, felt ðat it woz a da frɛt wiđ interest fər ðɛ wurc ov ðɛ gospel in Jasi. It woz a biznes rɛcwjriŋ dɛsízun and promtnes, as wel az prar; fər if it wuns got wind amúŋ ðɛ Juz, it woz tu bɛ ferd ða wud rjz, and at lɛst tac pƣzéſun ov ðɛ çildren. Wɛ wer in preperaſun ðɛ hƣl da, u ma consɛv hƣ, fər ðɛ wurc ov ðɛ ɛvniŋ: In contemplatiŋ ðɛ ɛvént, wɛ cud ƣnli ɛcsclam, "It iz a wunderful tiŋ—it iz a divjn wurc." Wɛ felt ðat ðɛ wunderz ov hwiç wɛ had red in ðɛ ferst ajez ov ðɛ Ƣurç, wer abƣt tu pqs bɛfər ƣr jz—wɛ felt ƣr dɛpéndɛns on God—wɛ felt ðat Jɛzus cud, and had ðɛ hqrt tu cari fərwurd ðɛ mater—wɛ felt ðat wɛ must hav bɛn lucin fər suç tiŋz; and yet hwen it cam wɛ cud scarsli rɛsɛv it. In ðɛ qfternum, nƣiŋ ðat ðɛ ƣld man cud not prƣsɛd fər sum ƣrz, wɛ vénturd tu tac a cwjet wɛc; but ƣr ɛcsjtment woz sƣ grat ðat wɛ cud ƣnli alƣ ƣrsélvz a ſərt wun, and has'nd agén hƣm. Ƣl tət ov preperaſun fər tu-móroz sermunz woz giv'n up, and Mr. Wɛs sed ðɛ coŋgrɛgáſun wud bɛ conténť tu ɛt fər ðat da UNLEV'ND bred. Bɛtwɛn fjv and sics ƣ'cloc, P, M., wɛ bɛgan tu luc ƣt ov ðɛ wíndƣ fər ðɛ arjvel ov ðɛ bƣz. Ƣr yuŋ men, aprentisez, hu cam everi ɛvniŋ tu wurſip, bɛgan tu drop in. Ða cud not but nƣtis an unuzuel ster in ðɛ hƣs, and ɛldƣ ða nu not ðɛ cƣz, ſrud suspíſunz (ða qr ɛl Juz) bɛgan tu spred from wun tu anúđer. Ða, puur félƣz, sɛiŋ us woç, wer az ɛcsjted az wɛ, nƣiŋ ðat sumtiŋ must bɛ abƣt tu tac plas. Mr. Wɛs tuc hiz staſun at ðɛ gat, and hwen hɛ cud stand nƣ loŋger, tuc ƣt a çar and sat dƣn. Wɛ contínud at ðɛ wíndƣ, ɛr on

ðɛ balconi, at intervelz, til ɔrz pɑst awa and it becám cwɟt dɑrc. Ðɛ yuŋ men fɟneli went tu ðɛ çapel and began tu siŋ himz. Bɟ ðis tɟm ʔhɔ cud wɛ but fɛr ðat sum misfɛrtun had hap'nd, ɛr, wurs stil, ðat Nahum had ſruŋc bac at ðɛ lɑst moment. Bɛtwɛn ten and ɛlév'n o'cloc, P. M., Mr. Wɛs tuc a cɑrt, and went tu asertan ðɛ rɛel stat ov ðɛ cas. Bɟ ðis tɟm wɛ wer ɛl worn ɔt wiđ woçiŋ and ecsɟtment. ✠ supoz ɛç wun in humb'l acwiésens woz adoriŋ ðɛ sovren wil ov God. Mr. Wɛs rɛtúrnd bɛtwɛn ɛlév'n and twelv o'cloc, P. M., and rɛported ðat Nahum had bɛn cwɟt redi fɛr setiŋ ɔt hwen wun ov ɔr apóstets enterd, and bɛiŋ suported bɟ Nahumz wɟf, began tu ral agénst ðɛ Gospel and miſuneriz. Ðɛ mater had in a serten dɛgrɛ becúm non, frendz had colécted in ðɛ hɔs, and Nahum had not had fermnes tu cari ɔt hiz purpus. Nahum dɛzɟrd us tu ɑsc cɔnsel ov God fɛr him, and send him wurd hɔ tu prosɛd. Wɛ tɛt ðat ðɛ mɟnd ov God woz perfectli plan ɔt ov hiz Wurd ðat no dɛlá ſud bɛ mad, not ov a da, ɑfter ðɛ mater had cum so fɑr. Mr. Wɛs rɛtúrnd tu Nahum wiđ ɔr ɑnser, but cud not prɛvál on him tu flɛ at ðis moment from ðɛ dɛstrúcſun hwiç tret'nd him.

Wɛ had ɛl dɛspóndiŋ prospects fɛr ðɛ old man, but ɟ bɛlɛv wɛ ɛl felt rɑđɛr strɛŋtend ðan wɛc'nd in ɔr on fat. Ɛl ov us felt fiziceli; not onli ðɛ fɛmal pɑrt ov ðɛ miſuneri establiſment, ðɛ efécts ov ðɛ protracted and inténs ecsɟtment; but hwen wɛ met on Sabat mɛrniŋ, ɛlđo ɔr hops fɛr Nahum wer ov ðɛ fantest, wɛ ɛl felt ɔr spirits rɛdust tu a simp'l and çild-liç subjécſun tu ðɛ wil ov God. Wɛ nu not hwot God woz wurciŋ arɔnd us az wel az in us. Ðɛ old man had a fɛrful conflict. Hɛ celd on Mr. Wɛs erli in ðɛ mɛrniŋ, and hwen Mr. Wɛs set bɛfɔr him hiz unfatfulnes in its trui caracter, hɛ burst intu a fit ov convúlsiv wɛpiŋ, and dɛclárd ðat in ðɛ ɑfternuun, hwotéver opozd him, hɛ wud cum fɛrwurd and tac on him ðɛ vɔz ov ðɛ Lɔrd. It woz mɟ turn tu preç ðat ɑfternuun, and ov cɔrs it fel tu mɛ tu baptiz him and hiz çildren. Wɛ began

wurſip, đɛ prar, and đɛ sermun, and đɛ old man did not apɛr. Mr. Wɛs woz at lɑst sumund ɜt. Đɛ bɜz had cum, and đar fɑđer begd Mr. Wɛs tu cum tu hiz rɛlɛf. Mr. Ɛderſim woz sumund ɜt, ị prɑsɛded wiđ đɛ sermun, and wɛ had bɛn ɑlrɛdi tu ɜrz at wurſip. I gav ɜt a him tu bɛ suŋ, and in đɛ mɛn tim Mr. Wɛs anɜnst đat đɛ old man had cum wiđ trɛ ov hiz çildren, but begd tu sɛ mɛ bɛfɔr hɛ cam tu đɛ ɜrdinens. Hwen ị cam, hɛ burst intu tɛrz, and ecsclamd đat hɛ woz cum, in đɛ ful vu ov ɛl hɛ had tu encɜnter, tu ofer up himsélf and hiz pur çildren tu hiz Rɛdɛmer. Ɨ must pɑs ɔver đɛ sensaſun hwiç woz produst on đɛ Jermanz prezent, and ɜr ɔn pɛp'l espéſeli, hwen đɛ ɔld man, in ɑnser tu wun ov mị cwestiunz, broc ɜt intu a ſɜrt but enerjétic and ɑfɛ́ctiŋ conféſun ov hiz fat and mɔtivz. ʔ Hu cud hav sɛn hiz trɛ çildren, stil in đar everida Juiſ dresez, az đa had bɛn hastili carid of bị đɛ fɑđer, redi tu bɛ ɑdmíted intu đɛ cuvenent ov rɛdémſun, wiđɜt ɛmoſun. Everi wun ov ɜr prósɛlits profést đat hiz hɑrt had bɛn strɛŋtend. Đa bɔsted đat nɜ đɛ rɛprɔç ov Godz pɛp'l woz, in a grat mɛzur, wịpt ɑwa, and a wɛpun tac'n ɜt ov đɛ hand ov Satan. Đɛ hị prazez ov God wer in đar hɑrts.

Ɨ must pɑs ɔver đɛ sɛn wiđ hiz eldest sun and wịf, hu cam đɛ sam ɛvniŋ tu ɜr hɜs. Đɛ later la dɜn on đɛ grɜnd, and dɛclárd ſɛ wud dị đar. Ƹɛ had bɛn twenti-fịv yɛrz wiđ her huzbund, and đa had bɛn rɛmɑ́rceb'l fɜr perfect hɑrmɔni. Ɨ must has'n tu tel u, in fu wurdz, đɛ efécts ov đis step, az đa hav apɛrd. Necst da, Múnda, haviŋ put of hiz Oriéntel dres (hwiç wɛ fịnd esénſel fɜr prósɛlits), hɛ prɔsɛded tu hiz ſop, ɑténded bị trɛ frendz. Đɛ Juz floct tugéđɛr ɜt ov ɛl đɛ lanz in đɛ naberhud. Sics indivíduɛlz téstifị đat not fuɛr đan 1,500 must hav bɛn ɑsémb'ld opɔzit hiz ſop. Hɛ ɔp'nd hiz ſop, but woz ɔblịjd imɛdietli tu rɛtúrn. Stɔnz, ets., bɛgan tu flị, and severel ov Nahumz pɑrti rɛsɛvd blɔz. Đɛ Juz scramb'ld ɔver đɛ paliŋ ɑt đɛ bac ov hiz hɜs, and tret'nd him wiđ det. Hwen đɛ

rabị (hu sent tu asc if it woz tru) herd ov ðɛ ocúrens, hɛ tor hiz har, and wept biterli. Ðɛ Juz hav promist tu suport hiz wịf if ſɛ wil séperat from him. Wɛ fənd it neseeri tu aplị tu ðɛ ətóritiz tu protéct him ðɛ necst da from ðɛ Juiſ mob. Protécſun woz promist. Severel ov ðɛ Jerman tradzmen acumpanid him, tu cəntenens and protéct him.

DANIEL EDWURD.

Ðɛ folɔiŋ ecstracts ov leterz, from Mr. Ederſịm, briŋ up ðɛ naretiv tu a later dat.

MUNDA, JUN 14.—Ꝼ hav mərli tu ad, ðat əl Saturda, Rabị Nahum woz bəsəjd bị ðɛ mob, but prezérvd; and wɛ ərsélvz wer abət tu bɛ atact' at nịt, but providénſeli prezérvd. Ꝼ canot fansi hwot tu nịts wɛ spent. Ꝼ rịt in grat huri, az ðɛ post lɛvz, and ị hav tu gɔ tu ðɛ ətóritiz. Ꝼ trust əl wil bɛ set rịt tu-da. Pra fər us. A blesed wurc ov gras haz bəgún in mị ɔn famili, tu ov its memberz ar əlrédi, ị trust, jənd tu Jəzus.

JUN 21.—On Tuzda afternun (əl bəiŋ cwịet) ị bret R. Nahumz tu sunz up tu hiz ſop; ðɛ pep'l just stard at us tru ðɛ wíndɔz, a fu bɔz ran after us, but nɔ insult hwotéver woz oferd, ðɔ ər PEP'L ar əlmɔst everi da insúlted. Hwen in ðɛ ſop, ðɛ muðer woz sent fər. Σɛ cam wiđ her eldest sun and infent gerl. A veri tuçiŋ sən nə ensud. Ðɛ faðer and ðɛ çildren entreted ðɛ wịf and muðer not tu lɛv ðem. Ꝼ ðen ecspland tu her sum ov ər prinsip'lz, and hə ſɛ wud sertenli bɛ aləd tu remán a Jues az loŋ if not loŋger ðan ſɛ dəzịrd hersélf. Fịneli, ſɛ rezólvd tu cum. Wɛ retúrnd, imədietli, tanɔcs untu God, and ðɛ çildren cluŋ agén tu ðər restord muðer, hwịl ðɛ old man in terz repeted sum pasejez ov ðɛ Samz. Ðɛ sam nịt, at haf-past ten, wɛ sent a carij wiđ tre ov ər pep'l, hu, wiđ ðɛ asístens ov poles', got əl ðɛ tiŋz aranjd, and ðɛ muðer, and ðɛ eldest sun (hu, tu cum tu us, haz left hiz wịf), and ðɛ infent

gerl, ɑr nɔ ɵlsɵ under ɔr ruf. Ɵl iz cwjet in tɔn, and j̨ hɵp ƫa wil bɛ ab'l tɯ gɵ bɑc tɯ ƫar ɵn hɔs necst wɛc. ƫɛ nɯ cumerz ɑr rɛsɛvin̨ dali instrúcʃun in preperaʃun fɵr bɑptiz'm, hwiç Ms. (Mrs.) N. and ƫɛ infent gerl wil, j̨ hɵp, rɛsɛv veri sɯn. Ꝑ hav ɵlsɵ ƫɛ jɵ ov rɛpɵrtin̨ ƫɛ bɑptiz'm ov tre uƫer bɔz, wun ov nj̨ntɛn, ƫɛ uƫer atɛn, and ƫɛ ƫerd fiftɛn yɛrz, hɯ wer lɵn̨ under instrúcʃun. ƫa wer fɵr a considereb'l tj̨m ɑténtiv, but in ƫɛ cas ov tɯ ov ƫem, ɑn ɛvnin̨ lectɯr, in hwiç j̨ endéverd tɯ ʃɵ ƫɛ nesesiti ov flɛin̨ AT WUNS tɯ Crj̨st, wɵz blest fɵr ƫar mɵr speʃel ɑwac'nin̨. Nɵ cas, perhɑps, prɛzénts a mɵr strj̨cin̨ egzɑmp'l ɵv ƫɛ mj̨ti pɔɛr ov Gɵd, ƫan ƫɑt ov ƫez tre ɯƫz. Pra fɵr us, fɵr ƫar iz sertenli a GRAT wurc gɵin̨ on just nɔ hɛr. Ɵ! tɯ hav a mj̨nd lj̨c Jɛzus!

JENƐVA.—ITALI.

ƫɛ fólɵin̨ iz ɑn ecstrɑct from a leter ɑdrést tɯ ƫɛ Editer ɵv "Evanjelicel Cris'ndum."

ƫar iz ɑbɔt tɯ bɛ a considereb'l sɛséʃun from ƫɛ Naʃunel Ɵurç ov Jenɛvɑ. Evanjelicel persunz hav rɛmánd in it hiƫertɯ ɑz ƫɛ Ɵurç ov ƫar bert and eduɑcáʃun, notwiƫstandin̨ ƫɛ prevelens ov Ɯnitárianiz'm in it. Mɵst ov ƫez ɑr nɔ ɑbɔt tɯ sɛsɛd', ɵin̨ tɯ ƫɛ eclɛziɑsticel rɛzúlts ov ƫɛ lɑst revɵlɯʃun. ƫɛ entj̨r Protestent pɵpules ɑr nɔ ƫɛ ɛlécterz ov ƫɛ consisteri. ƫɛ Cumpɑni ov Pɑsterz—ƫɑt iz ƫɛ clerji—pozést ƫɛ pɔɛr bɛfɵr. It iz nɔ ɑn ɑpéndej ov sitizenʃip. Persunz hɯ scarsli ever ɑténd a çurç wil nɔ bɛ, not ɵnli çurç memberz, but çurç guvernerz. ƫɛ consisteri wɵz ƫus ɛlécted a fɯ ƫaz ɑgɵ; Ꝑ ɑm mɛrli ɑcɔntin̨ fɵr ƫɛ ɑprɵcin̨ sɛséʃun; j̨ dɯ not sa ƫɑt Cristien men, rɛgɑrdin̨ ƫemsélvz ɑz miʃuneriz, wil not stil bɛ fɔnd in ƫɛ Naʃunel Ɵurç. But ƫa wil bɛ fɯ. ƫɵz hɯ wiƫdrɵ wil dɯ it wiƫɔt nɵz and wiƫɔt ɑcrimuni, and in ƫɛ hɵp ƫɑt ƫis ɵtum wil witnes ɑn eclɛziɑsticel ɑprɵcsimaʃun bɛtwɛn ƫɛ entj̨r evanjelicel com-

ɥnitiz ov Jeneva. Ƨa ɥr dezjrus ƧƩat Ƨe instituʃun ov Ƨe Aljens ʃud wat til Ƨis çanj haz pɥst ɥver. In Ƨe absens ov most ov ɔr frendz from Jeneva, j canot sa hɔ Ƨis wil be —but a fɥ munts at Ƨe latest wil se Ƨe Jenevez branç ov Ƨe Frenç Secʃun in ful activiti.

ǂ canot cloz Ƨis leter wiƧɔt telin ɥ Ƨat never hav Ƨe prospects fer Itali—Tuscani at lest—ben so favereb'l az Ƨa nɔ ɥr. Ƨe relacsáʃun ov Ƨe senserʃip a fɥ wecs agɥ, iz elrédi prodɥsin efécts hwiç j wil not spésifj fer fer ov dɥrin hɥrm. Ƨar iz nɔ A SERTEN liberti ov Ƨe pres. It wil be ɥzd fer Crjst. Ƨar ɥr nob'lz, comunerz, and prests, hɥ hav fer sum tjm ben prain fer Ƨis. Suç persunz wil no ov Ƨe Aljens. Sum dɥ no ov it. It wil strenten Ƨar handz. If wun tin iz mor serten Ƨan anúƧer in reláʃun tɥ Ƨe relíjus interests ov Itali, it iz Ƨat no sectarien mɥvment wil sucsed Ƨar. Imbɥd from infensi wiƧ Ƨe jdea ov Ƨe ɥniti ov Ƨe Ƨurç —and Ƨis jdea bein a trɥ wun—Italianz, hwen converted tɥ Crjst, ʃrinc from sesin tɥ be Catolics. Hwot iz neded fer Itali, iz an Italian—not a Latin—Católisiz'm. ǂ derjv Ƨis nolej from Ƨe frendz ov Itali at Jeneva. Ƨa ɥr perswaded ov Ƨe fact.

But Itali iz a subject fer actin, not fer ritin. ǂ wil not Ƨarfor let mjsélf be temted tɥ ad mor upón it. Let its interests be remémberd in ɔr Múnda prarz. If for er fjv hundred familiz wɥd pra fer Itali wecli, durin Septémber and October, j ʃud not dɔt Ƨat sercumstensez remɥrcebli favereb'l tɥ Ƨe Gospel mjt ocúr befor lon. ǂ must not asjn mj rez'nz.

Belev me, der frendz,

Ɥrz fatfuli fer Ƨe Lerdz sac,

Ƥ. E. ERDLI.

Ƨe tjm iz cumin hwen men wil not sufer bad tinz becez Ƨar ansesterz suferd Ƨem; hwen Ƨe hori hed ov inveteret abɥs wil neƧer dre reverens ner obtan protécʃun.—BURC.

"I AM A PUR SINER, AND NUTIŊ AT ƟL, BUT JƐZUS CRIST IZ MI ƟL IN ƟL."

A pur haf-wited man, namd Tom ——, liviŋ at ——, got hiz liviŋ bj seliŋ pjz tu pur pep'l: in ðis wa hɛ ɹzd tu vizit ðɛ lo public hɔzez, and everi wiced plas, (fər hɛ dɛljted in wicednes,) and ðar becám ðɛ sport ov ðɛ druŋcerd and harlut, az hɛ woz haf-fuliʃ, and ɹzd tu driŋc and swar wiθ ðem. Az hɛ woz wun da seliŋ hiz pjz, pasiŋ tru ðɛ lo and reçed aliz, hɛ enterd ðɛ rum ov a pur djiŋ saler, and herd him, az hɛ enterd, sa,

> I am a pur siner, and nutiŋ at ɛl,
> But Jezus Crjst iz mj ɛl in ɛl.

Ðɛ wurdz struc him: hɛ stud stil, and lis'nd agén, and ðɛ sam wurdz wer ðɛ onli uterens ov ðɛ pur saler. Ða so dɛpli enterd pur Tomz hart, ðat az hɛ went aloŋ hɛ cud du nutiŋ els but repet tu himsélf,

> I am a pur siner, and nutiŋ at ɛl,
> But Jezus Crjst iz mj ɛl in ɛl.

Hɛ wunderd in hwot buc ða cud be fɔnd, and woz dɛtérmind, if posib'l, tu fjnd hwar ða wer rit'n; and fər ðis purpus, az it sɔnded ljc poetri, hɛ bórod a him-buc from sum Cristianz hu had tac'n an interest in him; hɛ serçt and serçt, but cud not fjnd ðem: hɛ necst tuc up ðɛ Nu Testament, and ðar, tu hiz grat astoniʃment, fɔnd ðɛ substens and laŋgwej ov hwot hɛ set: hɛ woz dɛpli consérnd wiθ hwot hɛ red, and it sɛmz ðat hɛr it woz ðɛ Lərd revɛld Himsélf tu him: fər at last, in ðɛ cors ov hiz redjŋ, hɛ cam tu ðɛ institujʃun ov ðɛ super ov ɔr Lərd, and fɔnd it woz ðɛ comand ov Jezus ðat Hiz disjp'lz ʃud du az Hɛ had dun hwen Hɛ woz tac'n from ðem, in remémbrens ov Him hu woz ðar ɛl in ɛl. Ðis rested in ðɛ buzum ov ðis pur man, and wun da hɛ went tu ðɛ Cristian frendz hu

had lent him ƣɛ buc, and told ƣem hiz tɔts, saiŋ, "Ŧ am a pur siner, and nutiŋ at el, but Jɛzus Criȷst iz mȷ el in el;" and Hɛ comqnded el ƣɔz hu luv Him, tu ɛt bred and driŋc wȷn tugéƣer in rɛmémbrens ov Him. ƣar qnser woz, ƣat hɛ woz suç a notɔriusli wiced man, driŋciŋ, swariŋ, and gɔiŋ tu el sɔrts ov bad plasez, ƣat suç an ɔrdinens woz never inténded fɔr him, fɔr ƣɛ Lɔrd wud never get eni oner and glɔri from suç. "Wel!" sed Tom, "Ŧ am a pur siner, and nutiŋ at el, but Jɛzus Criȷst iz mȷ el in el;" and hɛ went awa. ƣa wer, hɔɛ́ver, sɔ muç struc wiƣ ƣɛ man, ƣat ƣa dɛtérmind tu woç him, and rɛcwésted a servent ov ƣɛ Lɔrd tu gɔ and sɛ him:—hɛ went, and had sum conversaʃun wiƣ pur Tom, hu sed hɛ ʃud lȷc tu du hwot Jɛzus sed in ƣɛ Testament "in rɛmémbrens ov Him:" but ƣɛ uƣer qnserd, ƣat it woz ɔnli fɔr ƣɛ Lɔrdz pɛp'l; and "u qr awar," sed hɛ, "hɔ wel non ur caracter iz az a druŋcerd, a swarer, and wun hu cɛps bad cumpeni:" tu ƣis hɛ had nɔ uƣer rɛplȷ, but "Ŧ am a pur siner, and nutiŋ at el, but Jɛzus Criȷst iz mȷ el in el;" and ȷ ʃud lȷc tu du hwot Jɛzus sed wɛ ɔt. Sɔ struc woz ƣɛ indivíduɛl ƣat ƣar woz mɔr ƣan natur wurciŋ hɛr, ƣat hɛ mad strict incwȷriz abɔst him, and fɔnd ƣat hɛ had not ɔnli left hiz abómineb'l and vȷl practisez, but had ɛlsɔ sɛst tu sel hiz pȷz, in ɔrder tu get ɔt ov ƣɛ wa ov temtaʃun. ƣa wer most tanjcful tu rɛsɛv him az wun hu did nɔ ƣɛ Lɔrd, and luvd Him, fɛliŋ ƣat ƣɛ Lɔrd wud get grat oner and glɔri tu Himsélf bȷ suç an wun. Hɛ adɔrnd hiz prɔfésʃun wiƣ a most consístent lȷf and wɔc, enjɔiŋ muç hapines and pɛs wiƣ God; sɔ muç sɔ, ƣat it woz of'n mqrct bȷ sum Cristienz, hu wun da cɔld on him, and in ƣɛ cɔrs ov conversaʃun mad ƣɛ incwȷri, "ʔ Hɔ iz it, Tom, u ɛlwaz enjɔ sɔ muç hapines; wɛ qr not sɔ:" Oh!" sed Tom, "Ŧ supɔz u wont tu bɛ SUMTIW, but Ŧ am a pur siner, and nutiŋ at el, and Jɛzus Criȷst iz mȷ el in el."

ðE RECONSÆLIV AND ENDERIV INFLWENS OV COMPANIUNEIP IN TRIBULAEUN.

ðAR wil be stil fond, in a stat ov suferiŋ, sumhwot ðat wil pruv a comun coz tu gud men; hwarín ða wil most entirli agre, hwotsoever smoler tiŋz ða ma difer in. Az ðe pius Bisups Ridli and Huper wel agred upon a marterdum at ðe stac, in ðe sam impertent Coz, hu befor had diferd (sumhwot aŋgrili) abot sum séremuniz. Consérniŋ hwiç diferens, ho pateticel iz ðe leter ov ðe former ov ðez tu ðe uder, hwen bot wer priz'nerz (ðe wun at Ocsfurd, ðe uder at Lundun) on ðe sam acont. "But no, mi der bruder," set he, "forazmúç az we túroli agre, and holli consént tugéder, in ðoz tiŋz hwiç or ðe grondz and substansel pونts ov or relíjun, agénst ðe hwiç ðe wurld so furiusli rajet in ðez or daz; hosoever, in tim past, bi serten bi-materz and sercumstensez ov Relíjun, ur wizdum and mi simplisiti (Ŧ grant) hav a lit'l jard, eç ov us foloiŋ ðe abúndens ov hiz on sens and jujment; no, i sa, be u asurd, ðat ev'n wid mi hol hart, God iz mi witnes, in ðe boelz ov Crist, i luv u in ðe Truth, and for ðe Truts sac, hwiç abidet in us, and, az i am perswaded, sal, bi ðe gras ov God, abid in us for evermor."—JON HO.

ðe studi ov místori not onli furnisez ðe mind wid ðe most interestiŋ evénts, but elso wid meni distíŋgwist caracterz ðat dezérv or imitásun; ðe studi ov laŋgwejez, and ov ðe arts and siensez, wil ad tu ðar on particuler usez, ðe enlarjment and refinment ov or idear; but abuv el uder studiz, ðat ov ðe Sacred Scríptur haz a super-eminent tendensi tu élevat ðe mind and meliorat ðe hart.

Publist bi W. Foster, 6, Amen Corner, Paternoster Ro, Lundun. Sold elso at ðe Fonetic Depo, Cwenz Hed Pasej, Paternoster Ro, and bi el Buceelerz.—Printed at ðe Fonetic Instituśun, Bat (Bath.)

[Prıs 1½d.

ƎƐ

EVANJELICAL ECƢ.

Nɛ. 11.] NƢVEMBER, 1847. [Vol. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ā ɑ, A ɑ, Θ ɵ, Ƣ ƣ, Ш ш, Ш ʉ, Ꞗ ı, Ꞗ ʊ, Ɔ ɔ, Ц ц.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ꞓ ç, Ꞇ t, Ꞇ ꞇ, Σ ʃ, Ꞁ ʒ, Ꞁ ŋ.
etch, wre*ath*, wre*athe*, vicious, vision, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

INDIA.

CONVEREUN OV A ꞈTIFUL BRAMIN.

In ꞇɛ sucsɛdiŋ comunicaʃun from Mr. Ha, ov Vizagapatam, wɛ ar prezented wiꞇ a cas hwiç strıçiŋli atests ꞇɛ pɔer ov ꞇɛ Spirit ov God in puliŋ dɔn ꞇɛ stroŋ holdz ov Ꞗdolatri and cast—ꞇoz ferful instruments bı hwiç ꞇɛ prins ov ꞇis wurld haz so loŋ mantand hiz empır in India.

On Wenzda last, ꞇɛ 28ꞇ ov April, wɛ had ꞇɛ plezur ov baptızıŋ a Bramin uꞇ, hu avɔd hiz determinaʃun tu folo Crıst in ꞇɛ fas ov suç a sterm ov opozıʃun az cud lev no rez'nab'l rum tu dɔꞇ ꞇat hɛ woz turoli in ernest. Jaganatam woz a moniter in ꞇɛ Iŋgliʃ Scul, hwiç hɛ enterd in 1842, and remand in it til ı went tu Urup. At ꞇat tım, hɛ woz an ernest Hindu. Ꞗ wel remember ꞇɛ ferst tım ꞇat ı pɔnted ɔt tu him ꞇɛ sinfulnes ov Ꞗdolatri. Ꞇɛ ıdea woz nu tu him, and, az an abstract truꞇ, semd at ferst tu

former redin hiz Bib'l wid terz, and de later lucin veri grav and solem. Hwen de clas woz dizmist, Jaganuatam folod me tu mi rum, and sed he did not wif tu go hom agen.

"? Hwi; i asct, "? Hav u had eni cworel wid ur famili."

"No, Ser, i never cworeld wid eni ov mi famili—i luv dem el muç; but i am a siner, and i belev dat Crist alon can sav me."

"? Ar u, den, determind tu folo him."

"Yes."

"But ? ar u awar ov de opozifun dat u wil hav tu enconter."

"Yes."

"? Can u brav it."

"H hop God wil strenten me tu du so; but i am most sori becoz ov de trub'l u wil sufer on mi accunt."

Suç woz de substens, and, az nerli az i can recolect, de form ov or ferst conversafun. Mr. Jonstun elso converst wid him; and we spent de remander ov de fornun in prar, redin de Scripturz, and conversin daron,—anjefusli awatin de arival ov hiz relativz. At lent hiz elder bruder, havin ben informd ov hwot had tac'n plas, arivd, and, for an or and haf, uzd everi efurt tu win er driv de lad from hiz purpus. At lent, findin el hiz efurts tu be in van, he recwested lev tu cari him awa bi fors; and, bein refuzd, veri reluctentli left de hos.

Hiz muder and sister no arivd, and set up suç a noz, dat we demd it prudent tu cloz de dor for a hwil. Az we had antisipated, an imens crod began tu asemb'l; and we did not tinc it saf tu op'n de dor agen. Tu' Poles-peonz, however, arivd, for de purpus ov aprehendin or protaza (protégé) on a çarj ov teft. His turnd ot tu be entirli a fols çarj, bret forwurd for de purpus ov getin de lad intu dar pozefun. Hwen de mob—heded, az da wer, bi sum ov de most influenfal Guvernment Servents—broc intu de hos, da scremd and yeld most hidiusli. Hiz ajed muder mond sadli, stricin her hed agenst de stonz; but becoz fe did not

perfɔrm ðis later servis wiđ sufiʃent enerji, a Bramin woz obzervd tu du it fɔr her several tjmz.

Jaganuatam woz subjected tu muç iltretment in ðɛ Polɛs-ofis. Ov cɔrs, ɔl hiz relativz wer alɔd frɛ acses tu him; but, in adiʃun tu ðat, ɔl ðɛ hɔti Braminz in ðɛ plas wer alɔd tu tɔrment him az ða ljct wiđ ðar sili bablinz. ƷIa gav him wɔter tu drinc, in hwiç ða had dizolvd sum drug; but hɛ refuzd it. ƷIa afterwurdz gav him sɔr buter-milc—a faverit beverej wiđ Braminz—in hwiç ða had previusli imerst sum coper-cɔnz. ƷIis pruvd emetic, and proclamd ðɛ fact ðat hiz cast had bɛn broc'n; ðo ðɛ Braminz afterwurdz, in op'n cɔrt, declard ðat ða had rez'n tu bɛlɛv hɛ had ɛt'n nutin wiđ us.

Abɔt ten o cloc, Mr. Jonstun and mjself went tu ðɛ Polɛs-ofis, acumpanid bj several Ujropɛan bređren, and fɔnd ðɛ plas stil crɔded wiđ Braminz. After sum conversaʃun wiđ him and ðɛ bjstanderz, j asct him, Hweđer hɛ tɔt hɛ ʃud bɛ cumfurtab'l ðar, ɔl njt. "Yes!" hɛ replid, lain hiz hand upon a lit'l bund'l under hiz arm; "I hav mj Bjb'l wiđ mɛ." ƷIis hɛ had retand tru ɔl ðɛ ruf tretment hɛ had met wiđ; and, in ðɛ mid'l ov ðɛ njt, hwen sum ov hiz felo-priznerz asct him, Hwj hɛ, a Bramin, hu ɔt tu bɛ a gjd tu uđerz, ʃud fɔrsac hiz relijun, and brin so muç trub'l upon himself;—hɛ tɔld đem ðat ðɛ Bjb'l contand ðɛ onli tru revelaʃun ov ðɛ wil ov God tu man; and, at ðar recwest, havin procurd a smɔl ljt, red and ecspland tu đem sum porʃunz ov ðɛ blesed volum. Amid ɔl ðɛ distracʃunz ov hiz pozijun, ðɛ Lɔrd enab'ld him tu giv sum veri convinsin replj̇z tu hiz adverseriz.

On ðɛ Munda mɔrnin, wɛ ɔl aperd bɛfɔr ðɛ Majistrat; and, after an incwjri atended wiđ grat clamur and ecsjtment, wɛ wer escɔrted hom bj a parti ov militeri, wiđɔt furđer molestaʃun; ðo it woz tɔt prudent tu lɛv a smɔl gard wiđ us fɔr a fu daz. Jaganuatam woz baptjzd on ðɛ folɔin Wenzda, and necst Sabat sat dɔn wiđ us tu comemorat ɔr Redemerz det. Hɛ sed hɛ woz hapi, and felt

ðat ðe Lerd woz wiđ him. Hiz famili hav perfermd hiz funeral rjts, and he haz nɔ returnd tu hiz dutiz in ðe Scul. Ma ðe grafus Lerd prezerv him, and mac him tu be a grat blesiŋ tu hiz cuntrimen!

Ðe hol comuniti iz at prezent fac'n tu its senter on ðe subject ov Cristianiti. Ðe egzibifun mad ov its pɔer and its wurt haz told veri faverabli on ðe mjndz ov ðe nativz jenerali. Ðr refuzal tu prosecut ðe Riŋlederz ov ðe rjut, ev'n ðo ðe Majistrat op'nli sed ða wud be severli punift if we did so, haz led tu surmjziŋz bj no menz agreab'l tu ðe suporterz ov Hinduiz'm. Ðis, ov cors, incresez ðe egzasperafun ov ɔr adverseriz, and celz fort malifus furi, hwar gratitud et tu hav had plas.

ASAM.

AMERICAN MIÐUNERI REPORT.

Ten yerz ɔr fatful mifuneriz had told and wept ðar, and wated fer ðe Lerd az ða ðat woç fer ðe mernin; but ðe da ov Godz vizitafun woz stil deferd, and, ecseptiŋ her and ðar a soliteri toc'n ov ðe Spirits prezens and pɔer, ðoz beluvd bredren wer constrand tu believ rađer ðan se ðat "ðe Lerd iz veri pitiful and ov tender mersi." At leŋt ðe tjm tu faver Asam woz fuli cum. "An unuguel seriusnes," sez Mr. Bronsun, "becam aparent amuŋ ðe çildren ov ðe Ðrfan Institufun. It continud stedili tu increz. A grat impruvment in ðar dali deportment and a tendernes ov confens began tu be vizib'l. Ð felt afurd ðat ðe Spirit ov God woz setiŋ hom tu ðar harts ðe instrucfunz ða had resevd. Ð gav ðem ðe Pilgrimz Progres and ðe parab'lz ov ɔr Lerd. Ðez wer blest tu ðar grater awacniŋ. Az ða red ov ðe man cloðd in ragz, burd'nd wiđ sin, and turniŋ a def er tu ðe entretiz ov hiz on luvd famili, ðat he mjt escap from ðe Siti ev Destrucfun and obtan eternal ljf, ðar on feliŋ terz and

ernest incwjriz ʃod ðat ða tu felt ðar periʃiŋ condiʃun and nɛd ov ðɛ Savierz fərgivnes. At leŋt wun ov ðɛ eldest sət an intervu wiɑ̊ mɛ. Hɛ begd tu no hwot hɛ ʃud du. Hiz sinz, hɛ sed, wer ɑ veri hevi lod, on ɑcɔnt ov hwiç hɛ had no pes ov mjnd. Hɛ had loŋ prad in sɛcret fər ljt, and fər a nu hɑrt, but hiz prar woz not herd; hɛ fɛrd hɛ must periʃ. Hɛ nelt wiɑ̊ mɛ in prar. Uðerz wer fənd in a similer stat, hu elso had loŋ bɛn in ðɛ habit ov sɛcret prar. ðɛ conversaʃun and preçiŋ ov ɔr bɛluvd bruðer Brən woz gratli blest. ðɛ tjm apənted fər ɔr yɛrli miʃuneri mɛtiŋ had cum. Wɛ suspended ðɛ scul, and gav ɔrselvz holli tu prar and conversaʃun, and dɛclariŋ ðɛ glad tjdiŋz ov salvaʃun. At sunrjz, nun, and ɛvniŋ, ða cam tugeðer tu hɛr ðɛ wurd ov God. It woz dɛpli muvin tu hɛr ðɛ nativ Cristianz pled wiɑ̊ ðar cuntrimen ðat ða wud rɛnəns jdolatri and embras ðɛ gospel; and it woz stil mor ɑfectiŋ tu se ðɛ ərfan çildren, wun ɑfter anuðer, luzin ðar burd'nz at ðɛ fut ov ðɛ cros, and rjziŋ in ðɛ prezens ov el tu tel hwot God had dun fər ðem. Truli "ɔt ov ðɛ mɔðz ov babz and sucliŋz God perfectet praz." ðoz sɛnz wil never bɛ efast from mj memori. Da and njt, hwiç ever wa j turnd, j cud hɛr ðɛ vəs ov prar ər ðɛ soŋ ov praz. ðɛ luv ov God, ðɛ bəndles, mistɛrius luv ov God in djiŋ fər sinful men, sɛmd tu bɛ ðɛ tɛm ðat fild everi hɑrt. On Sunda, ðɛ 29t ov November, wɛ stud bj ðɛ weterz sjd; and in ɑcərdens wiɑ̊ ðɛ Savierz comɑnd and egzɑmp'l, TEN rɛjəsiŋ converts dɛsended intu ðɛ baptizmal weterz, and wer "planted in ðɛ ljcnes ov hiz det." Sev'n ov ðis number bɛlond tu ðɛ Ərfan Institujun. ðɛ Lərd hɑz ðus bret intu Hiz çurç nɛrli everi member ov ɔr hjest clɑs, and iz nɔ filiŋ ðar hɑrts wiɑ̊ dɛzjrz tu preç salvaʃun tu ðar cuntrimen. Wɛ trust ða ma bɛ mad efectiv instruments in spredin ðɛ glorius gospel amuŋ ðis pɛp'l. Several ov ðɛ number hav gud talents fər ðɛ wurc; wɛ hop ða wil folo in ðɛ steps ov ðɛ Caren (Karen) apos'l, Co Tq-bu (Ko Thah biu.)"

FERST IMPREΣUNZ ON VIZITIØ TINEVELI (TINNEVELLY.)

Ðε Leter from hwiç wε ecstract, iz adrest tu hiz former parisunerz in Cambrij, bj T. J. Ragland, M. A., latli holdiŋ an onurab'l pozisun in ðε Universiti ov Cambrij, hwiç hε rezjnd in order tu becum a misuneri. Az spesimenz ov ðε Tineveli coŋgregasunz, Mr. Ragland givz an acσnt ov ðε ferst hwiç hε vizited:—

"Alanculam, ðε ferst coŋgregasun hwiç j vizited, ljz veri nεr ðε smel Cristian vilej ov Nuluur, in hwiç ðε Rev. P. P. Σafter (Schaffter), ðε misuneri, haz bilt hiz hσs. Ðε rod betwεn ðem ljz tru a palmjra top (plantasun), spriŋiŋ, az ugual, σt ov a hevi sandi sεl. It woz εvniŋ hwεn wε wεct ðar. Ðε vilej woz wjdli diferent in aperens from eni ov σr Iŋgliſ vilejez. Ðε hσzez, εl ov red mud, wun stori hj, and taçt wiđ ðε larj ſagi levz ov ðε palmjra—olaz, az ða ar cεld. Εç hσs standz in a smel enclozur fenst bj mud welz fjv εr sics fεt hj. Ðεz welz form lanz, in wiđt scarsli mor ðan sufisent tu alσ tu' persunz tu pas. Ad tu ðis desciripsun a fu trez planted hεr and ðar, maciŋ a lit'l varjeti from ðε rednes and dustines ov ðε rest ov ðε sεn, and u hav a gud jeneral jdεa ov a Tineveli vilej inhabited bj Σanarz.* Suç woz Alanculam, hwiç, ðo not, properli spεciŋ, a Cristian vilej, nσ entjrli belonz tu ðε Cristian porsun ov ðε populasun, 900 σt ov 1500. It woz onli latli ðat ðε Cristianz becam pozest ov it. Mr. Σafter fjndiŋ ðat, az ðε oner woz wiliŋ tu sel, ðε onli obstac'l tu ðε getiŋ pozesun ov it woz ðε wont ov sufisent fundz; and belεviŋ ðat hε cud cari σt hiz planz fεr ðε gud ov ðε pεp'l muç mor efisentli, cud ða bε εmansipated from subjecsun tu ðar heđen landlεrd, sujested a plan tu hiz pεp'l, hwiç sεmz εzili tu hav met wiđ ðar concurens. Ðis woz nutiŋ mor nεr les ðan simpli seliŋ ðar juelz. U rεmember hσ Arun sed tu ðε Izraeljts, "Brac

* Pεp'l hu get ðar liviŋ bj maciŋ ðε pam-wjn, obtanab'l from ðε palmjra.

of ðɛ gold'n ɛr-riŋz, hwiç qr in ðɛ ɛrz ov ur wi̧vz, ov ur sunz, and ov ur deterz." Hɛ mi̧t hav sed ðɛ sam tu hiz pɛp'l, had ða bɛn Hinduz; az nɛrli el, men az wel az wimen, qr fond ov adorniŋ ðemselvz wiđ juelz, espeſali ɛr-riŋz. But ðɛ pɛp'l ov Tineveli ecsɛd uđerz in ðar paſun for ðɛz foliz. Ða prɛpar ðar pur çildrenz ɛrz bɛfor ða qr a yɛr old, pɛrsiŋ ðem, and streçiŋ ðem, and lodiŋ ðem wiđ lqrj hevi led'n ɛr-riŋz, til ða elmost tuç ðar ſolderz. Ða qr ðen redi for lqrj gold'n ɛr-riŋz, hwiç qr purçest and worn az sun az ever sufiſent muni can bɛ scrapt tugeđer, and onli ported wiđ at ðɛ lqst nɛsesiti. ✠ woz plɛzd tu fi̧nd ðat ðɛ gud pɛp'l ov Alanculam had overcum ðɛ dɛprnted nativ prejudis in favur ov ðɛz absurd ornaments; and stil mor, ðat ða had gand in ecsçanj for ðem, frɛdum from ðɛ peti anoensez ov hɛđen superiurz. Ðar conduct remi̧nded mɛ ov St. Pelz advi̧s tu ðɛ Corintianz, "Art ðɔ cold, bɛiŋ a servent; car not for it: but if ðɔ maest bɛ mad frɛ, uz it rqđer."

"It woz abɔt twelv munts sins, er for yɛrz after ðɛz pɛp'l had plast ðemselvz under Cristian instrucſun, ðat ðar prezent Curç woz bilt. It iz nɛđer a veri lqrj nor a veri handsum wun, perhaps: however, so muç in advans ov ðɛ habitaſunz ov ðoz hu wurſip in it, ðat no wun, comparin ðem tugeđer, can complan ðat David dwelz in a hɔs ov sɛder, but ðɛ qrc ov God dwelet wiđin curtenz; and, consecwentli, if i̧ ma giv an opiniun, egzactli hwot it et tu bɛ. It iz abɔt fifti fet loŋ, bi̧ haf az meni wi̧d; ov sun-burnt bric, carfuli taçt wiđ olaz; ðɛ insi̧d nɛtli hwi̧twoſt; wiđ a hard mud flor, and smel lo windoz; for ðɛ nativz car lit'l for freſ ar, and wud for ſuterz iz ecspensiv. Ðɛ hol cost, i̧ woz told, les ðan £30; but compar ðis wiđ hwot i̧ acsidentali lernd, a da er tu' sins, woz sumti̧mz ðɛ pri̧s ðat ðɛ materialz ov hwiç a pur nativz hɔs had bɛn constructed wud feç—atɛn-pens—and u wil persev at wuns ðat ðis bildiŋ, humb'l az it ma sɛm tu us, must aper in ðɛ i̧z ov ðɛ pɛp'l ov Alanculam sumtiŋ mor ðan ɔr on St. Pelz

"Ƒ hav bɛn so loŋ abɔt ðɛ dɛscripʃun ov ɔr mɛtiŋ at Alanculam, ðat j must onli sa abɔt it mor, ðat wɛ concluded wið prar, and wið siŋiŋ a Tamul stanza, abɔt ðɛ sam in mɛniŋ wið ɔr ɔrdineri docsoloji; and, after a brɛf sjlens, ðɛ men tjd on ðar turbanz, ðɛ wimen aranjd ðar cloðz and set'ld ðar infents on ðar hips, ðɛ scul-çildren mad ðar salam—ðat iz, tuçt ðar ʃɔrhedz and mad a bɔ, saiŋ, "(Ay-â salaam)," Wɛ wiʃ u pɛs, ser;—and so el dɛpartɛd."

FƐJƐ ƑLANDZ.

HORERZ OV CANIBAL WƏRFAR.

DURIŴ ðɛ past yɛr, wɛ hav sɛn muç ov ðɛ gudnes ov ðɛ Lɔrd, and ɔr harts hav rɛjɔst in ðɛ prosperiti ov hiz blesed cɔz; but wɛ hav elso had dɛpli tu morn over ðɛ wicednes and cruelti ov ðɛ tɔzendz arɔnd us.

Ðɛ wɔr bɛtwɛn Bə (Bau) and Rɛwa (Rewa) haz terminated, and wɛ can not tel u hɔ meni hav bɛn slan. Hundredz ov reçed bɛiŋz hav bɛn sent tu ðar acɔnt, wið el ðar sinz upon ðar hedz. Ded bodiz wer tron upon ðɛ bɛç at Vɛwa, haviŋ drifted from Bə hwar ða wer tron intu ðɛ sɛ, ðar bɛiŋ tu meni in Bə tu bɛ ɛt'n. Bə literali stanc fɔr meni daz, human fleʃ haviŋ bɛn cuct in everi hɔs, and ðɛ entralz tron ɔtsjd az fuid fɔr pigz, ɔr left tu putrifj in ðɛ sun. Ðɛ Somosomo pɛp'l wer fed wið human fleʃ duriŋ ðar sta at Bə, ða bɛiŋ on a vizit at ðat tjm; and sum ov ðɛ çɛfs ov uðɛr tɔnz, hwen briniŋ ðar fuid, carid a cuct human bɛiŋ on wun ʃolder, and a pig on ðɛ uðɛr; but ða elwaz prɛferd ðɛ "loŋ pig," az ða cel a man, hwen bact. Wun wuman hu had bɛn clubd, woz left upon ðɛ bɛç in frunt ov ɔr hɔzez at Vɛwa. Ðɛ puir cretjrz hed woz smaʃt tu pɛsez, and ðɛ bodi woz cwjt naced. Hweðɛr it woz dun bj ðɛ heðen tu insult us, ɔr not, we du not no. Wun Cristian man woz clubd at Rɛwa, and part ov hiz bodi woz ɛt'n bj ðɛ

Vɛwɑ hɛðen, and hiz bɔnz ṭrɔn nɛr mi̧ dɔr: mi̧ lɑd gɑðerd ðem up ɑnd berid ðem, ɑnd hɛ ɑfterwurdz lernt ðɑt ðɑ wer ðɛ bɔnz ov wun ov hiz frendz. After Rɛwɑ wɔz dɛstrɔd, hɛps ov dɛd bodiz lɑ in ɔl direcſunz; ɑnd ðɑr ðɑr bɔnz stil li̧ blɛçiŋ in ðɛ sun.

Ðar hɑz latli bɛn sum dredful wurc ɑt Ɔvɑlɔ (Ovalau). Ðɛ Savɔn pɛp'l, liviŋ in ðɛ mɔntenz, hɑv riz'n up in ɑrmz ɑgenst ðɔz liviŋ on ðɛ ſɔr, ɑnd hɑv slɑn meni hundredz ov ðem, ɑnd ɑr stil cariiŋ on ðɛ wurc ov blud. It iz probɑb'l ðɑt ðis wil involv ðem in wɔr wiðɑ Bɔ, ɑnd meni hundredz mɔr must fɔl. On everi hɑnd wɛ hɛr ov wɔr ɑnd blud, ɑnd ṭɔzendz ɑr periſiŋ ɑrɔnd us.

Wɛ dɯ not, ɑnd wɛ cɑn not, tel ɯ hwɔt wɛ nɔ ov Fɛjɛɑn crɯelti ɑnd crim. Ɯ hɑv herd muç; but, ɑfter ɔl, ɯ hɑv not bɛn tɔld wun hɑf; everi dɑ wɛ hɛr ov murder ɑnd bludſed, ɑnd everi freſ ɑct sɛmz tɯ rjz ɑbuv ðɛ lɑst. Ðar hɑv bɛn sum grɑt monsterz in Fɛjɛ. A Ɛɛf ɑt Rɑceraci hɑd ɑ bocs, in hwiç hɛ cept hɯman fleſ. Legz ɑnd ɑrmz wer sɔlted fɔr him, ɑnd prɛzervd in ðis bocs. If hɛ sɔ eni wun ov hiz frendz hɯ wɔz fɑter ðɑn ðɛ rest, hɛ hɑd him ɔr her cild ɑt wuns, ɑnd pɑrt rɔsted ɑnd pɑrt prɛzervd. Ðɛ pɛp'l sɑ ðɑt hɛ ɛts hɯman fleſ everi dɑ. At Bɔ (Bau), ðɛ pɛp'l prɛzerv hɯman fleſ, ɑnd çɯ it ɑz sum dɯ tɔbɑcɔ. Ðɑ cɑri it ɑbɔt wiðɑ ðem in ðɑr clɔðz, ɑnd ɯz it in ðɛ sɑm wɑ ɑz tɔbɑcɔ. Ð herd ov ɑn instens ov crɯelti ðɛ uðer dɑ, from wun ov ɔr tɛçerz, ðɑt surpɑst everi ṭiŋ i̧ hɑv herd ov ðɛ cind. A cɑnɯ wɔz rect nɛr Nɑtɑwɔr, ɑnd meni ov ðɛ pɛp'l swɑm tɯ ðɛ ſɔr. Ðɑ wer tɑc'n bi̧ ðɛ Nɑtɑwɔr pɛp'l, ɑnd uv'nz wer ɑt wuns prɛpɑrd in hwiç tɯ cɯc ðem. Ðɛ pur reçez wer bɔnd redi fɔr ðɛ uv'nz, ɑnd ðɑr enemiz wer ɑŋſusli wɑtiŋ tɯ dɛvɔr ðem. Ðɑ did not club ðem, lest eni blud ſud bɛ lɔst: sum cud not wɑt until ðɛ uv'nz wer hɛted, but puld ðɛ ɛrz of ðɛ reçed bɛiŋz, ɑnd ɑt ðem rɔ. Hwen ðɛ uv'nz wer redi, ðɑ cut ðem up veri cɑrfuli, plɑsiŋ diſez under everi pɑrt tɯ cɑç ðɛ blud; ɑnd if ɑ drɔp fel, ðɑ lict it up of ðɛ grɔnd wiðɑ ðɛ grɑtest grɛdines. Hwi̧l ðɛ pur

reçez wer beiŋ cut in pesez, ða pleded hard fer liſ; but el woz ov no aval, el wer devɔrd bi ðe cruel canibalz. But tim wud fal tu tel a part ov hwot we ma tel; but ðe wurst parts wil yet reman conseld: enuf iz non tu mac everi hart fel and depli morn.

Amid el ðe darcnes, ðe cruelti, ðe canibalizm, bi hwiç we ar surɔnded, ɔr harts ar çerd bi ðe converſun ov sum tu ðe Lerd; and it iz a plezin and çeriŋ fact, ðat ðoz hu fermerli wer ðe wurst ov ðe Fejeanz, hav ben amuŋ ðe ferst tu embras ðe gospel ov Criſt, and meni ov ðez hav ben converted tu God. ✠ aluð tu ðe pep'l ov Vewa. ðe Cef, Elija, iz a gud man. He iz wun ov ðe best men i hav met wiđ in ðez ilandz. He iz a determind man, and wil be veri usful. He woz fermerli a cruel canibal; but ðe lijun haz becum a lam, and a lit'l çild can led him. He haz suferd ðe los ov el tiŋz fer Criſt. He haz literali giv'n up el, and he semz wiliŋ tu du eni tiŋ er sufer eni tiŋ fer Jezus Criſt. Hwot haz ben dun encurejez us in ɔr wurc. Jezus ſal ran. Ɔr ful harts ar criiŋ ɔt, "O Jezus, rid on til el ar subdud." Glori be tu God fer hwot haz ben dun; and glori be tu God, sez fat, fer hwot he wil ſertli du. Lerd, increz ɔr fat. We wont grat fat fer Feje. Pra fer us.

Ono, 6t Oct., 1846. JON WOTSFURD.

SEPERATIV PƆER OV RELIJUS DIFERENSEZ.

IT iz stranj hɔ sum cander and çariti ma be fergot'n bi ðoz united, not onli bi ðe bondz ov Cristian luv, but bi ðe simpatiz ov companiunſip in suferiŋ. We hav el red ov ðoz unhapi and biter contests ðat tuc plas amúŋ ðe écsilz ferst from Iŋgland bi ðe persecuſunz under Mari, ov hwiç Franefurt woz ðe prinsipal sen; referiŋ çefli tu séremuniz. It iz stil mor remarcab'l ðat controversi and debát fend ðar wa ev'n intu ðe selz ov ðe Ciŋz Benç priz'n in Lundun, ocupid bi Criſts fatful servents, confeserz and marterz in

hiz cəz. Hwịl at lɑrj in ðɛ wurld, ða had aperd simpli az oponents ov Pɑperi and its ererz; but hwen brət tugéðer in clos contact fər a consíderab'l tịm, grater díferensez in ðar modz ov tiŋciŋ cam tu lịt ðan ða had bɛn bɛfor awar ov. ðɛ contenʃun woz sɑ hot az ultimetli tu led tu an entịr sesaʃun ov íntercors bɛtwícst ðɛ tu pɑrtiz; ðɑ at ðɛ sam tịm ða did not sɛs tu estɛm and luv wun anúðer in ðɛ Lərd, and felt it néseseri tu gɑrd agenst ðɛ scandal ðat wud aténd ðɛ discuveri ov suç disénʃunz if ða ʃud cum tu bɛ non wiðət ðɛ camp. Bradfurd, a man distiŋgwiʃt bị ðɛ pervadiŋ holines and çariti ov hiz caracter, woz ov ðar number, aud tuc pɑrt in ðar discúʃunz—hwiç rɛláted tu doctrinz ov acnolejd impərtens on bot sịdz. Hɛ rət meni leterz, and in wun, hɛ ðus ecsprésez himsélf: "Ðɑ in sum tiŋz wɛ agrɛ not, yet let luv bar ðɛ bel awa, and let us pra wun fər anúðer, and bɛ carful wun fər anúðer; fər ị hɑp wɛ bɛ el Crịsts. Az ụ hɑp ụrsélvz tu pertan tu him, sɑ tiŋc ov mɛ; and az ụ bɛ hiz, sɑ am ị ụrz." And in anúðer leter; "Wɛ hav el wun Fɑðer; wɛ ɑr el breðren: God cep us from disenʃun. If wɛ canot agrɛ on el pənts, sðer ðɛ pənts, perçɑns, bɛ not sɑ néseseri, ər els bị luv wɛ ʃal hərɑʃter bɛ brət tu sɛ ðat hwiç yet iz hid." After cənseliŋ "agrement in giviŋ ðɛ frɛ promisez ov ðɛ Gospel tu ðɛ nụ man," hɛ sez: "If ðis mị pur advịs bɛ obzérvd, mị dər breðren in ðɛ Lərd, ị dət not but el controversiz ʃal sɑ sɛs ðat ðar ʃal bɛ nɑ brɛç ov luv nər suspíʃun amúŋ us: hwiç God grɑnt fər hiz mersiz sac. I am perswaded ov ụ ðat ụ fɛr ðɛ Lərd, and ðarfor ị luv ụ, and hav luvd ụ in him, mị dər hɑrts, ðɑ úðerwịz ụ hav tac'n it wiðət cəz on mị pɑrt giv'n sɑ fɑr az ị nɑ. Nə ị am goiŋ bɛfor ụ tu mị God and ụr God, tu mị Fɑðer and ụr Fɑðer, tu mị Crịst and ụr Crịst, tu mị hom and ụr hom. I gɑ bɛfor, but ụ ʃal cum ɑfter, sumer ər later. Həbɛit ị cud not but, bɛfor ị gɑ, signifị ðis muç untu ụ az ị hav ḍun, ðat ụ mịt sɛ mị luv, and ðarbị bɛ ocazund tu incrɛs in luv, and lern rɑðer tu bar ðan brac."—Henri Gra, D. D.

It iz ðɛ ofis ov rəlijun, hwiç iz ðɛ lịt ov lịts, tu ɔp'n ðɛ gats ov ðɛ temp'l ov truṭ, hwiç iz ðɛ Divịn Wurd; tu cəl tu itself ðɛ subərdinet adz ov revelaʃun, ðɛ fịn ɑrts, ðɛ sịensez, and filosɔfi, and tu asemb'l ðem in wun focus, tu comprəhend, and tu venerat, ðɛ Θter ov creaʃun. If luv haz sed ðat ðɛ namz ov ðɔz wɛ luv sɛm rit'n on everi flɜer, ʔ ət not ðɛ impreʃun ov ðɛ Godhɛd tu apɛr in everi ṭət ðat ataçez itself bɔṭ tu ɜr prezent and fuṭur egzistens.

Ɜr Lərd ṭət it not ɛnuf tu instruct us bị hiz Diviniti, but haz condɛsended əlsɔ tu inferm us in a sensib'l wa bị hiz humaniti; and bɛcɔz wɛ can not rɛtịr intu ɜrselvz tu consult him in hiz cwoliti ov ɛternal Truṭ, imutab'l Θrder, inacsesib'l Lịt, hɛ haz renderd truṭ sensib'l bị hiz wurdz, ərder amiab'l bị hiz egzamp'l, and lịt vizib'l bi hiz glɔrifịd bodi hwiç bracs ðɛ fɔrs ov its luster.

TUṬ CORɛSPONDENTS.

Wɛ ṭaṇc ɜr corespondent E. H. fər hiz əblịjiṇ comunicaʃun. Ðɛ hints it contanz ma be usful in ðɛ Fənɔtịpiṇ ov Jermən namz in fuṭur numberz.

Az wɛ fər wɛ ʃal be under ðɛ panful nɛsesiti ov discontinuiṇ ðɛ iʃu ov ðis lit'l wurc fər ðɛ prezent, əiṇ tu ðɛ number ov rɛderz beiṇ yet veri limited, and ðɛ sal consecwentli insufiʃent tu cuver eni tiṇ lịc ðɛ ecspens ov publicaʃun, wɛ hav ṭət it wud be wel, befɔr wɛ cum tu ðat dɛterminaʃun—hwiç we ɑr veri rəluctent tu du—tu la ðɛ subject befɔr ɜr Cristian rɛderz hu ma fəl a dɛzịr, corespondiṇ wiḍ ɜr ɔn, ðat suç a wurc, printed in Fənotipi, ʃud egzist, and hu ɑr wiliṇ tu tac a ʃar in it. Eni Cristian frendz sɔ dispɔzd, ɑr invịted tu enter intu corespondens wiḍ ðɛ Editer on ðɛ subject wiḍɜt dəla. Ðɛ ɜtla, acərdiṇ tu ðɛ plan wɛ hav in vu, wud be but trịfliṇ, and bị a lit'l combinaʃun, a dɛzịrab'l undertaciṇ ma be prevented from feliṇ tu ðɛ grɜnd. Comunicaʃunz tu ðɛ Editer tu be sent tu ðɛ Lundun Fənetic Dɛpɔ. Ðɛ rɛzult wil be mad nɔn in ðɛ necst Number.

Publiʃt bị W. Foster, 6, Amen Cərner, Paternoster Rɔ, Lundun. Sold əlsɔ at ðɛ Fənetic Dɛpɔ, Cwenz Hed Pasej, Paternoster Rɔ, and bị əl Buceslerz.—Printed at ðɛ Fənetic Instituʃun, Bɑṭ (Bath.)

[Prıs 1½d.

ƺƐ

EVANJELICAL ECƢ.

NR. 12.] DƐSEMBER, 1847. [VOL. 1.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ꞓ q, A ɑ, Θ ɵ, Ω ω, Ш ш, Ц u, Ꞓ ı, Ƣ ƣ, Ȝ ȝ, Ц ц.
eel, *a*le, *a*lms, *a*m, *a*ll, *o*pe, f*oo*d, f*oo*t, *i*sle, *oi*l, *ow*l, m*u*le.

Ꞓ ç, Ꞓ ꞇ, Ꞓ ɗ, Σ ʃ, Ꞓ ʒ, Ꞓ ŋ.
etch, wrea*th*, wrea*the*, vi*c*ious, vi*s*ion, si*ng*.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

ECSTENƩUN OV ƺƐ GOSPEL IN ꞒꞒNA.

ƩAꞮHA.

IN ɗɛ Ecω fər Ma, wɛ gav ɑn ecstract from ɗɛ corɛspondens ov Drz. Medherst ɑnd Lochɑrt consernin ɗɛ wurc ov ɗɛ gɔspel in ɗis interestin empir, tɯ hwiq ɗɛ folɔin ecstract wil fərm a valuab'l ɑdiʃun:—

"Ц wer inferm̀d in ɔr lɑst public leter ov ɗɛ ɛrecʃun ov a plas ov wurʃip in ɗɛ siti ov Ʃaŋha, ɑnd ov ɗɛ lɑrj ɑtendens obtand: ɗɑt ɑtendens hɑz bɛn sins cept up, hwil ɗɛ servisez hav bɛn multiplid; ɑnd, in ɛlmɔst everi instenz, wɛ hav had a fal hɔs. Findin ɗɑt wun servis on ɗɛ sɑbɑt wɔz wel ɑtended, wɛ trid tɯ', ɑnd wiɗ ɛlmɔst ɛcwɑl sucses: persɛvin ɗɑt ɗɛ Sɑbɑt-da servisez plɛzd ɗɛ pɛp'l, wɛ ɗen comenst wɛc-da ɛvnin prɛqin wiɗ similer rɛzults. Wɛ hav

nɔ, ðarfor, servis in ðɛ Miſun-Capel everi Sabat mornin and afternun, and a Sermun iz dɛliverd 'on Tuzda and Fridə ɛvninz in ðɛ sam bildin—on ɛg ocazun ðɛ atendens averejez 300, and sumtimz amɔnts tu 500. Bɛsidz ðis, wɛ hav a servis at ðɛ Hɛl ov ðɛ Cinɛz Hospital everi Sunda ɛvnin; and fɛr ðɛ benefit ov ðɛ paſents, everi alternet nun in ðɛ wɛc; ðɛ atendens averejin 200, and sumtimz amɔntin tu 400. Dar ar ðus at sermunz dɛliverd everi wɛc tu lɔrj ɛdiensez, bɛsidz ocazunal opurtunitiz ov usfulnes, hwen sum ov us atend ðɛ Capel ov an afternun, tu tec tu ðɛ straglerz hu ma hap'n tu enter, ɛr atend tu ðɛ numerus viziterz hu cum tu ɔr an dwelinz.

"Regardin ðɛ caracter ov ɔr ɛdiensez, wɛ ma obzerv, ðat abɔt wun-fort consists ov persunz hu ar mor ɛr les stated hɛrerz, (sum havin never mist an opurtuniti at ðɛ Capel,) hwil ðɛ majoriti comprizez stranjerz, frɛcwentli from distent parts, hu vizit ðɛ siti fɛr ðɛ purpusez ov trad, and hu ar impeld bi curiositi tu cum and hɛr ðɛz foren preçerz; wid unemplɛd persunz hu vizit ðɛ tɛ-gard'nz tu pas an ɔr, and, bein atracted bi ðɛ novelti, enter ðɛ capel, hwiç iz in ðɛ imɛdiet naburhud. Doz hu atend ðɛ Hospital rɛzɛrt didɛr from ɛl parts, fɛr ðɛ purpus ov sɛcin bodili helt, but ar at ðɛ sam tim instructed az tu ðɛ natur ov dar spiritual maladiz, and suplid wid doz remediz in ðɛ ſap ov oral and rit'n instrucſun hwiç ma benefit ðɛ mind dizɛzd. Bi ðɛz mɛnz mor dan a tɔzend diferent persunz ar everi wɛc brɛt under ðɛ sɔnd ov ðɛ Gospel, and ðɛ glad tidinz ar convad abrɛd trust ɛl ðɛ surɔndin rɛjun bot far and nɛr. * * *

"Wɛ ar continuali aplid tu bi numberz ov persunz hu profes a dɛzir tu enrol demselvz amun ɔr adhɛrents, but hwen da find dat no temporal interests ar tu bɛ servd bi suç mɛnz, da sun gro timid and cum no mor. Wɛ wont tu sɛ solz truli and dɛpli afected bi a sens ov dar danjer, and unab'l tu find rest until safli ficst on ðɛ Roc ov Ajez—men in real interest abɔt rɛlijun, hu not onli du not wont eni prezent benefit, but ar prepard tu endur temporal los,

ər ɛv'n persecuʃun and aflicʃun fər ðɛ Wurdz sac—ər wɛ can not entertan ðar aplicaʃunz. Ðoz, hu hav prɛviusli conected ðemselvz wiθ us, continu stedfast. Waŋ-ʃɔ-Yü, hu woz fərmerli baptizd, haz jənd ðɛ çurç; but wɛ hav tu wat and loŋ fər ðɛ ʃɔerz ov hev'nli blesiŋ, hwiç hav bɛn promist, and hwiç wil, no dɔt, bɛ vɔçsaft in gud tim bi a faθful God."

HOW CON.

Mr. Gilespi in a leter dated Hoŋ Coŋ, 20θ Juli, sez:—

"I wiʃ tu tel u abɔt 'ðɛ lit'l docter,' and ðɛ progres hwiç hɛ haz bɛn maciŋ fər sum tim past. After rɛpɛted egzaminaʃunz, it woz rɛzolvd tu baptiz him. A frend in Dr. Ciŋz Coŋgrɛgaʃun, Glasgo, haz sent £15 tu suport him fər a yər az an ɛvanjelist and tract-distributer amuŋst hiz cuntrimen. Hɛ iz goiŋ on veri wel. Wɛ hav sum uðer interestiŋ casez." * * *

Dr. Leg haz giv'n ðɛ foloiŋ acɔnt ov ðɛ individual menʃund bi Mr. Gilespi az "ðɛ lit'l Docter:"—"Ðɛ ferst tim ðat i sə ðɛ individual in cwestiun woz fərtli after ər arival in Hoŋ-Coŋ, abɔt ðɛ mid'l ov 1843. Pasiŋ aloŋ ðɛ strɛt wun da, i obzervd a crɔd ov bɔz gaðerd rɔnd wun ov ðɛ most siŋguler bɛiŋz i had ever sɛn. Hɛ woz a lit'l man, scwolid wiθ filt, hiz hed unʃav'n, wiθ hiz har plated in tu' talz insted ov wun acərdiŋ tu ðɛ reguler Ejnɛz faʃun, and cariiŋ a smɔl bocs strapt on hiz bac. Ðɛ çildren wer evidentli amuzd wiθ him; and jujiŋ, from hiz jeneral apɛrens and lac-luster i, ðat hɛ woz haf-wited, i went on. Several timz after ðat i sə him in similer giz, but it woz mor ðan twelv munts bɛfor i had eni persunal intercors wiθ him. Wun da, az i woz vizitiŋ and distributiŋ tracts from hɔs tu hɔs, i met wiθ him in ðɛ ʃop ov a ris-merçent, and enteriŋ intu conversaʃun wiθ him, fɔnd hɛ woz hwot wɛ ʃud cəl a cwac-docter—a caracter haviŋ muç ov ðɛ astrolojer asoʃiated wiθ it, az woz perhaps ðɛ cas in ðis cuntri tu hundred yərz ago. Hɛ carid on ðat ocazun in hiz hand

a lɑrj conterted stɑf, wiđ a smel spad ɑt đɛ end ov it, hwiç hɛ uzd, ị understud, tu dig đɛ simp'lz đɑt hɛ set fər on đɛ hilz. On pɑrtiŋ wiđ him ị gav him a tract, and ʃərtli ɑfter obzervd him hoveriŋ nɛr đɛ çapel on Sabats and uđer daz, abɔt đɛ tịm ov servis. Wuns ị sə him put hiz hed in ɑt đɛ dor, but hɛ wiđdru it, and ran of az sun az hɛ woz obzervd; and, đo ị sent a bɔ ɑfter him, hɛ cud not bɛ indust tu return. At lɑst, seiŋ him in đɛ naberhud wun evniŋ, ị went up tu him, and ɑfter muç perswazun, and uziŋ a lit'l jent'l constrant, sucseded in getiŋ him tu enter đɛ plas wiđ mɛ. From đat tịm hɛ woz a preti reguler atendent, and it woz sun evident đat đɛ Trut woz laiŋ hold ov him. At ferst hɛ tuc hiz plas on a fərm clos bị đɛ dor, and wud not advɑns nɛrer tu đɛ preçer. Graduali, however, hɛ cam fərwurd, almost fərm bị fərm, til befor đɛ end ov 1845 hiz uzual plas woz on a set imedietli belo đɛ desc. Duriŋ el đis tịm a veri plezin çanj woz taciŋ plas in hiz ecsternal aperens. Hɛ had sest tu cum tu đɛ hɔs ov God wiđ unwoʃ'n handz and fas. Hiz har woz nịsli comd. Hiz clođz began tu bɛ ov a superiur cịnd. Hiz intelect, az it semd tu mɛ, brịt'nd; and, hwen hɛ jənd in đɛ him ov praz, a lịt bemd in hiz fərmerli unmeniŋ ị. Muç prar woz mad fər him, and ị left Çịna confident in đɛ hop đat hɛ wud bɛ fənd ar loŋ desịdiŋ on đɛ Lərdz sịd. Đat hop haz nɔ ben fulfild." In adiʃun tu hwot Mr. Gilespi sez ov him, ị ma translat anuđer sentens ər tu' from Tsin-Zenz leter: "Ðr egzaminaʃunz ov him wer meni. It woz plan hɛ had a constent hart and tru fat. Hiz atendens on preçiŋ had ben loŋ continud, wiđɔt a simptum ov werines; ner did hɛ aper tu bɛ actuated bị eni dezịrz ov wurldli gan. Hɛ woz baptịzd, đarfor, and an adiʃun mad tu đɛ number ov ɔr çurç. Ten tɔzend tanes tu đɛ abundent gras ov God!"

Đɛ cas ov đis siŋguler man givz us ocazun tu rejəs in đɛ universal adaptaʃun ov đɛ Gospel. Nun ar sə lo and degraded đat it can not elevat đem. In him, morover, wɛ hav an egzemplificaʃun ov đat prinsip'l stated bị đɛ Apos'l,

"God hat çoz'n ðɛ fulij tiŋz ov ðɛ wurld tu confənd ðɛ wiz, and God hat çoz'n ðɛ wɛc tiŋz ov ðɛ wurld, tu confənd ðɛ tiŋz ðat ar mjti; and bas tiŋz ov ðɛ wurld, and tiŋz hwiç ar dɛspizd hat God çoz'n, ya, and tiŋz hwiç ar not, tu briŋ tu nət tiŋz hwiç ar, ðat no flef mjt glori in hiz prezens."

ðɛ nam ov ðɛ convert abuv rɛferd tu, iz Çin-Çɔ-Gan (Chin-Chaou-Gan). Hɛ woz baptizd at Uniun Çapel, Hoŋ-Coŋ, on ðɛ 13t ov Jun, 1847, and ðɛ foloiŋ confefun woz red bj him on ðɛ solem ocazun:—

"Ⱡ, Çin-Çɔ-Gan, ðis da, in ðɛ prezens ov God and el men, spec ðat u ma no mj histori; and j beg u el, gud frendz, atentivli tu lis'n. Ⱡ woz bern in Coçin-Çina, and hwen tu' yɛrz old mj faðer tuc mɛ bac tu hiz nativ plas in Hanan. Hwjl yet veri yuŋ, unfərtunetli mj faðer and muðer bət did, so ðat at leŋt j had tu go ɔt tu practis ðɛ heliŋ ov ecsternal dizɛzez fər a livlihud. A fu yɛrz ago, j woz of'n led bj ðɛ Holi Spirit intu ðɛ Çapel at Hoŋ-Coŋ, tu wurfip God, and tu hɛr ðɛ prɛçɛrz ecsplaniŋ ðɛ mɛniŋ ov ðɛ Sacred Bucs. Ⱡ of'n herd ðɛ tɛçɛrz saiŋ ðat el men ar sinerz, and ət tu sufer ðɛ punifment ov hel; but tanes bɛ tu Jɛzus Crjst, hu dɛsended intu ðɛ wurld, on bɛhaf ov men, tu sufer pan and hardfip, in ərder ðat ðɛ most wiced ov sinful men, if ða rɛpent ov ðar sinz and amend ðar felts, mjt, on acənt ov Jɛzus Crjsts merits, obtan salvafun. Hwen j herd it, j stedfastli ficst mj jz, and atended wiðmj hart, carfuli tiŋciŋ over ðɛ tɛçɛrz wurdz; and hwen j rɛturnd tu mj lojiŋ, j sed wiðin mj hart, Hiðertu j hav nevər herd suç wurdz, namli, ðat Jɛzus Crjst, hu woz ðɛ God ov creafun in ðɛ beginiŋ, cam dən tu sav sinerz; and j felt ðat j woz a siner: ðarfor j rɛzolvd tu rɛpent ov mj sinz and amend mj wiced practisez, dɛpendiŋ and bɛlɛviŋ on Jɛzus Crjst, in ərder tu obtan ðɛ pardun ov el mj sinz and ðɛ salvafun ov mj sol. Nɔ, tanes bɛ tu ðɛ Holi Spirit, tru huz teçiŋ j nɔ rɛpent ov mj fərmer sinz, and hop, after det, tu obtan everlastiŋ lif in hev'n! ðarfor, tu-da j rɛcwest ðɛ Tɛçɛr tu pra ðɛ Faðer, ðɛ Sun, and ðɛ Holi Spirit, fər

mɛ, and tu administer baptiz'm tu mɛ. From ƣis da hensfort ƣar iz bɛgot'n in mɛ a nu hart tu practis nu vertuz, and da and nit tu serv ƣɛ onli wun tru God."

ƣis iz respectfuli prezented fer ƣɛ infermasun ov el.

AMSTERDAM.

Mr. Poli* iz stil prosecutiŋ hiz interestiŋ laburz in ƣis siti wiƣ marct sucses. Ɔr rederz wil bɛ interested in ƣɛ foloiŋ acɔnt hwiç hɛ givz ov a

Conversaɛun wiɛ tu' Juesez.

"Wer mi handz les ful ov ƣɛ most impertent, and tru ƣɛ Lerdz mersi, sucsesful laburz, i cud rit ƣen loŋ acɔnts, and ƣɛ most interestiŋ anecdots hwiç dali ocur in ƣis promisiŋ feld ov misuneri enterpriz.

"Sins mi last acɔnt ov mi defisent egzersunz, ƣɛ vizits ov incwiriŋ Juz hav rather increst ƣan decrest. Amunst ƣem ƣar cam wun afternun tu' hili respectab'l Jumis ladiz. ƣa op'nd ƣar conversasun bi saiŋ,—'We hav herd u preç meni a tim, and we cud no longer dela cumiŋ tu u, in order tu recwest u tu giv us sum lit upon sum cwestiunz hwiç hav ajitated ɔr and ɔr parents mind fer sum tim past. ƣɛ cweriz upon hwiç we deziz an ecsplanasun ar,—1st, U mantan in most ov ur sermunz, ƣat u and ƣoz hu embras Cristianiti ar ƣɛ onli tru Juz; and, 2nd,—If Jɛzus iz ƣɛ Mesia, ? must hɛ ƣarfor bɛ God. 3rd,—Iz Judaiz'm, bi hwiç we men ɔr relijun, not ƣɛ relijun ɔr fatherz hav belevd, and hav bɛn savd. 4t,—Supozin we wer perswaded tu belev Jɛzus tu bɛ ƣɛ Mesia, but ar bi ƣɛ situasun Providens hɛz plast us in, prevented from maciŋ a public profesun, ? can we not bɛ savd if we ar baptizd privetli. Meni mor ar ƣɛ cweriz we hav tu incwir intu, but bɛ so cind anser us ferst ƣez.'

* Se Nr. 2 ov ƣɛ Eco.

"Ꝼ replid, 'Ꝼ find, if i anser tu ur satisfacſun but wun ov ur cwestiunz, i hav anserd el ðɛ rest. Ðɛ pont iz, ʔIz Jɛzus ðɛ Mesia. But fer ur beter understandiŋ mi argu-ments in pruf ov ðis impertent incwiri, bɛ so gud tu bar in mind ðat wɛ ar cold Juz, az ðɛ Holanderz ar cold Hol-anderz, in a patronimic sens, and wɛ ar cold Juz in a relijus sens, and in ðɛ later sens, ɔr breðren tac ðɛ wurd Ju elmost invariabli. Ɔr breðren consider ðemselvz tu bɛ, not onli ðɛ çildren ov Abraham acordiŋ tu ðɛ leter, but also acordiŋ tu ðɛ Spirit, and herin ða gratli mistac; fer ða hav not ðɛ fat ov Abraham hwiç hɛ had in ðɛ Prest Melcizedec, hu refreſt him wiðˊ bred and win (Jenesis 14, hwiç çapter i fuli ecspland tu ðem); and hwiç Melcizedec woz ðɛ sam hu aperd afterwurdz tu Jacub (Jenesis 32, 25-33, Hozea, 12, 5, 6, Sam, 110, 5, hwiç pasejez i ecspland licwiz), and blest him, not onli bi maciŋ him lam, ðat iz, bi straniŋ and lamiŋ hiz old man, hiz natural de-praviti, hwiç ðɛ veri nam Jacub—'Dɛsever,' elredi hinted tu, but gav him anuðer nam, Izrael,—'Prins ov God,' or 'Conoerer ov God,' haviŋ conoerd him, az Hozea (çap. 12.) teçez us, bi prar and suplicaſun, and Izrael cold ðɛ nam ov ðɛ plas, Peniel,—'ðɛ fas ov God' (ðɛ ecspres imej ov hiz persun), 'fer,' sed hɛ, 'i hav sen God fas tu fas.' Ðis Melcizedec woz ðɛ anjel ov ðɛ Cuvenant, hu in ðɛ fulnes ov tim, woz bern, tru ðɛ overſadoiŋ pɜer ov ðɛ Holi Spirit, ov ðɛ Verjin Mari (Ꝼzaia, 7, 14, ecspland). In him belevd Abraham. Ɔr breðren, alas! belev not in him; ðarfor, ða ar not ðɛ çildren ov Abraham acordiŋ tu ðɛ Spirit. Ðɛ onur, if onur it bɛ, ov haviŋ Abraham fer ɔr faðer, duz not beloŋ tu ɔr naſun ecsclusivli; but ðɛ Iſmaelits and ðɛ Arabz ſar it wiðˊ us; but tu hav ðɛ fat ov Abraham, ðat iz an onur, a peculier gift ov God. U, ur frendz, and ðɛ hol sinagog, tiŋc tu hav ðɛ relijun ov Abraham, and herin liz ðɛ fatal erur. U mantan ðat ðɛ doctrinz and ðɛ comandz ov ðɛ Talmud constitut ðɛ relijun ov Abraham; ðen i can ezili pruv tu u, ðat Abraham woz no Ju at el, fer hɛ had no

Talmud, nɑ rabinic lɵz, ya, nɑ lɵ ov Mɑzes tuı bɛlɛv in; but ɵl hɛ had tuı bɛlɛv in wɵz, ðɛ promis :—'In ðị sɛd ʃal ɵl ðɛ fɑmiliz ov ðɛ ert bɛ blest; and ðis promis iz rɛali and truli fulfild in Crịst, ðɛ dɛsendent ov Abraham acɵrdiŋ tuı ðɛ fleʃ. Abraham sɵ ðis Crịst wiđ ðɛ ị ov hiz fat, and rejɵst in him. Abraham bɛlɛvd in ðɛ atɑniŋ det and rezurecʃun ov ðis Crịst, ðarfɑr hɛ oferd bludi sacrifịsez, tipifịiŋ ðat Crịst; and upon ðɛ comɑnd ov God oferd hiz sun Ꞓzac, and rɛsɛvd him in a figur from ðɛ ded. Abraham bɛlɛvd, ðat nutiŋ but ðɛ object ov hiz fat, ðɛ Mesịa, woz mad tuı him ov God ðat rịtiusnes hwiç hɛ embrast fɵr hiz justificaʃun. Wɛ bɛlɛv wiđ Abraham in ðɛ sam Crịst, and ɑr ðarfɑr ðɛ jenuin sunz and dɵterz ov Abraham. Abraham did not rest hiz fat upon eni human tradiʃunz, sɑ duı not wɛ Cristian Juz. Abraham bɛlɛvd in ðɛ Trịun Jehova, huı apɛrd tuı him in Mamrɛ (Jenesis 18, ecspland), sɑ wɛ Juịʃ Cristianz duı, and ðarfɑr wɛ ɑr ðɛ veri sunz ov Abraham. Abraham luvd hiz God, and hiz Anjel ov ðɛ Cuvenant, huı apɛrd tuı him sɑ of'n, mɑr ðan hiz fɑđer, muđer, and cindred—fɵrsuc ðem ɵl, and folɑd hiz cɵl; sɑ wɛ Juịʃ Cristianz duı, and ɵsnt ɵl luv tuı ɵr dɛr, veri dɛr rɛlaʃunz, but az hatred, in comparisun wiđ ðɛ luv wɛ bar tuı Crịst (St. Luc 14, 26, St. Matu 10, 37); ðarfɑr wɛ ɑr ðɛ veri sunz ov Abraham, not ɑnli acɵrdiŋ tuı ðɛ fleʃ, but acɵrdiŋ tuı ðɛ Spirit.

"U ɑsc mɛ, If Jɛzus iz ðɛ Mesịa, ʔ must hɛ ðarfɑr bɛ God. Hɛr him truı ðɛ mɵst ov ɵl hiz profets (Ꞓzaia 40, 3, compard wiđ St. Matu 3, 3; Sɑm 24, 7-10; Jeremịa 23, 5, 6; Sɑm 97, 9; Ꞓzaia 44, 6; Zecerịa 12, 10; 13, 7, ets. ets., hwiç pasejez ị ecspland). Consider ðɛ mirac'lz hɛ perfɵrmd at everi tịm ðɛ mizeri ov ðɑz surɵndiŋ him cɵld fɵr ðem—perfɵrmiŋ ðem bị hiz ɑn wil and pɵer;—consider hiz rezurecʃun, asenʃun, and hiz pɑriŋ ɵt ðɛ Hɑli Gɑst on ðɛ da ov Pentɛcost upon hiz disịp'lz;—consider hɵ hɛ prɛzervd hiz Curç truı her fịri persecuʃunz up tuı ðis veri da;—consider ðɛ spred ov hiz ciŋdum amuŋ hiz cruɛl enemiz—alas! ị woz wun ov ðem mịself—but hɛ haz had

mersi upon mɛ—consider hɔ profesj upon profesj iz goiŋ in fulfilment bɛfɔr ɔr j̨z. Ƣ, if ʉ fɛl ðat ðis blesed Jɛzus iz ðɛ trʉ Mesj̨a, ʔ must it not bɛ an unpɔrdunab'l sin, not tʉ profes him bɛfɔr ðɛ wurld, ɛv'n if ʉ lʉz ɔl, hwot ðɛ wurld cɔlz 'gudz,' rɛspect, onur, ɔr ɔt j̨ nɔ. If ʉ bɛlɛv ðat Jɛzus iz ðɛ Mesj̨a, and ʉ canot dɛnj̨ ðat ðar iz a smɔl vɔs wiðin ʉ, ðat telz ʉ, ðɛz tiŋz ɔr sɔ, ɔba hiz comɔnd: rɛpent ov ur sinz, and bɛ baptj̨zd in hiz saviŋ nam, and ʉ ʃal bɛ savd amuŋst ðɛ number ov hiz ɛlect. Ðis Mesj̨a haz sed, 'Husɔɛver, ðarfɔr, ʃal confes mɛ bɛfɔr men, him wil j̨ confes ɛlsɔ bɛfɔr mj̨ Fɔðer hwiç iz in hev'n; but husɔɛver ʃal dɛnj̨ mɛ bɛfɔr men, him wil j̨ ɛlsɔ dɛnj̨ bɛfɔr mj̨ Fɔðer hwiç iz in hev'n.' (St. Matʉ 10. 32, 33.)"

Ðɛ tʉ' Ladiz. Wɛ ɔr in ðɛ gratest strat; fɔr az sun az wɛ profes hwot ɔr conſens telz us tʉ bɛ trʉ, ɔr parents wil turn us intʉ ðɛ strɛt.

Ꝑ. Pra ðɛ Lɔrd fɔr streŋt, and ventur sumtiŋ fɔr him hʉ haz ventur̥d sɔ muç fɔr ʉ; hɛ haz plunjd himself fɔr ʉ intʉ ðɛ most ignɔminius det, in ɔrder tʉ briŋ ʉ lj̨f ɛternal.

Wun ov ðɛ ladiz ecsclamd, "Wud ðat ðɛ Lɔrd wud ɔp'n ðɛ wa fɔr us!"

Ꝑ. Hɛ wil; ɔnli pra fɔr it.

Ða bɔt begd fɔr az meni tracts az j̨ cud spar fɔr ðemselvz, parents, and relativz; "Fɔr," sed ða, "ʔ hʉ can tel hweðer ða ma not cum tʉ ðɛ convicſun tʉgeðer wiðʉ us, ðat Jɛzus iz ðɛ Crj̨st."

Ðɛ foloiŋ Sunda bɔt ov ðɛz ladiz cam tʉ çapel, and sɛted ðemselvz in mj̨ wj̨fs pʉ.

Ðaŋcs bɛ untʉ ðɛ Lɔrd, ðat sins wɛ hav ɔp'nd ɔr çapel, wɛ never had a servis wiðɔt Juz bɛiŋ prezent. Ðr coŋgrɛgaſun iz incrɛsiŋ dali. Ðɛ number ov bɛlɛviŋ and baptj̨zd Juz, hʉ ɔr admited tʉ ðɛ Lɔrdz tab'l, iz abɔt twenti. Ðɛ number ov incwj̨riŋ Juz haz incrɛst durij̨ ðis munt, sɔ ðat mj̨ handz ɔr ful wiðʉ wurc.

"HE WICED ΣAL BE TURND INTW HEL."

Ðe Indianz wiđ hum Mr. Berne, Miſuneri in Britiſ Giqna, haz had tu du, ma be diviȝded intu tu' clqsez, ðe wȝld and ðe tam. Ða wer, in fact, el wȝld hwen he ferst went amuŋ ðem; but sum hav ben tamd—ðat iz, ða hav giv'n up ðar rovin habits, and hav bilt cumfurtab'l hezez, and nz regulerli reziđ at ðe miſun set'lment. Hwen sum ov ðem began ðus tu set'l arznd ðe miſuneri, and tu adopt ðe waz ov siviljzd liſ, ðar wer not a fu ov ðar cuntrimen hu preferd tu reman in ðe buſ, pursuin el ðar heðen practisez az uzual. Ðe miſun staſun woz, however, a plas ov muç atracſun tu ðem, fer ðar ða se muç tu wunder at and tu admir. It woz ðarfor jenerali surznded bȝ a serten number ov hanerz-on, hu, hwȝl ða had no mind tu fersac ðar wonderinz and ðar nativ superstiſunz, wiſt tu partac ov sum ov ðe gud tinz hwiç ða se ðar cuntrimen beginin tu be pozest ov. Amuŋ ðem woz a noted cunjurer, er fertunteler, wun ov ðar wiz men, hu woz a veri activ servent ov ðe ðev'l. Ðis man consevd a grat hatred fer ðe miſuneri, and trȝd hiz utmost tu injur him. He did el he cud tu ano him, and never lost an opurtuniti ov abuzin him. Mr. Berne of'n trȝd tu convers wiđ him; but never cud sucsed. Az sun az ðe Indian se him aproç, he sluŋc awa intu ðe surzndiŋ forest. It hap'nd wun da ðat ðis wiced cunjurer, probabli promted bȝ curiositi, fznd hiz wa intu ðe çurç, and tuc hiz set amuŋ ðe coŋgregaſun. Mr. Berne, however, did not persev him, and woz not awar ðat he had ben prezent. He preçt from an alarmin tecst. Ðe wurdz wer ðez, 'Ðe wiced ſal be turnd intu hel, and el ðe naſunz ðat ferget God.' He woz ðus led tu spec ov ðat dredful puniſment, ðe 'everlastin burninz,' hwiç el impenitent and unpard'nd sinerz must ecsperiens fer ever and ever. Abst a fertnȝt after ðis, celin wun da at ðe hzs ov wun ov ðe nativz, he fznd ðe cunjurer seted bȝ ðe fir. Imedietli ðe man, wiđ a veri enrajd and ecsȝted luc, ecsclamd, '✠ du

not car fər ur fir. U wil go ðar tu!' Mr. Berno woz cwjt at a los tu understand hiz mənin. Hɛ cud not consəv at ferst tu hwot hɛ aluded. Ðɛ Indian ðen prosəded, fər a ful cwərter ov an ər, tu pər fərt a tərent ov abus. Hiz stoc bein egzəsted, ðɛ misfuneri cwjetli qsct if hɛ had finist. Az hɛ rəmand silent, Mr. Berno sezd him bi ðɛ rist, and trust hiz finger intu ðɛ fir, burnin hiz on in duin so, and ðɛ Indian cəlin ət, 'O Domini, Domini, u burn mi hand!' Havin ðus mad him fel ðɛ efects ov fir, at hwic hɛ had bən scofin, Mr. Berno left ðɛ həs widət sain a wurd.

"It woz sun nəzd abrəd, ðat Mr. Berno had bən burnin ðɛ cunjurerz fingerz, and several ov ðɛ nativz cam tu him, qscin him if hɛ wer not afrad, and telin him ðat hɛ mit bɛ fur ðɛ man wud hav hiz rəvenj. Hɛ sed ðat hɛ woz not afrad.

"On rəflecfun, however, Mr. Berno felt sori ðat hɛ had acted ðus, tinqcin it unwiz, eldo hɛ woz cumfurted bi ðɛ tet ðat ðɛ luv ov Crist constrand him; hiz am bein tu fo ðis Indian, ðat if hɛ cud not bar hiz finger in ðɛ fir fər a moment, hə dredful it wud bɛ tu 'dwel wid everlqstin burninz.' Hɛ rəzolvd, at lent, tu go tu ðɛ man, and beg hiz pqrd'n. In ðɛ cors ov a fu daz, hɛ went tu hiz hut, and fənd him alon, sət ed upon hiz hamuc. In rəplj tu hiz cwestiun, '? Hə du u du.' Ðɛ man rəplid, 'Veri il, Domini, veri il. Sins u burnt mi finger, i hav sən nutin but fir. Hwarever i go ðar iz fir. In ðɛ buf ðar iz fir; in mi hed ðar iz fir; in ðɛ wətər ðar iz fir; everihwar i am surənded bi fir.' Mr. Berno sun persəvd ðat ðɛ man woz dredfuli alqrmd on acənt ov hiz sinz, and tremb'ld at ðɛ prospect ov ðat fir hwic hɛ had mad so lit ov. Findin ðis tu bɛ ðɛ cas, ðɛ misfuneri simpli rəpeted tu him ðat prefus tecst, 'Ðis iz a fatful sain, and wurði ov el acseptafun, ðat Crist Jəzus cam intu ðɛ wurld tu sav sinerz,' and left him.

"Sum tim qfter ðis, Mr. Berno herd ðat ðɛ pur man had broc'n a blud-vesel, and hɛ went imədietli tu sɛ him. Hɛ fənd ðat hɛ woz not licli tu recuver; and hɛ incwird hə hɛ felt in ðɛ prospect ov det. Ðɛ Indian rəplid ðat hɛ

had pɛs. ƺɛ miſuneri, surpriȝd ɑt hiz ɑnser, rɛmiȝnded him ov hiz sinz, cwɑtiŋ ƺɛ wurdz ov ƺɛ profet, 'ƺar iz nɑ pɛs, set miȝ God, tɯ ƺɛ wiced.' On hwiç ƺɛ djiŋ Indian ecsclamd, 'ʔDid ɯ not tel mɛ, ƺat it iz a fatful saiŋ, and wurƺi ov el ɑceptaſun, ƺat Criȝst Jɛzus cam intɯ ƺɛ wurld tɯ sav sinerz. ✠ bɛlɛvd ɯ. ✠ bɛlɛv ƺis; and ȝ hav pɛs.'

"ƺɛ miſuneri pad him ɑnuƺer vizit, and fɔnd him djiŋ. In rɛplȝ tɯ hiz cwestiunz rɛspectiŋ hiz prospects fɔr ɛterniti, hɛ fantli hwisperd, 'Pɛs, pɛs. It iz a fatful saiŋ, ƺat Crist Jɛzus cam intɯ ƺɛ wurld tɯ sav sinerz.'

"ƺus did hiz simp'l fat in ƺat Wurd, hwiç sets fɔrt Jɛzus Criȝst ɑz ƺɛ ɑnli and el-sufiſent Saviur, briŋ pɛs tɯ hiz sɔl in a djiŋ ɔr. Ma ƺɑz hɯ rɛd ƺɛz lȝnz ecsersȝz lȝc preſus fat tɯ ƺɛ saviŋ ov ƺar sɑlz."—MIƺUNERI GLƺNER.

ʔHWOT IZ RƺLIJUN.—Tɯ nɑ God'z caracter, and luv it—tɯ nɑ Godz wil, and dɯ it—tɯ nɑ Godz dɛzȝnz, and hav felɑſip wiƺ him in ƺem, rɛjɔsiŋ in hɑp ov ƺar fulfilment, dɛzȝriŋ tɯ bɛ hiz instrument in ɑcompliſiŋ ƺem,—iz ƺɛ sum and substens ov rɛlijun.

LUƲTƺR ɯzd tɯ sa, "✠ fɔr mɔr hwot iz wiƺin mɛ, ƺan hwot cumz from wiƺɔt: ƺɛ stɔrmz and windz wiƺɔt dɯ never mɯv ƺɛ ert, it iz ɑnli vapurz wiƺin ƺat cɔz ertcwacs.

TƲ ƺR RƺƺERZ.

Wɛ ɑr hapi tɯ stat, ƺat ƺɛ apel mad in lɑst munts number, hɑz ben rɛsponded tɯ in suç a maner ɑz hɑz cwȝt rɛmuvd ƺr misgiviŋ ɑz tɯ ƺɛ probab'l sucses ov ƺis publicaſun; and wɛ ɑr consecwentli encurejd tɯ prosecɯt ƺr laburz wiƺ renɯd confidens, rɛlijiŋ upon ƺat cɔntenens and suport in cariiŋ on ƺɛ wurc tɯ hwiç wɛ trust it wil ever bɛ entȝt'ld bȝ ƺɛ spirit and temper in hwiç it iz conducted.

Publiſt bȝ W. Foster, 6, Amen Cɔrner, Paternoster Rɑ, Landun. Sɔld ɔlsɑ ɑt ƺɛ Fɔnetic Dɛpɑ, Cwenz Hed Pasej, Paternoster Rɑ, and bȝ el Buɔselerz.—Printed ɑt ƺɛ Fɔnetic Instituſun, Bɑt (Bath.)

[Prjs 1½d.

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EVANJELICAL ECƢ.

Nr. 13.] JANꞮERI, 1848. Vol. 2.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƣ a, Ꞓ ɑ, A ɑ, Θ θ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ꞓ ç, Ꞓ ꞓ, Ꞓ ꞓ, Σ ʃ, Ꞓ ꞓ, Ꞓ ŋ.—Foren, k, q.
etch, wrea*th*, wrea*th*e, vicious, vi*s*ion, si*ng*. ic*h* G, sie*g* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

TƢ ƢR SUBSCRꞮBERZ.

Ƣe maner in hwiç ƣr laburz in ƣis lit'l wurc hav ben apreʃiated and ƣnd bj ƣr frendz, espeʃali hwen we résentli ecsprest ƣr ferz ƣat we ʃud be under ƣe nesesiti ov discontínuiŋ it, at lest fər a tjm, haz encurejd us, not ƣnli tu contínu ƣe wurc, but ƣlsƣ tu endévur tu mac it stil mər acseptab'l, bj printiŋ it in ƣe prezent nu and butiful tjp, bj hwiç it iz mad tu contan consíderabli mər mater. It iz ƣus renderd çeper, and mər dezeriŋ ov suport.

We hav ƣlsƣ adopted a nu plan ov aranjment, hwiç we tiŋc wil tend tu render it mər usful and agreab'l. It consists in divjdiŋ ƣe contents intu tre parts,—Ferst, "Biblical Studiz;"—Secundli, "Intelijens;"—and, Terdli, "Corespóndens." We hop tu be ab'l tu furniʃ súbjects under ƣez tre hedz, hwiç wil secur mər varjeti, and, we tiŋc, tend tu grater usfulnes.

Ƨɛ purli benevolent tɑsc hwiç wɛ hav undertac'n, hɑz hiđertu ben carid on wiđ considerab'l personal inconveniens, and wɛ ɑr nɔ incuriŋ increst ecspens, bj printiŋ it in smɑler tjp. It iz hɑpt ɔr frendz wil liberali cum forwurd tu furđer its serculɑfun, bj purçesiŋ copiz for gratuitus distribufun. Ƨɛ volum for 1847 iz nɔ redi; it formz a nɛt lit'l buc; and, from đɛ natur ov its contents, wil be fɔnd a wurc ov permanent interest. Wɛ hav mad it ɔr studi tu select suç ɑrtic'lz ɑz wɛ tɛt mjt be red wiđ interest ɑt eni tjm, and espefɑli suç ɑz tend tu conva a jeneral jdɛɑ ov đɛ stat ov relijun in đɛ varius cuntriz brɛt under nɑtis.

Wiđ tɑŋcs tu đɑz hu hav hiđertu supórted đis publicafun, and espefɑli tu ɔr Cristian frendz hu hav fɑn a peculier interest in it, wɛ nɔ comend it tu đar prarz, and tu đɛ Lord for hiz blesiŋ.—Ed.

BIBLICAL STUDIZ.

ON ƧƐ CARACTER OV ƧƐ PREZENT DISPENSƧƐUN.

Ƨɛ nolej ov đɛ tjmz in hwiç wɛ liv, iz esenfɑl tu wjz and intelijent servis; for, ʔhɔ can wɛ be wurciŋ *wiđ God*, unlés wɛ nɑ on hwot prinsip'lz and tu hwot endz Hɛ iz wurciŋ. It iz elsɑ veri profitab'l tu vu đɛ prezent in conecfun wiđ uđer dispensafunz ov God, and espefɑli in its relafun tu đat hwiç iz tu sucsed it, and tu hwiç it iz preparaturi.

Ƹç dispensafun iz mɑrct bj sum grat event er ɑct ov God, hwiç givz it its moral caracter. Ƨɛ Adámic woz strictli đɛ probafunuri stat; and đɛ lɑ respectiŋ đɛ Trɛ ov Nolej, woz đɛ ɑct ov God hwiç stampt its moral caracter. Ƨɛ Antidiluvian aj iz distíŋgwift ɑz đɛ period alsɔ for đɛ maturiŋ ov manz ev'l until it had ɑtand its ful mezur, and đen it woz swept awa bj đɛ wɑterz ov đɛ flud. Ƨɛ Nɑɑic aj iz agen mɑrct bj Divjn enactment—God taciŋ hiz plas ɑz đɛ Sovren Dispɑzer ov ljf, and clamiŋ tu be sɑ recognjzd in đɛ lɑ respectiŋ murder,—"Husɑ fedet manz blud, bj man fɑl hiz blud be fed;" Jen. 9. 6; and it iz in *đis aj* đat wɛ ɑr liviŋ. Wiđin it, God hɑz ben plezd tu introdús

diferent economiz er dispensaſunz: namli, ðe Patriarcal, comensiŋ wiđ ðe cel ov Abraham, in hwiç ðe promis and fat in God az ðe Promiser, woz ðe distiŋgwiſiŋ prinsip'l; ðen ðe Mozaic, fer ðe trjal ov 'Izrael az a naſun; and, fjnali, in ðe "last daz," (ov ðe Nosaic aj) ðe Cristian dispensaſun haz ben introdust, in hwiç God haz spoc'n bj hiz Sun.—Heb. 1. 2. ðe prezent iz caracterjzd bj *ðe suferiŋz ov Crjst;* fer ðe Cros woz ðe end ov hiz manifestaſun in ðe fleſ, and it iz ðe rezults ov đat Cros đat God iz nɔ develupiŋ. ðis dispensaſun, đen, iz in cóntrast wiđ ðe necst, hwiç wil be caracterjzd bj ðe displa ov *ðe glori hwiç woz to folo.*—1. Peter, 1. 11. ðe limits ov ðe prezent dispensaſun ar, ðe Ferst cumiŋ ov ðe Lerd in *humiliaſun*, and ðe Secund cumiŋ ov ðe Lerd in *glori.* ðe periud betwen đez tú events iz dezigated in scriptur "a lit'l hwjl."—Heb. 10. 37. It iz ðe tjm ov ðe Wurldz jɔ, becoz ðe brjdgrum iz ábsent,—ov Satanz temporeri trjumf, in đat he haz bruzd ðe hel ov ðe Sed hwiç woz tu destro him, —and elso ov ðe Curçez soro, acordiŋ tu ðe wurd ov ðe Lerd, "In ðe wurld ye ſal hav tribulaſun."

Jon, 16, teçez us, đat it iz ðe prezens er ábsens ov Crjst đat detérminz ðe caracter and limits ðe duraſun ov đis periud; and it iz most important đat we remember, đat until he cumz, we can never enter intu ɔr sez'n ov rest. It iz ðe unfatful servant—ðe wun hu sez in hiz hart "Mj Lord delaet hiz cumiŋ," Matu. 24. 48,—đat macs himself at hom her—seciŋ tu tac hiz fil ov prezent jɔ—"nuriſiŋ hiz hart az in a da ov sleter." It woz ðe ocazun ov Apostolic rebuc tu ðe Corintianz, đat ða wer raniŋ az ciŋz; and, in az muç az ða wer Cristianz, it woz a fels pozéſun đat ða had got intu; fer, until Crjst đar Lerd rand, ðhɔ woz it posib'l fer hiz sants tu be in ðe enjoment ov lejitimet gratnes, er in ðe ecserajz ov pɔer acordiŋ tu God, in ðe wurld. Hens ðe Apos'l sez, "E wud tu God ye *did* ran, đat we elso mjt ran wiđ u."—1 Cor., 4. 8. It cud not be a Godli poziſun in hwiç đoz hu wer formost az Crjsts witnesez wer not fund. Fatfulnes tu Crjst wil led us tu sec tu temper ɔr solz acordiŋ tu ðe caracter ov ðe prezent periud, az đat hwiç iz marct bj "ðe suferiŋz ov Crjst," He beiŋ stil, az regardz ðe ert, *ðe rejected Wun*, and reveld in hev'n in ðe caracter ov a Lam đat haz ben slan.

It iz most important and neseseri, ƫat we hav a distiŋct aprehenʃun ov ƫe diferens between ƫe prezent and fuṭuṛ dispensaʃunz, az caracteriʒd bj ƫe tú cumiŋz ov ƫe Lord. ʔHwot, ƫen, wer ƫe objects ov ƫe *ferst* cumiŋ ov Criʒst, ov hwiç ƫe Curç iz cold tu be ƫe liviŋ witnes until He cum agen. Ⅰ aprehend it had ƫez tre objects:—Ferst, ƫe revelaʃun ov ƫe wil and caracter ov God tu man; secundli, tu mac atonment for sin; and, terdli, tu lev us "an egzamp'l, ƫat we ʃud folƢ Hiz steps." In cóntrast wiƫ hwiç, we lern from scriptuṛ, ƫat ƫe necst aperiŋ ov ƫe Lord wil be conected wiƫ,—Ferst, ƫe rezurecʃun and glorificaʃun ov ƫe Curç; 1 Jon, 3. 2.;—secundli, ƫe bjndiŋ ov Satan, Rev., 20,—hu, tugeƫer wiƫ hiz anjelz, iz stil alsd tu ecsersjz hiz swa over ƫe ert, and tu hav a plas in *hev'n* tú; Efe., 6. 12. (marjin, *hev'nli plasez*; se, elsƢ, Rev., 12. 7—9);—terdli, ƫe restoraʃun and blesiŋ ov ƫe naʃun ov Izrael in ƫar land, in ful acomplijment ov ƫe promisez mad tu ƫe faƫerz, and ƫe blesiŋ ov el ƫe spard naʃunz, in conecʃun wiƫ ƫem; for "ƫe Lord ʃal be Ciŋ over el ƫe ert in ƫat da." Zec., 14. 9. ƺez events, hwiç we qr planli tet in scriptuṛ tu conect wiƫ eç ov ƫe tú cumiŋz ov ƫe Lord, qr sufijent tu detérmin ƫe diferens, and, in sum important respects, ƫe cóntrast, between ƫis dispensaʃun and ƫe necst. Az we hop tu ran, so we qr nsƺ cold tu "sufer wiƫ him;" 2 Tim., 2. 12;—az we hop tu "inhérit el tiŋz," so we qr cold tu be ƫe "of-scsriŋ ov el tiŋz" nsƺ;—az we qr candidats for "an etérnal wat ov glori," so we qr at prezent cold tu bar a burd'n ov aflicʃun;—az we hop tu be manifested az "sunz ov God," hwen He iz manifested (1 Jon, 3. 2.)—so nsƺ sƺ lot iz tu be unnon in ƫe wurld, ev'n az He woz, and iz stil unnon;—az we qr cold tu inhérit eternal ljf wiƫ Criʒst, so nsƺ sƺ porʃun iz tu be "mad conformab'l untu Hiz det.'—Fil., 3. 10.

We qr liviŋ in a dispensaʃun in hwiç ƫe prinsip'lz ov Godz prosedur qr in cóntrast wiƫ ƫat hwiç preseded, and elsƢ wiƫ ƫat hwiç wil folƢ it. In ƫe Juiʃ er Mozaic dispensaʃun, God woz actiŋ az Ciŋ, and hiz guvernment woz ecsersjzd bj direct interférens wiƫ ƫe tiŋz or ƫe ert. SƢ it wil be agen, in ƫe dispensaʃun hwiç iz tu folƢ ƫe prezent, hwen "a Ciŋ ʃal ran in rjtiusnes." ets.—ƺzaia, 11. 4. Nsƺ, fat livz in ƫe antisipaʃun ov tiŋz tu cum, and, in spirit, Cristianz ʃud be dweliŋ

amuŋ ðe reálitiz ov ðe cumiŋ ciŋdum, hwɟl ðar ɜtwerd sercumstansez ar directli in cóntrast wið it; fer, "We wec bɟ fat, and not bɟ sɟt." And, az Jezus befor Ponſus Pɟlet witnest a gud confeſun respectiŋ hiz Ciŋſip, hwɟl he wor ðe veri opozit ov ðe insignia ov realti; so we hold fast ɜr profeſun, ðat we ar *sunz ov God*, and jent arz wið Crɟst, hwɟl el ðat iz vizib'l abɜt us onli declarz us tu be stranjerz and pilgrimz upon ert. H. P. E.

INTELIJENS.

ƬRE ЄƦNEZ CONVERTS IN SCOTLAND.

Hwen Dr. Leg ⟨Legge⟩ arɟvd in ðis cuntri, in Març, 1846, he woz acumpanid on hiz return tut Iŋgland bɟ tre intelijent Єɟnez ŋðz, hum he woz indust tu briŋ wið him, ðat ða mɟt be plast under a cors ov instrucſun and traniŋ, wið a vu, ultimetli, tu ðar beiŋ engajd in ðe spred ov ðe Gospel amuŋ ðar cuntrimen. It iz a mater fer devɜt gratitud, ðat ðe Cristian instrucſunz hwiç ða hav enjord, sins ðar arɟval in ðis cuntri, hav hapili iſud in ðar converſun tu Crɟst; and, ðar iz stroŋ rez'n tu hop, ðat ða wil return tu Єɟna, tu be mad ðe instruments ov turniŋ meni untu rɟtiusnes. Ƨe foloiŋ iz ðe copi ov a leter adrest bɟ Dr. Leg tu ðe Foren Secreteri ov ðe Lundun Miſuneri Sosjeti, contaniŋ an acɜnt ov ðe cas:—

Mɟ Der Ser,—It iz wið a hart ful ov gratitud and enjorment, ðat ɟ prosed tu giv u a fuler acɜnt ov ðe baptiz'm ov mɟ tre Єɟnez frendz, ðan aperd in ðe Jeneral Cronic'l ov ðe "Evanjelical Magazén" fer ðis munt. Mɟ acwantens wið ðem, u ar awar, comenst betwen sics and sev'n yerz ago in Maláca. ƧE tú éldest wer bret tu ɜr scul in ðe Colej ðar bɟ ðar parents, hwɟl ðe yuŋgest cam under mɟ car in a mor remareab'l wa.—ƧI woz vizitiŋ wun da sum districts in ðe naburhud, rader ticli ocupɟd bɟ Єɟnez farmerz, and distríbutiŋ tracts aloŋ wið several memberz ov ðe nativ çurç. Az we past a herd ov bufaloz, ðe Evanjelist A-Goŋ, pointiŋ tu ðe bo hu woz in çarj ov ðem, sed, "Ƨar iz an object fer ðe benevolens ov ðe Cuŋ-hwɟ ⟨*Kung-hwuy*⟩

—[mənin ðɛ Lundun Miſuneri Sosjeti.] Hiz fɑðer and muðer ɑr ded, and nun ov hiz ɔn pep'l can ər wil du muç fər him. ¶ Hwj ſud ʉ not tac him wið ʉ tu ðɛ Colej, and eduçat him az ʉr ɔn sun, tu bɛ a preçer ov ðɛ Wurd." Ƨɛ bɔ woz cəld, and at wuns signifjd hiz wiliynes tu folɔ us. A fʉ wurdz ov ecsplanaſun servd tu satisfj ðɛ fɑrmer wið hum hɛ woz rezjdiy. A-Su went wið us, and hɔz ever sins bən, az A-Goŋ termd it, a *prɔtɛzɛ* ov ðɛ *Cuŋ-hwj*.

Hwen, in ɑnser tu ðɛ prarz ov ðɛ çurç, ðɛ "grat and efectʉal dɔr" woz ɔp'nd fər ðɛ entrans ov ðɛ Gospel intu Cjna in 1842, and ɔr Miſun woz in consecwens remuvd ðɛ foloiŋ yer from Maláca tu Hoŋ-Coŋ, A-Su acumpanid mɛ tu ðat jland. Wið ðɛ rest ov mj pupilz, hɔever, j woz ɔbljjd tu pɑrt. I wud wiliyli hav impoveriſt mjself tu cari wið mɛ ðɛ sics memberz ov mj ferst clɑs, əl ladz ov grat promis; but ðar parents wer inécsɔrab'l, and j bad ðem farwel.

Abɔt a yer, hɔever, ɑfter ɔr set'lment in Hoŋ-Coŋ, j herd ðat several ov mj ɔld scolerz wer cwjt unhapi bəcəz ov ðɛ suspenſun ov ðar eduçaſun, and wud gladli jɔn mɛ in Cjna, if ða cud bɛ resevd. I instantli rɔt tu a Cjnez Cristian in Siŋgapɔr, tu incwjr intu ðɛ trut ov ðis repɔrt; and, if it reəli wer sɔ, instructed him tu comunicat wið ɔr miſuneri at ðat staſun, Mr. A. Stronac, hu wud fərwerd ðar vɔej tu Hoŋ-Coŋ. Ƨɛ ɑnser tu mj leter woz ðɛ arjval ov ðɛ tú uðerz, hu wer baptjzd in Huntli—Cim-lin and Hut-cjm. I felt gratifjd bj suç a pruf ov ðar ataçment and confidens, and cud not but hɔp ðat God, in huz providens ða had tac'n sɔ loŋ a jurni from ðɛ land ov ðar nativiti and ðar fɑðerz hɔs, wud briŋ ðem ultimetli tu Himself.

U wil recolect ðat, hwen j woz compeld, in 1845, tu entertán ðɛ project ov rəturniŋ fər a tjm tu Iŋgland bəcəz ov il-helt, j rɔt tu ʉ recwestiŋ ðat ðɛ Bɔrd ov Directerz wud saŋcſun mj briniŋ ðɛz tre yuŋ men tu ðis cuntri, fər ðɛ purpus ov Eduçaſun. Repeted atacs ov ilnes recwjrd ðat j ſud cwit ðɛ staſun befɔr a replj woz resevd. I wud not supɔz ðat a negativ cud bɛ on ðɛ wa; and, az ðɛ jenerus liberaliti ov Capten G. Hamlin, in acɔrdans wið ðɛ meni nɔb'l acts ov servis hwiç hiz fɑðer and bruðerz hav dun tu ðɛ miſuneri cez, gav us əl a pasej on termz hwiç wer reəli mɔr ðan ðɛ gratʉiti ov a pasej

tu mj pupilz, j venturd, wić ðar redi acwiésens, and ðz concurens ov mj cólegz, tu brin ðem wić mz.

On ɜr arjval, in Apríl, last yer, j fɜnd ðat ðz Bord had ben unfavurab'l tu ðar levin ðar on cuntri. Ðz ev'l woz dun, however, and j fel depli gratful for ðz cjndli welcum hwiç woz giv'n bot tu mz and tu mj cumpani. In les ðan a munt after ðar landin in Lundun, ða wer domisjld under mj faderz ruf in Huntli, regulerli atendin ðz parij scul, and ðar jeneral and relijus educajun anjcjusli and afecjunetli superintended bj mj old and most beluvd frend, ðz Rev. Mr. Hil. It iz stated bj ðz Huntli Corespóndent ov ðz "Evanjelical Magazén," ðat "ðz yun men had not ben lon ðar befor ða gratli enderd ðemselvz tu ðar teçerz, ðar scul-companyunz, and inded wer beluvd veri jenerali in ðz tɜn." E mentánd a frecwent corespóndens wić ðem, and woz continuali resevin acɜnts ov ðem from Mr. Hil and mj frendz. Nohwar cud ða hav ben mor favurabli located for ðar personal cumfurt, for ðar acwizijun ov nolej, and for ðz develupment ov ðar caracterz under ðz influens ov ðz trut. Ðar prógres in ðar several studiz woz cwjt satisfácturi, ðar jeneral deportment uniformli corect, and abuv el, az ðar nolej ov ðz scripturz increst, it woz evident ðat ða resevd ðz trut in ðz luv it. Sics munts ago, Mr. Hil rot tu mz, ðat, if ða wer tu aplj for admijun tu ðz Cristian Curç, hiz anser wud be in we wurdz ov Peter, "¶Can eni forbid weter ðat ðez jud not be baptjzd."

Hwen j pad a farwel vizit tu Huntli, ðarfor, in ðz end ov Novémber, j tuc ðz opurtuniti ov impresin on ðem seperetli ðz obligajun tu profes ðar fat in Crjst. Mj íntervuz wer scwuli plezin, j ma sa, wić el ðz tre. Humbli, yet wić desizun, ða signifjd ðar wij tu be baptjzd in ðz nam ov Crjst. Mr. Hil woz ábsent at ðz tjm tru ðz prejur ov bad helt; but ða eç rot tu him an acɜnt ov ðz rezoljun tu hwiç ða had cum. Ðz eldest ðus rjts:—

"Mj dɜr Ser,—After finijin mj lesun tu Dr. Leg, j tac mj pen, and fel mjself responsib'l tu inform u ov hwot haz ocupjd mj tots for sum tjm bac.

"Wun njt az j woz tincin ov mj far distant relativz, and ov mj bert-plas, j reflected ðat j mjt hav stil ben livin ðar in ignorans and darcnes, noin nutin ov ðz luv ov Jezus, hu lad dɜn hiz ljf and jed

hiz preſus blud, ƕat sinerz, suç az j, mjt inherit etérnal ljf. Ƣ! glad woz j, ƕat ƕƢ mj lot woz cast in ƕe land ov darcnes and superstiſun, yet it plezd ƕe Lerd ƕat j ſud resev a Cristian eduçaſun: inded, ƕe Lerd haz ben veri cjnd in sparij me, ƕat j ſud not be cut of, hwjl j woz stil in ƕat land, and befor ever j herd ƕe glad tjdinz proclamd. Ƣ! hz tançful j am tu ƕƢz frendz hu hav tac'n suç an interest in promotij mj futur welfar, and muç mor sƢ tu u, hu hav spent sƢ muç ov ur preſus tjm in instructij me in tijz hwiç pertan tu mj everlastij pes.

"Havij el ƕez advantejez, j tijc it neseseri ƕat j ſud be baptjzd, sƢ ƕat j ma mac an op'n profeſun ov beij a Cristian, and becum unjted tu ƕe Cristian Curç in ƕis wurld—not ƕat j ma be a Cristian in ƕe jz ov ungodli men, but ƕat j ma be sƢ in trut and reáliti befor ƕe Lerd. Ƣ elsƢ pra, ƕat ƕe Lerd ma enab'l me tu mac non ƕe glad tjdinz ov salvaſun tu mj benjted cuntrimen, ƕat ƕa ma inhérit ƕe everlastij crsn, hwiç iz promist tu ƕƢz hu luv ƕe Lerd Jezus Crjst.

"Meni a tjm j am afrad ƕat j am not ab'l tu divjd ƕe wurd ov ƕe Lerd rjtli, but ʔhwj ſud j be afrad, sins ƕe Lerd haz sed, 'Mj gras iz sufiſent fer u,' and giv'n meni uder promisez, hwiç strenth'n mj wec mjnd.

"Ƣ hƢp u wil be her necst wec, ƕat j ma se u befor j am baptjzd, and j hƢp ƕe Lerd wil vsçsáf Hiz graſus prezens wiƕ us durij ƕat solem sen.

"Ƣ reman ur humb'l and afecſunet frend,

"Le Cim-lin."

Ƨar aplicaſun fer feloſip woz bret regulerli befor ƕe Curç under Mr. Hilz car, and at a speſal Curç-metij on ƕe mernij ov ƕe 15t ult., ƕa wer most cerdiali welcumd intu its comunion. Aranjments had ben mad fer ƕar baptiz'm on ƕe fornun ov ƕe sam da. It had ben set apart bj ƕe Curç az a da ov tançsgivij fer ƕe bsntiful harvest, and it woz felt ƕat ƕe administraſun ov ƕe ordinans—ƕe prezentij tu ƕe Lerd ƕez ſevz ov ƕe spiritual harvest ov Cjna—wud wel harmonjz wiƕ ƕe ocazun.

Ƨe event, considerd in itself, woz wun ov trilij interest. ƧE ljc woz never herd ov befor in Scotland. ƧA stud ƕar—tre men from "ƕe land ov Sinim," bret up in ƕe wurſip ov jdulz, bsij dsn ƕe ferst

yerz ov ðar ljf-tjm tu ðe wurc ov menz handz,—ðar ða stud tu avəç ər God tu be ðar God, and tu declar ðat ər Saviur woz prefus tu ðem elsω, hu belevd in hiz nam from ðe endz ov ðe ert. ðe gratitud tu God, hwiç fild mj ωn hωrt, wil sustan me, j trust, in el mj futur laburz in Cjna. If j had planted, Mr. Hil had weterd. Bωt, j am fur, gav God ðe glωri ov ðe increes, az we unjted in ðe act ov ðar baptiz'm—ðe *formyla* beiŋ pronənst ωver ðem, ferst in ðar ωn laŋgwej bj mjself, and ðen in Iŋglif bj him. A dep huf pervaded ðe hωl ov ðe vωst asembli, hwiç ðe ocazun had bret tugeðer. Hundredz ov jz glis'nd. Hundredz ov hωrts trild wiθ emωfunz ov luv and praz. Impreſuuz wer mad on meni, ov hwiç we hωp ðe rezult wil be ðe solem surender ov ðemselvz tu Crjst.

ðe event woz not ωnli memωrab'l in itself. It pωzést elsω a grat public significansi. Terti-fωr yerz agω, a mifuneri went ər from ðat çurç in Huntli tu Cjna, but he woz not permited tu enter amuŋ its pep'l, and tel ðem ov ðe Gospel. He woz not permited tu rest ev'n on its berderz, but woz ωbljjd' tu depωrt from Cjna, and ultimetli tu tac up hiz pozifun at Maláca, distant from it, az ðe vesel salz, nerli 2,000 mjlz. Fωr terti yerz, ðe cuntri contínuŋd fut and baren. ðe prar woz, tu ðe tron ov gras, "Ω roc, roc, hwen wilt ðə ωp'n!" Had it ben tωld tu Dr. Miln, hwen he la upon hiz det-bed, in 1822, ðat, in twenti-fjv yerz, tre yuŋ men, nativz ov ðat Maláca hwar he had laburd, wud be baptjzd in Scotland, in ðe veri çurç hwar he had sω of'n wurfipt, and nurst ðe jdea ov becumiŋ a mifuneri, he wud hav put ðe anənsment from him az ðe sujesçun ov a ljiŋ spirit. Had it ben pozitivli re-afermd, wiθ ðe adifun ðat ða wud gω bac tu Cjna, from hwiç he had ben driv'n, and wud ðar preç and teç in ðe nam ov Jezus, he wud hav crjd ər, "Not ðat, not ðat! Let ðem cum her. ða wil hav a feld her. In Cjna ða wil met wiθ persecufun, tertur, det." Had it ðen ben tωld him, fjnali, ðat ov nun ov ðez tiŋz wud ða be in danjer from ðe lə and guvernment ov Cjna, fωr ar ðat tjm God wud hav muvd in Hiz providens tu trω dən ðe braz'n-levd gats, and mac a hjwa fωr Hiz pep'l tu gω up and pωzés ðe land—if ðis had ben tωld him, he wud hav ecsclamd, "Let me liv, ω Lωrd, til ðe da ov ðat baptiz'm, and ðen j wil sa, 'Nə letest ðə ðj servant depωrt in pes, fωr mjn jz hav sen ðj salvafun!' "

But tu return tu ðɛ yuŋ men hu qr ðɛ subject ov mj leter. Ƨa qr, az ɥ nƢ, nɜ wiđ mɛ in Lundun, and wil return wiđ mɛ tu Ɛjna, God wiliŋ, in ðɛ beginiŋ ov necst yer. Ƨa qr ful ov scɛmz fɜr ðɛ benefit ov ðar cuntrimen—tiŋciŋ and tɛciŋ ov ðɛ varius waz in hwiç ða can render ðɛ nolej ðat ða hav acwjrd avalab'l tu uđerz, sƢ az tu advqns ðɛ cez ov Crjst. ƧƢ hƢp ða wil bɛ ab'l, indɛd, tu render efiſent asistens in sum ov ðɛ dɛpqrtments ov ɜr miſun at wuns; but it iz propƢzd tu retan ðem fɜr several yerz in ðɛ ƧɛƢlojical Semineri under mj car, ðat ða ma bɛcum turƢli instructed fɜr ðɛ wurc ov Ɛvanjelists, in huz cwolificaſunz and caracter ðɛ Ɛurçez ma bɛ ab'l tu repƢz ðɛ fulest confidens. * * *

ƧƢ am, dɛr bruđer, ever fatfuli urz,

Jamz Leg.

27, Montpelyer Scwar, Brumtun, 15 NƢv., 1847.

ƧƐ GOSPEL IN BRITANI.

Ƨɛ Frenç Corespondent ov "*Evanjelical Cris'ndum*" ðus rjts:—

Ɛvanjeljzaſun contínuz tu progres in Frqns. It iz penetratiŋ mƢr and mƢr intu Britani, a provins stil veri bacwerd in meni respects. Hwen ðɛ Reformaſun woz preçt in ðɛ siestent senturi, it encƢnterd in Britani a grat obstac'l—diferens ov laŋgwej. Ƨɛ inhabitants spƢc ðɛ anſent Seltic tuŋ, and meni, in ðɛ prezent da, stil adhɛr tu its us. It iz an idium similer tu ðat ov Walz. Ƨɛ prests hav profited bj ðɛ ignƢrans ov ðɛ populaſun tu mentán ðar ðɛ grƢsest erurz. An acut rjter latli sed, ðat LƢer Britani iz stil ðɛ land ov ðɛ Drmidz. Ƨɛ ƢC ov ðɛ forest is stil ðɛ object ov onur, az in ðɛ tjm ov ðɛ Selts. Everi stƢn haz its lejend; everi grƢtéscli cqrvd pɛs ov wud iz ðɛ óbject ov wurſip. SƢrseri, majic, el ðɛ foliz ov a fɜrmer aj, qr carfuli retand, and ðɛ PƢpiſ clerji convert ðɛ hƢl intu a profitab'l sƢrs ov íncum.

It woz veri dificult tu mac a beginiŋ wiđ a pɛp'l sƢ foren tu ɜr jdɛaz az ðɛ Bretunz. A Protestant pqstur, fiftɛn yerz sins, ƢP'nd a çapel at Brest. But ðat woz not a direct metud ov instructiŋ Bretun ɜr Vendɛan pezants; fɜr el ðɛ inhabitants ov Brest spec ðɛ Frenç tuŋ, and ðɛ pqstur never preçt in ðɛ Seltic idium. Ƨis miſun woz rezervd

fər Mes. Jencinz, Wilyamz, and Jənz, pjus and zelus ministerz ov ðe wurd ov God. Az ðe nu ðe Welʃ ər Galic laŋgwej, ða cud adres ðe rural populaʃun wiđ fasiliti. Mr. Jencinz haviŋ fər sum yerz rezjded at Mərlä (Morlaix), and held relijus metiŋz, a çurç haz bən op'nd in ðat tən. A secund çurç haz bən bilt at Caṅpär (Quimper.) ðe servisez ar conducted elternetli in Frenç and Bretun. ðe tre fatful servants ov God hum j̨ hav menʃund, ar nə ocupjd in preparin, wiđ ðe ad ov sum inhabitants ov ðe cuntri, a nu translaʃun ov ðe Nu Testament in ðe populer djalect. Mr. Jencinz haz elso compozd ər translated intu ðis djalect sum hímz and relíjus tracts. ðez ar çeriŋ statments.

SWITSERLAND.—CANTUN OV VO (VAUD).

Relíjus Persecuʃun.

ðe Cənsil ov Stat ov ðe Cantun ov Vo in vertu ov ðe pleneri pəer wiđ hwiç it iz invested, haz distíŋgwiʃt itself afreʃ bj̨ a displa ov intolerans and relíjus persecuʃun. Ər Cristían bredren ðus persecuted, wil, dətles, hav ðe prarz and simpati ov Cristianz in everi part ov ðe wurld. It iz sed ðat ðe foloiŋ unjust and tiranical lə haz elredi born its fruts, in ðe adopʃun ov vjolent meçurz agenst ðe sesefun ministerz, and ðat ðe popules ar promt in putiŋ ðe lə intu ecsecuʃun wiđət ðe intervenʃun ov ðe etoritiz. ðe foloiŋ iz a copi ov ðe decre, hwiç iz sjnd L. Bloṅʃnä (Blanchenay), Prezident ov ðe Cənsil ov Stat, and seld wiđ a sel, bariŋ, aparentli in derizun, ðe devjs, "Lebärta a Patre" (Liberté et Patrie), Liberti and wunz Cuntri:—

Decre.

"Artic'l 1.—El relijus metiŋz wiđət ðe pal ov ðe Naʃunal Curç, and not eturjzd bj̨ lə, ar, from ðis da, and til furđer erderz, interdícted in ðe Cantun.

Art. 2.—In cas ov disobediens, ər ov rezistens oferd tu ðe proibiʃun in art. 1, ðe metiŋ ðarin menʃund ʃal be dizolvd, and ðe individualz hu ʃal hav rezisted ðe etoritiz, ʃal be arand befor ðe trjbúnal, acordiŋ tu ðe penal cod.

Art. 3.—ðe Sesefun pasturz and ministerz, ər uđer pérsunz hu ma

hav ofiſiated in ðis mætiŋ, ſal be sent tu ðar on cómuŋ, ſud ða not be rezjdiŋ in it elredi.

Art 4.—If amuŋ ðe pérsunz menſund in art 3, az ofiſiatiŋ in ðe fərbid'n mætiŋ, ðar ſud be fənd sum hu du not beloŋ tu ðe Cantun, ða ſal be imædietli ecspeld.

Art 5.—Ðe ərder fər sendiŋ pérsunz bac tu ðar ərijinal plas ov abəd, ſal be giv'n bj ðe Stat-Cənsil, on ðe report ov ðe local ətoritiz, and ov ðe Préfect.

Art 6.—Ðe Préfects and ðe Muŋisipal Ətoritiz ar recwjrd tu provjd fər ðe ecsecuſun ov ðe prezent lə, hwiç iz tu be printed and publiſt.

Giv'n under ðe sel ov ðe Cənsil ov Stat, at Lozan, 24 Nov., 1847."

Ðoz agenst hum ðis persecutiŋ dəcre iz directed, wil ned mor ðan human wizdum tu gjd ðem in ðar prezent trjiŋ pozifun; and we dət not ða wil fjnd in ðe egzamp'l ov ðe ferst heraldz ov ðe Gospel, a uſful presedent in dispoziŋ ov ðe cwesçunz ðat arjz ət ov it. Ma ðe rezult be tu ſo, ðat "Grater iz he ðat iz in *ðem*, ðan he ðat iz in ðe wurld!"

JERMANI.—GROT OV INFIDELITI.

We ecstract ðe foloiŋ acənt ov ðe sad efects ov Raſunaliz'm in Jermani, from ðe *Arcev dü Cristianiz'm* (Archives du Christianisme). Ðe pictur iz dren bj ðe Jerman corespondent ov ðe *Arcev*:—

"Let us consider, ðen, ðe Fre Curçez ov Jermani,—sins Fre Curçez ðar ar. Ðe pictur ða hav giv'n us ov ðemselvz iz tú repúlsiv fər ðe nob'l Fre Curçez ov uder cuntriz tu be in eni danjer ov beiŋ loerd bj ðis prostituſun ov ðe nam.

Ðe Fre Curçez hav solisited ðar uniun at a convocaſun latli held at Nordhəzen (Nordhausen). Ða hav cum tu an understandiŋ on ðe subject,—not ov ðar *fat*, but ov ðar *negaſunz;* fər it iz el literali in ðe negativ. Let ðe reder juj fər himself.

Ðe foloiŋ iz fatfuli copid from ðe report giv'n ov ðe deliberaſunz: Ðe asembli woz compozd ov ðe foloiŋ:—Ðe Fre Curç ov Cöniqzberq (Königsberg) woz reprezented bj Drz. Rup (Rupp) and Muderbi; ðat ov Hale (Halle) bj J. Vialətsanus (Vislicenus) and tre uder memberz;

ꝼar wer ɵlsɷ depuꝗtiz from ꝼe Fre Curçez ov Hamburq, ov Nɷmarct, ov Vismar ⟨Wismar⟩, ov Halberſtat ⟨Halberstadt⟩,—ꝼe last menſund havin nɷ les ꝼan ſiv mal and tú femal reprezentativz;* lastli, ꝼe asembli included several men ov distinçeſun, hu wer prezent az amatúrz, and hu ɷnli reprezented ꝼe líktfrɷndiz'm ⟨lichtfreundism⟩ in jeneral, suç az Uliq ⟨Uhlig⟩, ov Magdeburq ⟨Magdeburg⟩; T. Baltser ⟨Balzer⟩, ov Nɜmburq ⟨Naumburg⟩; Dr. Sveçce ⟨Schwetschke⟩, ov Hale, ets.

Ꝼe ferst cwesçun discúst in ꝼe metin, woz—most aproprietli selected —*? Hwot iz it ꝼat ꝼnits' us.* Her ꝼe anser:—ꝼe conclusjun arjvd at, woz, Ꝼat ꝼe sentiment hwiç animats ꝼe Fre Curç, iz, ꝼe absolut liberti ov ꝼe mind ov man; in uder wurdz, ꝼe relijun ov el ꝼe Fre Curçez iz, real and fre humaniz'm (menſentum ⟨menschenthum⟩), and bj nɷ menz a doctrin, ner a pérsun, ner ꝼe Bjb'l, ner a simbul.

Ꝼe sitin ov ꝼe afternuun ov ꝼe ferst da woz devoted tu ꝼe consideraſun ov ꝼis cwesçun: *? Hwot poziſun du we ocupj, az a Fre Curç, in relaſun tu ꝼe Stat.* Ꝼe rezúlt woz, az woz natural tu antisipat, ꝼe aserſun ov ꝼe complet and reciprɷcal independens ov relíjus ɷpinyun and ꝼe political pɜer—ꝼe inalienab'l rjt ov everi relíjus sosjeti tu

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* Ɵl ꝼe ultra-radical ecstravagansez ov ꝼe aj bein adopted bj ꝼe Fre Curçez, ꝼe emansipaſun ov wuman woz not tu be wontin. Everi hwar, ꝼarfɷr, wimen hav a vot in ꝼe çapter, ev'n ecstendin tu ꝼe hjest degre ov reprezentaſun. Ꝼ hav befɷr me ꝼe constituſun ov ꝼis sam Fre Curç ov Nɷrdhɷsen, hwar ꝼe prezent sinod woz asemb'ld. Ꝼe ladiz ar not ɷnli electerz, but ar elsɷ elijib'l, bɷt fɷr ꝼe reprezentaſun ov ꝼe çurç, hwiç iz compɷzd ov fifti memberz, and elsɷ fɷr ꝼe directɷral comiſun, hwiç consists ov nin memberz. An important cwesçun arɷz, hwiç ocazund lon and animated debats, namli: Hweder wimen ſud be alsd tu elect ɷnli wimen, and men ɷnli men. Ꝼis scrupulositi woz jujd tu be incompatib'l wid prógres, and danjerus tu liberti, and an imens majoriti desjded ꝼat dez jent'lmen and ladiz mjt mutuali elect eç uder. At ꝼe ferst elecſun, st ov ꝼe fifti reprezentativz, ꝼar woz but wun wuman elected! Se declind ꝼe onur oferd her, on acsnt ov her soliteri poziſun, hɷpin ꝼat in futur wimen wud prezént ꝼemselvz in a stronger falanes. Ɵl ꝼis iz gravli inserted in a sɷber eclezıastical Jurnal, ꝼe *Universal Gazét ov Berlin*, hwiç contanz uder detalz nɷ les afectin.

egzist under ðe protecſun ov ðe stat, az in America, alziŋ tu ðe stat ðe bar riţ ov nøiŋ ðe natur ov ðe asøſiaſun.

Ðe necst da, ðe convøcaſun ov ðe Fre Çurç woz ocupjd wiðt its constituſun. It ficst upon a sert ov Coŋgregaſunaliz'm, tu hav an anual convenſun, in hwiç ar tu be held conferensez, at hwiç, on Rups propøziſun, ðe Jerman Catølics, and ðe Juz ov ðe Nu Reform, ſal be invjted. And ¶hwj ſud ða not be included. Hwen wun mets on ðe grznd ov *negaſun* ønli, ov hwotever relijun wun ma be, wun haz but tu *reject* in erder tu be aljz and companyunz. Fat aløn iz ecsclusiv, fer ðe simp'l rez'n, ðat it iz *inclusiv*. Let ðis sufjz.

From ðe abuv sceç, everi reder wil be ab'l tu complet ðe pictur. If j hav liŋgerd sumhwot upon it, it iz becez j tet it contand a wernin nø les saluteri ðan panful and alarmiŋ, in ðis hardihud ov ðe mjnd ov man, wiſiŋ tu mac unbelef populer, and tu estábliſ a çurç wiðst Crjst. Yes, tac awa ðe manifestaſun ov ðe liviŋ and tru God bj ðe wurd ov him hu ønli woz ab'l tu revel him tu man,—tac awa ðe cros ov Calveri, søl ce ov ðe misteriz ov man and ov God,—søl aŋcur hwiç prezervz humániti on ðe ej ov ðe presipis, and se hwot remanz!

INDIAN FANATISIZ'M.

Ðe grand prøseſun ov Jugernet hwiç tuc plas in Øgust last, woz renderd remarcab'l bj ðe renual ov human sacrifjsez, hwiç wer considerd az cwjt aboliſt. Fjv distíŋgwiſt devøtéz, haviŋ posted ðemselvz ner ðe pagóda, wiðst ðe etoritiz emplød haviŋ ðe lest suspiſun ov ðar intenſun, at ðe møment in hwiç ðe jjgantic car ov ðe jdul iſud from ðe pagóda, tru ðemselvz under ðe hwelz—invøciŋ Viſnu—and wer literali *smaſt* on ðe spot. On witnesiŋ suç a displa ov devøſun, ðe entuziaz'm ov ðe multitud rez tu suç a piç, ðat, had it not ben fer ðe interférens ov an armd fers, ðe sacred car wud probabli hav cruſt a hundred victimz duriŋ its prógres. Ðe møst efectual menz ov çeciŋ ðe ardur ov ðe devøtéz, woz, ðe tret ðat ðe prøseſun wud be entjrli suprest, if it pruvd ðe ocazun ov freſ suisjdz.

ðE DEIW ŒLDZ RECWEST.

"Mamą!" a lit'l mad'n sed,
Olmœst wić her ecspjriŋ sj,
"Put nœ swet rœzez rənd mj hed
Hwen in mj cofin-dres j lj."

"Hwj not, mj dər," ðe muðer crjd;
"ʔHwot flər sœ wel a cerps adernz;"
"Mama!" ðe inœsent repljd,
"ða crənd ər Savyurz hed wić ternz."

Montgomeri.

CORESPONDENS.

Tu ðe Editer ov ðe Evanjelical Ecœ.

Ser,—I ſud be glad eðer fer urself, er eni ov ur Corespóndents, tu giv from Godz Wurd, an ąnser tu ðe folœiŋ cwesçun:—

ʔIz ðe Sœl *natyrali Imertal.*

A Luver ov Trut.

Lœer Bricsam, 6t Des., 1847.

[Did we tiŋc, ðat bj giviŋ inserſun tu ðe abuv leter, we wer œpniŋ ər pajez tu cwesçunz, ðe tendensi ov hwiç woz tu ſac ðe fəndaſunz ov ər hœli fat, we ſud sertenli not admit. We ąr satisfjd ðat ðe *rjter* iz not influenst bj eni suç intenſun; and we tiŋc ðat ðe egzamineſun ov ðe prufs ov manz imertáliti "from Godz wurd," az ər corespóndent propœzez, can œnli tend tu ðe remuval ov *erur,* and ðe establiſment ov *trut.* We prefér leviŋ it tu sum ov ər rederz tu ąnser dis impertant cwesçun; and wud œnli ad a fu remąrcs, in erder tu put ðe subject in its proper ljt.

ðe cwesçun ov ðe *natyral* imertáliti ov man,—ðat iz, apąrt from *redemſun*—iz wun upon hwiç it iz posib'l fer pérsunz tu difer wiðət afectiŋ eni ov ðe grat truðz ov Cristiániti, ðat cwesçun beiŋ unconected wić fat in ðe Lerd Jezus Crjst. We ma adher tu diferent interpretaſunz ov ðe term det, and cum tu diferent concluzunz respectiŋ

ðɛ punifment hwiç God haz ataçt tu sin, wiðɜt undermjniŋ ðɛ grɜnd upon hwiç ðɛ çurç rests, az pozesiŋ *justificafun*, *lif*, and *glori*, in uniun wið Crjst, hu iz ðɛ secund Adam—ðɛ cwiciniŋ-spirit, and hu givz *etérnal lif* tu el ðat belev in him.—*Ed.*

Tu ðɛ Editer ov ðɛ Evanjelical Eco.

Ser,—I fel elmost afamd tu confes, ðat j hav just nɜ red, fer ðɛ ferst tjm, a number ov ur *Evanjelical Eco.* I am veri muç plezd wið it, and fud be sori if it wer discontinud. I am cwjt serten, ðat if it wer sen bj a larj number ov ðɛ memberz ov ðɛ Corespóndiŋ Sosjeti, ða wud purçes liberali, in erder tu cep it in egzistens. Meni ov ðem, dɜtles, ljc mjself, hav not sen it, and ðarfor no nutiŋ ov its valu. I wil engaj tu tac tú duz'n copiz ov it muntli, fer ðɛ ensuiŋ yer: ða wil be erderd ov Mr. Fred Pitman, Lundun. I tiŋc ða wud be admirab'l lesun bucs fer a Fonotipic Clas, and j wil uz ðem fer ðat purpus. I wil tac car tu menfun ðɛ wurc tu mj Cristian Fonografic frendz, and indus ðem tu du so tu uðerz.

26, Granjer stret, Nucas'l-on-Tjn, Ever truli urz,
9 Novémber, 1847. T. P. Barcas.

[We wud recomend ðɛ abuv egzamp'l tu ðɛ imitafun ov ɜr rederz. *Ed.*]

NOTISEZ TU CORESPONDENTS.

T. W.—Wun part ov ur recomendafun iz acted upon: ðɛ uðer, *modesti ferbidz.*

W. W.—Ðɛ paper tu hwiç u refér had past under ɜr notis, but woz lad asjd fer uðer preferab'l mater.

Comunicafunz fer ðɛ Editer fud be sent tu ðɛ Fonetic Institufun, Bat.

Publift bj Fred Pitman, at ðɛ Fonetic Depo, 1, Cwenz Hed Pasej, Páternoster Ro, Lundun. Sold bj el Bucselerz.—Printed at ðɛ Fonetic Institufun, Bat (Bath.)

[Prjs 1½d.

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EVANJELICAL ECƢ.

Nr. 14.] FEBRƢERI, 1848. Vol. 2.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƣ a, Ā ą, A ɑ, Θ ɵ, Ƣ ɔ, Ƣ ʉ, Ƣ ʊ, Ɨ ɨ, Ƣ ɤ, Ƣ ɜ, Ƣ ʉ.
*ee*l, *a*le, *a*lms, *a*m, *a*ll, *o*pe, *f*ood, *f*oot, *i*sle, *oi*l, *ow*l, m*u*le.

Ƣ ç, Ƣ ʈ, Ƣ ɖ, Σ ʃ, Ƣ ʒ, Ƣ ŋ.—Foren, k, q.
e*tch*, wrea*th*, wrea*th*e, vicious, vi*s*ion, si*ng*. i*ch* G, sie*g* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

ON ƎƐ DIFERENT MƐNIƢZ OV ƎƐ WURD SALVƎƐUN.

Ǝat man, az a siner, iz uterli lost and undun, iz a trut hwiç fɜrmz ɖɛ basis ov el Godz dɛliŋz in gras. God, in ɖɛ ecsɜrsiz ov hiz frɛ and sovren gras, haz undertac'n tu recuver man from ɖis stat ov ruin, in hwiç recuveri ɖɛ mjti pɜer and stupéndus wizdum ov God ʃal bɛ displad mɔr brjtli ɖan ever ɖa wer in ɖɛ varid fɜrmz ov creáted egzistens hwiç hav ben produst bj ɖɛ hand ov ɖɛ Creátɜr. Ǝɛ declard purpus ov God iz "tu briŋ meni sunz untu glori;" hwiç purpus iz ɖɛ rɛzult ov ɖɛ gud pleʒur ov hiz wil, and ov hiz frɛ and bɜndles luv, wiɖɜt eni inséntiv ɜr muviŋ cɛz in ɖɛ objects tɔrdz hum it iz directed. God haz himself undertac'n its ful and fjnal acómplifment, and embɜrct hiz on pɜer, wizdum, and gudnes in ɖɛ mjti enterprjz. Θl rjt

ðɛ secund cumiŋ ov Criȷst ɜr Lɵrd, hwen we ſal be entȷrli fred from ɵl ðɛ sercumstansɛz ðat nɜ tend tu hinder ɜr pɛs, and hƢli, hapi servis; and ðɛ pɜer ov Criȷst wil be put fɵrt in "çanjiŋ ɜr vȷl bodiz, ðat ða ma bɛ mad ljc untu Hiz ƢN glɵrius bodi, acordiŋ tu ðɛ pɜer hwarbȷ Hɛ iz ab'l ɛv'n tu subdu ɵl tiŋz untu Himself." (Fil. 3. 21.) It iz in ðis sens ðat it iz sed, "Nɜ iz ɜr salvaſun nɛrer ðan hwen we belɛvd," —Rɵm., 13. 11. Ƨis wil be a wurc rɵt *upon* us, wiðɜt ɜr cƢoperaſun; ɛv'n az ðɛ wurc bȷ hwiç we ar justifȷd, woz a wurc rɵt *fɵr* us, in hwiç we had nƢ part; and it wil be ðɛ ecstenſun ov redemſun, hwiç haz ɵlredi ben aplȷd in cwicniŋ ɜr *solz*, tu ɜr *mɵrtal bodiz*. Sɛ Rɵm., 8. 11.

Ƨar iz a pasej hwiç ȷ tiŋc hapili combȷnz ðɛz tre tɵts, hwiç we hav sɛn tu be conected wiđ ðɛ term *salvaſun*,—it iz Tȷtus, 2. 11-13. Ferst, ðɛ gras ov God "briŋɛt salvaſun;" secundli, it teçez us tu wurc ɜt ɜr salvaſun ɜr ɛliverans from prezent ɛv'l, bȷ "liviŋ sƢberli, rȷtyusli, and godli in ðis prezent wurld;" and terdli, it pɵnts us tu "ðat blesed hƢp, ðɛ glɵrius apɛriŋ ov ðɛ grat God and ɜr Saviur Jɛzuz Criȷst."

Ƨɛ considɛraſun ov ðɛz tiŋz iz wel fited tu ster up ɜr sƢlz tu grater dilijens in servis; fɵr nɜ iz ðɛ ƢnlI tȷm in hwiç we can bɛ felƢ-wurcerz wiđ God, in ðɛ conflict agenst moral ɛv'l and its consecwensɛz in ɜrselvz. Let us ðen, dɛr felƢ-pilgrimz, gerd up ɜr lɵnz afreſ, tu run wiđ paſens ðɛ ras ðat iz set befƢr us, haviŋ ɜr ȷ directed tu ðɛ gƢl, and antisipatiŋ "ðɛ crɜn ov rȷtyusnes hwiç ðɛ Lɵrd, ðɛ rȷtyus Juȷ, wil giv in ðat da tu ɵl ðƢz hu luv hiz apɛriŋ." (2 Tim, 4. 8.)

D. S. D.

INTELIJENS.

CALCUTA.

Converſun ov tre Braminz, and a lƢ cast Hindú.

A strȷciŋ egzemplificaſun ov ðɛ mȷti pɜer ov convertiŋ gras, iz giv'n bȷ Dr. Buf in ðɛ folƢiŋ ecstract:—

On Turzda ðɛ 26t Ƣgust 1847, beiŋ a famus Hindú festival-da, in onur ov ðɛ popuȷler God Criſuna, lat in ðɛ afternuun, Mr. Ardwȷz cam

tu ƫe miſun hɜs, briŋiŋ wiƫ him tre yuŋ men, hu, ɑfter loŋ deliberaſun, had mad up ƫar mjndz tu renɜns Hindúiz'm and embras ƫe Cristyan faƫ. Ɵl ƫe tre wer Brɑminz, namd Prancristɑ Gɑŋguli, Cali Das Ƥacrabɑrta, and Surja Cummɑr Mucérji. ƫa had el tre ben pupilz ov ƫe Baranagór scul. Tú ov ƫem had atended ɜr Calcúta instituſun, abɜt ƫe beginiŋ ov ƫe prezent yer, fer a fu munƫs; and, on Sundaz, ƫa wer wɑnt tu resev relijus instrucſun from Mr. Ärdwjz. ƫa semd tu be sinsér, and under stroŋ emɑſunz, indicativ ov a spirituɑl strug'l in ƫar mjndz. ƫa set fer a Cristyan refuj, and ƫa fɜnd it. Necst da ƫe mater cam tu be brutted abɜt. In ƫe fernun sum ov ƫe frendz ov Surja cam tu se him, but behavd cwjetli. Haviŋ fald in perswadiŋ him tu acumpani ƫem, ƫa went awa. In ƫe ɑfternun, tre uŋc'lz ov Prancristɑ cam, hiz ɑn fɑƫer beiŋ ded. ƫa ɑr rɑƫer welti pérsunz, hu hav landz ov ƫar ɑn, on ƫe prósedz ov hwiç ƫa liv in grat cumfurt. Tú ov ƫe uŋc'lz, ƫɑ depli afected, tu a grat ecstent controld ƫar feliŋz; but ƫe eldest ov ƫem demend himself ljc wun literali demented and distracted. It iz not posib'l tu descrjb ƫe reali harɑiŋ natur ov suç a sen tu mer ordineri natural feliŋ. ƫe ajed man ruſt tu hiz nevu—embrast him wiƫ ecspreſunz ov dɑtiŋ fondnes and tendernes—pled, ecspostulated, sjd, sobd, wept. Tu nɑ mertal wud he lis'n fer a mɑment; he neƫer stopt ner pezd. Repetedli did j atempt tu get him tu sit dɜn, az ƫe uƫerz had dun; and adrest him in termz ov ƫe gratest respect and cjndnes, acnolejiŋ hɜ veri natural hiz emɑſunz wer, and entretiŋ him tu her brefli hwot hiz nevu er mjself had tu sa. But nɑ; he semd ljc wun hɑlli bereft ov sensibiliti az tu el he se er herd—swolɑd up and lost in wun ɑverhwélmiŋ edi ov gref and penant distres. Nɜ he sezd hiz nevu bj ƫe nec and cist him; ƫen he embrast him in hiz ɑrmz. Nɜ he wud hwisper sum inedib'l wurdz intu hiz er; ƫen wud he gaz ficsedli intu hiz fas wiƫ a luc ov inecspresib'l agɑni. Nɜ he wud apel tu ƫe tendernes wiƫ hwiç he had rerd aud çeriſt him az a sun; ƫen he wud promis tszandz ov rupéz, landz, hɜzez, carijez, and everitiŋ fited tu gratifj ƫe "lust ov ƫe j, ƫe lust ov ƫe fleſ, and ƫe prjd ov ljf." Nɜ he wud pled bj el ƫe blesednes tu be gand bj adherjŋ, ljc hiz fɑƫerz, fer cɜntles jeneraſunz, tu ƫe faƫ ov Brɑma; ƫen he wud depict ƫe ferful horurz ov ƫe hel hwiç Hindúiz'm rezervz fer apostats from its faƫ. Nɜ

hɛ wud dɛpict ðɛ jɞ hwiɡ wud bem on ðɛ ɛɜntenansez ov relaſunz and frendz if hɛ returnd tu glad'n ðar dɞlful hɞmz; ðen hɛ wud pɞrtrá ðɛ áŋgwiſ hwiɡ must pers ðar hɞrts, wer hɛ, bj ɞpostɞsi, tu lɞd ðem wiɑ́ inefasɞb'l dizgras. Nɜ hɛ wud sez him convulsivli bj ðɛ hand, ɞz if redi fɞr dɛpɞrtur, saiŋ, "Cum, ðen, mj dɛrest—cum, let us ɞwa;" ðen wud hɛ fɞl dɜn on ðɛ flɞr, and grɞsp hiz fet in ðɛ implɞriŋ and prostrat ɞtitud ov a slav entretiŋ ɞn Ƣriental despot fɞr hiz lj́f.

In ðis stranj, bewilderiŋ, ɛgzɛstiŋ sucseſun ov ɛɞrpɞrɛal muivments, and plɛzib'l ɞrgumɞnts, and ɛcspreſunz ov enderment, and promisez ov rewɞrd, and trets ov puniſment, and ɞarnal ɞpelz, and bɞrsts ov sɞrɞw, and grɞniŋz ov a dɛspariŋ brɞɞc'n hɞrt—ðar wɞz nɞ brɞɞc—nɞ interupſun fɞr a siŋg'l secund, durij ðɛ spas ov ɞlmɞst trɛ ɜrz! Az ma wel bɛ supózd, bɞt ðɛ ɞld man and ðɛ yuŋ man wer, bj ðis tjm, turɞli ɛgzɛsted, and in a stat ov mjnd hwiɡ, from ðɛ fɛrful and rɞpid varjeti ov intensli conflictiŋ ɛmɞſunz, can neðer bɛ wel consɛvd nɞr dɛscrjbd. At leŋt, ðɛ tú mɞr sɞber bruðɛrz, fjndiŋ ðat ðɛ ɞtempt tu perswad ðar nevu tu ɞcumpani ðem wɞz uterli hɞples, rɞz up, and, sɛziŋ ðɛ eldɛst, constrand him, pɞrtli bj fɞrs, tu gɞ ɞwa wiɑ́ ðem, saiŋ, it wɞz uales tu sta eni loŋger, ɞz ðar yuŋ relativ had mad up hiz mjnd tu gɞ tu perdiſun.

In ðɛ midst ov ðɛ prɞtracted sɛn nɜ aluded tu, anuðɛr nativ frend cam in, hu, from sum conecſun wiɑ́ ðɛ Suprem Cɞrt, had cum in contact wiɑ́ sum ov ðɛ ruf reprɞbat ɞaracterz ðat frɛcwɛ́nt its prɛsiŋɞts, and pict up from ðem meni ov ðɛ cɞrsest sentiments, clɞɑ́d in ðɛ cɞrsest djalect ov Babilun. Sad tu tiŋɛ, tú, it wɞz in brɞɞc'n Iŋgliſ ðat ðis elderli Brɞmin, stepiŋ in ɞbruptli wiɑ́ clɛŋt fist, and griniŋ horibli in ðɛ fas ov ðɛ yuŋ man, pɞrd ɜt a voli ov ɞdz and cursez, in ðɛ midst ov hwiɡ, suɡ termz ɞz "rɞsɞal," "vilen," "sɛɜndrel," wer ɞmuŋ ðɛ mjldest and mɞst sɛmli!

Duriŋ ðɛ trjiŋ and distresiŋ sɛn nɜ brɛfli dɛscrjbd, ðɛ yuŋ man conducted himself wiɑ́ ɞstónisiŋ ɞamnes, mɛɞnes, and dɛsiɞnn. Ðɛ fɞðɛr and uðɛr frendz ov Cali Das, liviŋ ɞt Cinsura, distant ɞbɜt terti mjlz from Calcúta, hɛ wɞz left undisturbd on Frjda. On Saturda mɛrniŋ, ɞfter rediŋ pɞrſunz ov ðɛ Bjb'l wiɑ́ prar, ða comenst, ɞsisted bj mɞr ov ɜr estemd nativ ɞatecists, ðɛ rediŋ ov ðɛ Pilgrimz Prɞɞgres, wiɑ́ ðɛ sutab'lnes ov huz statments tu ðar ɞn cas ða wer gratli struc.

In Mr. Plǰab'l, and hiz spedi return, ða se ðƨ danjer tu hwiç ða wer ecspƣzd tru indesiǰun; and in ðƨ arguments ov Wurldli Wǰzman ða persevd ðƨ veri súbstans ov ðƨ sert ov perswasivz tu hwiç ðƨ mor plezib'l and intelijent ov ðar frendz wud rezert. Ðus ða variusli labard, bǰ Godz blesiŋ, tu fortifǰ ðemselvz agenst ðƨ freſ aselt hwiç ða confidentli ecspected tu be agen mad upon ðem.

But, alas! in ðƨ cas ov wun ov ðem, it woz sun pruvd hz fral a cretur man iz—wec and unstab'l az weter—hwen left tu himself. In ðƨ cors ov ðƨ fornun, hiz frendz cam in grat fors, wiθ freſ but plezib'l lǰz and devǰsez. Ol atempts at perswazun havin fald, ða ðen declard, wiθ eful aseveraſunz, ðat a beluved sister ov hiz felt so cenli ðƨ los ov her bruðer, ðat ſe woz sezd wiθ ilnes, ov hwiç ſe woz lǰcli tu dǰ; in hwiç cas he must rec'n himself ðƨ murderer ov hiz sister. Bǰ ðƨ uðer converts prezent, he woz aſurd, ðat in ðar on cas similer reports had ben bret, hwiç in ðƨ end pruvd tu be ſer forjeriz or ficſunz, ðat had ben fabricated wiθ ðƨ sol vu ov luriŋ ðem awa. In ðƨ end, however, ða so ret on hiz natural feliŋz, ðat he woz farli overcum; and on ðar solemli promisiŋ tu als him tu return after tú daz, he agred tu acumpani ðem. Just az we antisipated, and fatfuli wernd him, he woz hurid of tu a distans from Calcúta, and haz not sins ben herd ov. Pur yuŋ man, he semd tu be reali sinsér; and iz gratli tu be pitid, and ferventli tu be prad for.

But it woz veri remarcab'l ðat, on ðƨ afternun ov ðƨ sam da, anuðer pupil ov ðƨ Baranagór scul, a Bramin elso, hu, sum munts befor, had op'nli ecsprest hiz ful belef in Cristianiti, prezented himself, in order tu escap ðƨ persecuſunz ov hiz frendz, and wiθ ðƨ ernestli ecsprest dezir ov beiŋ admited intu ðƨ Cristyan Churç. Hiz nam iz Jodu Nat Banerjia. Trust ðƨ da, ðƨ frendz ov Prancristo continud tu asal him; but he stud hiz grsnd nobli. Cali Das woz fuli ecspectiŋ ðƨ arival ov hiz fuðer befor ðƨ cloz ov ðƨ da; and he cud not contemplat ðƨ intervu wiðst aprehenſun. Ðƨ fuðer iz a lerned Bramin, and estemd a grat oratur amuŋ hiz cuntrimen. And her ǰ ma menſun, hwot iz not jenerali non, er, at lest, not uzuali atended tu az its impertans dezervz. In ðƨ temp'lz ov Hindúiz'm ðar iz no instrucſun giv'n. But ðƨ public rehersal ov ðƨ Ramayán or Mahaçárat, er eni uðer ov

ðɛ grat Ɛasterz, iz rec'nd an act ov ecstrɔrdineri merit. Ðis, ov cɔrs, ðɛ lerned Brɑmin alɔn can du. But welti nativz, hweðer Rɑjɑz ɔr Zemínderz, ɔr eni uðer clɑs, ma, in ɔrder tu ern merit fɔr ðemselvz, engaj, ɑt a costli hjr, ðɛ servisez ov a lerned Brɑmin, publicli tu rehers sum Ɛaster fɔr ðem, eðer in ðɛ ɔp'n cɔrt ov a temp'l, ɔr wiðin ðɛ iner cɔrt ɔr ɔp'n cwodrɑŋg'l ov ðar ɔn hɜs. If in ðɛ later, el ðɛ frendz and naburz ɑr ɑʒɑli invjted tu atend, fɔr ðɛ enjɔment ov hwɔt wið ðem iz rec'nd ðɛ riçest intelectɑl and relíjus fest. In ðis pɑrt ov India, ðɛ Ramayán aperz tu be ðɛ favurit. It iz an hɛrɔic pɔem ov grat leŋt, ðɛ public rehersal ov hwiç wil ocɑpj tú ɔr trɛ mɑnts, giviŋ tu it tú ɔr trɛ ɜrz eç da. Hwen ðɛ ɜr ov rehersal cumz, a splendid cɜç, wið crimzun cɑʃunz, iz plast nɛr ðɛ senter ov ðɛ ɔp'n cɔrt. Ðar ðɛ Brɑmin sets himself in ðɛ Ɔriental stjl—a stjl hwiç, in ðɛ Ɛst, iz rec'nd just az dignifjd, az it iz held tu be undignifjd in ðɛ West. Befɔr him he haz hiz yelɔ manɑscript, stɛpt, az it haz ben, in ðɛ jenɑin ɔrtɔdocs dj. Ðɛ uper pɑrt ov hiz bodi iz literali bar ɔr naced, haviŋ ɔnli ðɛ sacred trip'l tred trɔn ɔver ðɛ ʃɔlder; sɔ ðat he iz az real a *jimnosɔfist* az hiz clɑs aperz tu hav ben in ðɛ daz ov Alecsɑnder. Ðɛ aria and verándaz, abuv and belɔ, ɑr crɜded wið ecspectant hɛrerz—numberz ov femalz beiŋ prezent tu, ðɔ conseld from public gaz bj interpóziŋ screnz. Ðen ðɛ oratur, az he iz cɔld, comensez. He redz a slɔc ɔr cuplet from hiz manɑscript, in ðɛ ɔrijinal Sanscrit; and instantli prɔsedz tu giv ðɛ mɛniŋ ov it in ðɛ vernacɑler—sɔ ðat ðɛ hɔl iz ljc a continɑd lectur ɔr comenteri upon ðɛ tecst. And hɛr it iz ðat a varjeti ov gift, ɔr talent fɔr ecspɔziʃun and elɔcwent apɛl, ma be egzíbited. Sum rehersɛrz ɑr satisfjd wið ðɛ bar mɛniŋ ov ðɛ ɔrijinal in ðɛ popɑler djalect. Uðerz, haviŋ a gift fɔr it, ecspaʃiat on ðɛ ɔrijinal, mɔr in ðɛ stjl ov a sermun on a siŋg'l tecst—displaiŋ ðar ɔn lerniŋ, acɑtnes, sut'lti, and pɜrz ov perswasiv apɛl—acumpaniiŋ ðɛ hɔl wið acʃunz and jestɑrz ov hed and handz ðɛ mɔst siŋgɑlerli varid, and, fɔr a nativ ɔdiens, ðɛ mɔst efectiv. Ðɛz public rehersalz ov ðɛ Rɑmayan and uðer ʃasterz hav, nɔ dɜt, contribɑted fɑli az mɑc az eni uðer institɑʃun tu ðɛ difɑsiv vigur and perpetɑiti ov Hindúiz'm. On ðis acɜnt it iz ðat j hav of'n felt ðat *sufisent* atenʃun haz not yet ben pad tu ðem bj ðɛ frendz ov evanjelizaʃun in ðis hɛð'n land.

It ma nɜ bɛ beter understud hwj ðɛ yuŋ, and ɑz yet inecsperienst sun, hɯct wiɑ ɑŋzjeti tu ðɛ ferst intervɯ wiɑ hiz fɑðer, hu iz nɔted amuŋ ðɛ Hindúz ɑz a famus reherser and ecspɜnder ov ðɛ Ramayan. Lat in ðɛ evniŋ ðɛ fɑðer cam tu mj hɜs, ɑscin̆ fɔr hiz sun. ✠ at wuns acumpanid him tu ðɛ hɜs ov ðɛ converts, hwiɡ iz clɔs at hand. After sain̆ a fɯ wurdz tu ðɛ sun, bj wa ov cɜnsel and encurejment, j̆ left ðɛ fɑðer wiɑ him and ðɛ uðer incwjrerz and tú ov ðɛ catecists, lest it mjt be sed ðat ðɛ yuŋ man woz mɛrli ɔvered bj mj prezens, rɛcwestin̆, hɜ-ever, ðat if eni vjolens wer atemted j̆ ʃud be instantli sent fɔr; ɑz ðɛ fɑðer woz acumpanid bj tú uðer relativz. ðɛ fɑðer, ɑz woz antisipated, enterd at wuns intu a discuʃun ov ðɛ clamz ov Hinduiz'm, pɔrin̆ ɜt a torent ov hwot hɛ consíderd ɑz unɑnserab'l ɑrgɯments and perswasivz. ðɛ sun, hɜever, from tjm tu tjm, cɯmli ecsprest hiz convicʃunz in favur ov Cristianiti. Hwen it woz getin̆ lat—wel-nj ten ɔ-cloc—j̆ ðɔt it woz tjm tu seperat fɔr ðat njt, sɔ j̆ went tu ðem; and ɑfter a gɯd del ov discuʃun, ðɛ fɑðer, fjndin̆ hiz sun unmuvd bj ɔl hiz ɑrgɯments, ðɔ dɛpli ɑfected in hiz felin̆z, ɑfter uterin̆ a fɯ pɛrsin̆ wurdz in pɑrtin̆, cwjɛtli went awa. But hɛ woz scarsli awa a fɯ secundz, hwen ðɛ sun, from egzɛsɛun and ðɛ coláps ɑfter suɡ a convulsiv cónflict ov felin̆z, literali fanted intu a swuun. We carid him tu a cɜɡ, and aplid weter tu hiz temp'lz and fɔrhed. After a lit'l hɛ began graduali tu recuver from hiz insensibiliti, and it woz ɑfectin̆ tu fjnd ðat ðɛ ferst brɔc'n sentensez hɛ woz herd tu uter, hwjl yet but hɑf-conʃus, wer ðɛ uter-ansez ov fervent prar. Sum ov ðɛ ecspreʃunz hwiɡ wer distin̆ctli cɛt, wer suɡ ɑz ðɛ folɔin̆: "Ω mj Fɑðer, mj hev'nli Fɑðer, fɔrgiv mɛ, fɔr Crjsts sac; fɔrgiv mj wɛcnes; j̆ am veri wec; j̆ can not ov mjself rɛzist temtaʃun; but, ɔ, hev'nli Fɑðer, dɯ ðɜ mac mɛ ab'l; ma ðɛ Hɔli Spirit giv mɛ pɜer—hiz gras iz pɜer; ɔ, mj hev'nli Fɑðer, enab'l mɛ tu *cut of ev'n filial ɑfecʃun, if neseseri;* ɔ, Lɔrd fɔrgiv mɛ," ets. It woz a dɛpli muvin̆ sen. ðat pɑrt ov ðɛ brɔc'n uteransez, in pɑrtic̆uler, in hwiɡ hɛ woz led tu pra ðat, *if neseseri,* hɛ mjt be enab'ld tu "cut of ev'n filial ɑfecʃun," ɔr hiz ɔn natural ɑfecʃun tɔrdz a cjnd and rɛspected fɑðer, had in it sumtin̆ tu tril wunz hɑrt. It woz a dɛp feɡ from ðɛ veri senter pɔnt and mansprin̆ ov ðɛ grat strug'l in hwiɡ hɛ had engajd, and ɜt ov hwiɡ hɛ cam safli, ðɔ it woz intensli

felt tu be but a har-bredt escap. Let us ernestli pra đat đis ferst vizib'l trjumf ma prav onli đe beginiŋ ov a loŋ sucsejun ov victoriz over el đe enemiz ov đe sol, vizib'l or invizib'l, til he finali "enter intu đe jo ov hiz Lord"—đat blesed Lord, huz blud clenzet from el sin, and huz on grat victori had in it đe potenjal sed ov đat ov everi wun ov hiz faitful folowerz.

But j fel constrand, bj wont ov tjm and uđer sercumstansez, tu stop her. Sufjs it tu sa, đat đuriŋ đe hol ov đe necst wec, frendz continud tu cum and go, briŋiŋ wić đem nu sofiz'mz, and, abuv el nu storiz conected wić đe familiz ov đe yuŋ men, wel fited tu wure perfuli on đar natural feliŋz. Bur đe *ferst* grat cónflict beiŋ wuns over wić eç, đa đemselvz felt grater confidens in encenteriŋ eni đat mjt folo; hwjl we el had đe menz ov streŋtniŋ er on ajurans in đar behaf. El đe for catecists lent valuab'l asistens tu đe yuŋ incwjrerz. Az Jagadiſwer iz đe oldest, in pent ov standiŋ az a Cristyan, he remand wić đem elmost uninteruptedli, rediŋ đe Bjb'l, ecspendiŋ and enforsiŋ it, and jeniŋ wić đem in frecwent prar. Mes. Maca, Ewert, ⟨?Ewart⟩ and Smit, elso se đem az muç az posib'l, and ministerd el nedful cen-sel and egzertajun. Jujiŋ from el ordineri sjnz, we had everi rez'n tu be satisfjd wić đem. This beiŋ đe cas, it woz vertuali rezolvd erli in đe wec (30t Egust) đat, jud frendz be raziŋ disturbans tendiŋ tu vjolens, đar baptiz'm et not tu be delad; but đat, jud đa continu, on đe hol, tu conduct đemselvz pesfuli, it mjt wić profit be postpond til Sunda đe 5t instant. This later woz đe cors fjnali adopted,—and on Sunda evniŋ last it woz mj privilej, in prezens ov đe Fre Curç coŋgregajun, tu administer đe sacred ordinans ov baptiz'm tu đez tre interestiŋ yuŋ Braminz—wuns devoted adherents ov jdolatrus Hindúiz'm, but ner enrold amuŋ đe profest folowerz ov đe Lord Jezus, đe grat Seperd ov solz. And it deljts me tu ad, đat, aloŋ wić đez tre *Braminz*, woz baptjzd an up-cuntri nativ, ajed twenti-sev'n yerz, ov đe *Sudra* or lowest Hindu cast, đus vizibli simboljziŋ tu đe j ov sens wun ov đe grandest feturz ov đe relijun ov Him wić huum "đar iz no respect ov persunz." This man haz for đe last tre yerz ben in đe servis ov Mr. Alan, olredi wel non tu u az a respected member ov er Curç and Mijun Comite, and tu huum, on acent ov hiz grat liberaliti, and jeneral gud servisez

tu ɜr Curç and Miſun, we ɑr under grat obligaſun. Ðe histori ov ðe man iz eltugeder interestiŋ; and had it not ben fer ðe entjr engrosment ov mj tjm bj ðe ecstra dutiz devolviŋ upon me, it woz mj purpus tu hav sent u a notis ov at lest ðe ledin particulerz. Ðis, if spard, j ma trj tu dun bj necst overland. Menhwjl, let me implor ðe incresiŋli fervent prarz ov ðe Curç at lɑrj in behɑf ov ðe *for* nɜ baptjzd, and ðe Miſun jenerali.—Urz, ets.

CEYNA.—*Vizit tu a Budist Monasteri.*

We prezent tu ɜr rederz ðe foloiŋ pasej from Mr. Jerj Smits résent interestiŋ wurc on Cjna. Ðe écstract contanz an animated acɜnt ov a vizit pad bj ðe eter tu a Budist monasteri in ðe naburhud ov Niŋpo, and ðus comensez:—

"On 15 Sep, j set ɜt on mj secund vizit tu ðe monasteri ov Tentuŋ, acumpanid onli bj mj Cjnez bo. Ⅱ woz carid in a çar, abɜt a mjl and a hɑf tru ðe siti, tu a retjrd pɑrt ov ðe éstern suburbz. Her, on a lit'l lac, entjrli surɜnded bj ſops and warhɜzez, woz ðe bot hwiç woz engajd tu conva me and mj bo, wid a fu ɑrtic'lz ov provizun, tordz ɜr plas ov destinaſun. Az sun az j mad mj aperans, ðe botman becam ecsjted, and woz cwicli involvd in a cworel wid mj bo. On discuveriŋ dat ðe bot woz hjrd tu conva a forenur, ðe botman wonted tu raz ðe sum agred upon betwen him and mj bo sum ɜrz befor, hwen no menſun had ben mad bj ðe later dat hiz master woz a forener. A loŋ and aŋgri eltercaſun ensud betwen dem, and a crɜd woz sun atracted tordz ðe spot in hwiç we wer. Tu a pérsun unacwanted wid ðe Cjnez temperament, ðe danjer ov a serius personal encɜnter betwen dem wud hav aperd iminent; but dar ecsjted jesturz and impaſund tonz wer carfuli restrand widin ðe limits ov ceſun, and no aselt woz comited.

"Az sun az dis prelimineri dificulti woz overcum, we proseded aloŋ ðe canal, amidst a multitud ov bots lad'n wid pep'l, hu wer briŋiŋ vejetab'lz and proviçunz tu marcet. Ðez canalz ɑr ðe onli mod ov transit, fer hevi comoditiz, from wun pɑrt ov ðe cuntri tu anuder. Abɜt a mjl from ðe siti, ðe cuntri beginz tu asum a veri priti aperans,

and, tu ðɛ nativ mjnd, prɛzents meni ɑsoʃiaʃunz ov interest and ɵ in ðɛ multitʊd ov tʊmz hwiç enʃrjn ðɛ rɛmanz ov ðar fɔrfʊderz. Wɛ pɑst a number ov *Sze-tay*, ɵr 'ɑnsestrɑl hɛlz,' sum ov hwiç belɔŋd rɛspectivli tu ðɛ *Cay*, ðɛ *Wu*, ðɛ *E*, ðɛ *Ju*, and ðɛ *Sze* familiz. Ðez varius clanz rɛzjd wiðin ðɛ siti, and hav a comun rjt tu ðɛ ɑnsestrɑl hɛlz, in hwiç ðɛ tablets, comémɔrativ ov ðar dɛpɑrted ɑnsesturz, ɑr ranjd in ɵrder ɑcɔrdiŋ tu ðar jɛnɛraʃunz. Lit'l temp'lz continʊɑli sucsed eç uðer everi mjl, wiðt tú ɵr tre Bonzez sɑnteriŋ abɔt ðɛ entrɑns. A bag, fɑs'nd tu a loŋ pɔl, sɔ ɑz tu rɛç tu ðɛ bɔts hwiç wer pɑsiŋ bj, wɔz held ɔt from sum ov ðɛ temp'lz, in ɵrder tu rɛsɛv ðɛ ɔferiŋz ov ðɛ dɛvɔt. Everi bɔt contribʊted a fʊ coper cɔnz tu ðɛ sacred bag fɔr ðɛ jdul, on rɛsɛviŋ hwiç, ðɛ ajents ov ðɛ instituʃun comenst sɔndiŋ a goŋ, bj wa ov selebratiŋ ðar ɔferiŋz. In eç ov ðɛ bɑgz j dɛpozited, ɑz mj gift, a fʊ Cristian bɑcs on ðɛ sin ov wurʃipiŋ jdulz. Ðɛ pep'l ir ðɛ suburbz wer veri dɛzjrus ov rɛsɛviŋ bɑcs, and folɔd ðɛ bɔt fɔr sum tjm ɑfter j had sɛst from distribʊtiŋ ðɛm. Wun man, in hiz ɑŋzjeti tu cɑç a bɑc, lost hiz bɑlɑns, and fɛl intu ðɛ cɑnɑl.

"H landed ɑt a lit'l vilej nɛr ðɛ terminus ov ðɛ cɑnɑl, and prɔsɛded in ɛ çar, ɔver ðɛ hilz, tu ðɛ Budist monɑsteri ɑt Ten-tuŋ. Abɔt sunset j wɔz domisjld in sum ɑpɑrtments, hwiç j wɔz permited tu ɑprɔpriat tu mj ʊs, in wun ov ðɛ cwodrɑŋg'lz ov ðɛ monɑsteri. Mj lugej wɔz dɛpozited in ðɛ iner rʊm, in hwiç j slept, leviŋ mj bɔ tu ɔcʊpj ðɛ ɔter rʊm. In ðɛ later wɔz a lɑrj jdul, hwiç brɔt us ɔcɑzʊnɑl vizits from sum ov ðɛ wurʃiperz. Wun ov ðɛ erliest viziterz wɔz a prɛst, hu, ɑfter ljtiŋ a fʊ fragrɑnt stics, and prɛzentiŋ ðɛm tu ðɛ jdul, bɔd dɔn bɛfɔr it, nɔciŋ hiz hɛd tre tjmz ɑgɛnst ðɛ grɔnd. Ðɛ frɛcwent sɔndz ov bɛlz and goŋz dʊriŋ ðɛ njt, dɛprjvd mɛ ov ðɔz pɛsful slumberz hwiç j mjt hav ɛcspected tu ɔbtan in a mɔr favurɑb'l sitʊɑʃun. Ðez vijilz ov ðɛ Budist mʊŋcs wer fɑr from bɛiŋ calcʊlated tu sʊnd ðɛ mjnd. On suç a spot, hɔɛver, feliŋz ov tɑŋcfulnɛs wer sʊmtjmz mɔr vividli rɛɑljzd ðɑn ɛlshwar, ɑt ðɛ rɛmɛmbrɑns ov ðɑt grɑs hwiç ɑlɔn mɑcs a Cristian tu difer from ðɛ hɛd'n ɑrɔnd him.

"H wɔz disturbd ɑt ɑn erli ɔr in ðɛ mɔrniŋ bj a prɛst grɔniŋ in ðɛ ɑntɛ-rʊm, and uteriŋ dɔlful sɔndz, ɑz hɛ prɔstrated hiz bɔdi bɛfɔr ðɛ hidyus jdul, ɑfter rɛ-ljtiŋ ðɛ pérfʊm stics. H remonstrated wiðt ðɛ pur

cretur, hu, wić a vacant star, ɑsct me hweđer đar wer no Budist prests in mj on cuntri, and hwot jdulz we wurſipt. Ɨ gav him a tract, hwiç he woz unab'l tu red, and hwiç j đarfor resevd agen. In đe ɑfternuun j pɑst tru sum ov đe leser temp'lz, in hwiç a fu prests wer perfermiŋ đar custumeri mumeriz. Ɨ woz at leŋt atracted tu đe prinsip'l temp'l, in hwiç abɔt terti prests wer engajd in selebratiŋ đe evniŋ servis. Đe đbut stud in đe sénter, wić hiz fas tordz a colosal jdul, at đe distans ov a fu yardz. A number ov prests wer marſald in a ro, at a lit'l distans on eđer sjd. At đe tiŋcliŋ ov a bel, đa comenst a çant in slo tjm, and graduali increst in rapiditi ov uterans, az đe cwic betiŋ ov a holo sɔndiŋ-bord led tu an ecwuli cwic articulaſun ov đar unmeniŋ sɔndz, sumtjmz in a rehersiŋ, and at uđer tjmz in a siŋiŋ ton. Sum ov đe prests, hwjl repetiŋ đe sɔndz, secretli held ɔt đar handz tordz me, maciŋ sjnz for sum ov đe bucs hwiç j carid under mj arm. At leŋt đa el bɔd dɔn for sum minuts befor đe jdul, wić đar muf'ld fasez on đe grɔnd. Đe sjt ov suç an instans ov deluzun overcam el hezitaſun on mj part; and, prosediŋ at wuns intu đe temp'l, j pɑst betwen đe roz ov prests, and plast a tract befor eç ov đem, az đa la on đe pavment betiŋ đar hedz. Đe tract contand a remónstrans agenst đe sin ov jdolatri, and woz rit'n bj a Cjnez Cristyan, Lyaŋ Afa, himself a cónvert from jdolatri.

"In đe evniŋ j proseded tu an ɔt-temp'l, dístant a fu hundred yardz, hwar tú prests wer staſund. Đa aperd tu tac plezur in egzíbitiŋ đe ugli lit'l jdulz, hwiç wer enſrjnd wićin đe prinsipal hel. Az j remonstrated wić đem, in đe prezens ov meni uđer pérsunz, on đar foli in ɑsciŋ me tu wurſip suç sensles blocs, j proseded tu pent tu đe jdulz wić mj umbrela; hwarupon, đe prinsipal jdul sunn gav wa tu đe fors wić hwiç, in mj carlesnes, j pɑct its varius parts. Đe hol asemblej burst intu a lɔd lɑf, on hwiç j woz embold'nd tu ſo hɔ lit'l đe uđer jdulz cud help đemselvz. Az j gav đem a sljt trust, đa tremb'ld, toterd, and tumb'ld from đar tronz. Đe pep'l agen lɑft hartili, az đe prests trjd for sum tjm in van tu mac wun ov đe jdulz mentán its sitiŋ postur, đe fel haviŋ dizerderd its component parts. Tiŋciŋ đat đis liberti mjt put đar gud humur tu tú sever a test, j becam mor serius in mj maner, and spoc ov đe ret ov God on đoz hu đus

dizonur hiz nam. ƺɛ ƣnli intelijib'l rɛplj hwiç j rɛsɛvd, woz, ƺat it woz ƺɛ Ɛjnɛz custum tu wurſip jdulz."

ƺƐ ERLI CRISTYANZ.

Luſian, a witi Grɛc rjter ov ƺɛ secund senturi, compƣzd "Djalogz" in ridicul ov ƺɛ Cristian rɛlíjun. Sum ov hiz ſurpɛst áruz agɛnst Cristianiti ƣnli serv tu pɛnt ɜt ƺɛ rɛal buti ov it. "ƺɛ Cristyanz ur sƣ sili," sez hɛ, "az tu dɛspjz det, in ƺɛ ful perswagun ƺat ƺa ſal wun da enjƣ ɛtérnal ljf;" and ƺɛ rɛz'n hɛ givz fɛr ƺar redines tu sufer fɛr ɛç uƺer, iz, ƺat "ƺar ferst lƣgiver, ƺat Grat Persun hu had ben crusifjd in Palestjn, had put it intu ƺar hedz, ƺat ƺa wer el breƺren." Agen, specin ov ƺar belɛf, hwiç woz, in hiz jz, ƣnli wurƺi ov contemt, hɛ menſunz ƺɛ doctrin ov ƺɛ Triniti az ƺen held: "Wun, Tre; Tre, Wun; ƺɛ Mƣst Hj God—Sun ov ƺɛ Fuƺer—Spirit prƣsedin from ƺɛ Fuƺer." In anuƺer djalog, hɛ rɛprɛzents ƺɛ Cristianz az "a sorƣful, begerli cumpani," and sez, ƺat "sum went ƺɛ hƣl ƺa wiƺɜt ɛtin, and spent hƣl njts in sinin hímz." Nɛr woz ƺis el: probabli from ƺar non-interferɛns in public afarz, hɛ acuzez ƺem ov disafecſun tƣrdz ƺɛ guvernment, ov wiſin fɛr bad nuz, and ov bɛin dɛljted at ƺɛ ocúrɛns ov eni public calamiti.

CORESPONDENS.

[*ƺis Leter woz sent us tú lat fɛr inserſun in ƺɛ lust number.*]

ƺƐ DƐLIƢZ OV GOD WIƺ ƺƐ IƢGLIƐ NƺƐUN.

ƺar ur dispɛnsaſunz ov Providɛns urjin tu consideraſun and prar. ƺar ur several veri apt ilustraſunz ov ɜr stat, in Godz dɛlinz wiƺ hiz anſɛnt pɛp'l, and wun ov ƺɛz iz recɛrded bj ƺɛ profet Amos (Ɛap. 4). Izrael iz dɛscrjbd az wurſipin God *hipƣcriticali* and *corúptli*, and uƺɛrwjz continuin in sin (ver. 4, 5); az if ƺar servisɛz wɛr tu atƣn fɛr sinful practisɛz stil continud. God sent ƺem famin, yet ƺa rɛpented

not (vers 6), and he widdrew his hand. He sent them dreſt, so that the had not weter ev'n tu drinc, yet the repented not (ver. 7, 8), and so he widdrew this plag elso. He sent them blastiŋ and mildu, and the pamer-wurm, and yet the repented not (vers 9), and thez plagz elso sest. He sent them the pestilens, and wasted thar armiz wid the sord, and the remand unrepentiŋ stil (vers 10), and so thez plagz gav wa tu uderz. Sum wer vizited wid speſal and veri eful jujments, ev'n az the overtro ov Sodom and Gomora, and yet suç az wer spard repented not (vers 11). "Tharfor thus," it iz aded, "wil j du untu thé, o Izrael: and becoz j wil du this untu thé, *prepar tu met thi God*, o Izrael" (v. 12).

Izraelz bljndnes woz *in this*, that in the remuval ov eç plag, tha luct fer the remuval ov the hal; hwaraz, God woz sendiŋ wun after anuder fer the purpus ov awacniŋ tu repentans; and hwen this end woz not tu be servd, final and overhwélmiŋ jujments wer tu ensu. ¶Iz he not delin wid us after a similer maner. Duriŋ tú previus sez'nz, but espeſali that ov 1846, the fruts ov the grond widerd and decad, ar tha cud be gaderd, and thar folod veri grevus suferiŋz, amontiŋ in meni plasez tu actual famin. A da ov humiliaſun woz aponted, and veri jenerali obzervd. We hav sins had a bontiful harvest, and meni semd tu fel az if el coz ov fer had subsjded, elto no muvment had tac'n plas tordz naſunal reformaſun. Az the hops ov meni wer revjviŋ, the muni preſur so increst, az tu ſed over thez a dep gluum, hwiç haz not yet ben disipated. And stil we her nutiŋ practical ov naſunal sinz and naſunal repentans. This stroc elso, tho unimpruvd, wil, no dst, pas awa. But, if repentans prevent not, thar ar uderz in rezerv. Contajus fever haz elredi ben loŋ continud and sever, at lest, in larj tonz; and the Colera haz ben traveliŋ tordz us from the far Est, cezin terur az it advansez, and leviŋ behjnd masez ov blac'nd corpsez. Hweder it ma bar wid it a comiſun agenst this cuntri er not, God onli noz. But ev'n if it ſud not, we ar elso remjnded, from da tu da, that the sord iz not yet ficst in its scaberd. And God haz meni uder instruments el redi tu ecsecut hiz wil, hwjl we ar hedlesli goiŋ on tu provoc hiz displezur. And ¶ſud we not, then, confér tugeder, and pra tugeder, that the Lord ma be plezd tu piti and tu spar, turniŋ us, az a pep'l and naſun, from non sin.

Ðe Red Indian.—"*Nɔ* iz ðe acsepted tim."—An Indian and a hwit man bein at wurſip tmgéder, wer bot struc wid convicſun bi ðe sam sermun. Ðe Indian woz ſortli after bret tu rejoɔ in pardnin mersi. Ðe hwit man woz for a lon tim under distres ov mind, and at timz almost redi tu despar; but at lent he woz also bret tu a cumfurtab'l ecsperiens ov forgivin luv. Sum tim after, metin his *red* bruder, he ðus adrest him:—"ʔHɔ iz it ðat i ſud be so lon under conviciſun, hwen u ſend cumfurt so sun." "Ƣ, bruder," replid ðe Indian, "me tel u. Ðar cam alon a ric prins; he propoz tu giv u a *new cot;* u luc at ur cot, and sa, 'I dont no, mi cot priti gud; i belev it wil dun a lit'l longer.' He den ofer me nu cot. I luc on mi *old* blancet: i sa, 'Ðis gud for nutin;' i flin it rit awa, and acsept ðe nu cot. Just so, bruder, u tri tu mac ur old ricusnes dun for sum tim; u lot tu giv it up; but i, pur Indian, had nun, ðarfor i glad at wuns tu resev ðe ricusnes ov ðe Lord Jezus Crist."

Ernestnes in Prar.—We ma juj ov ðe stat ov ɔr harts bi ðe ernestnes ov ɔr prarz. U can not mac a ric man beg lic a pur man; u can not mac a man ðat iz ful cri for fud lic wun hu iz hungri; no mor wil a man hu haz a gud opinyun ov himself, cri for mersi lic wun hu felz ðat he iz pur and nedi.

NƢTISEZ TƢ CORESPONDENTS.

M. H.—We hav elterd ðe tit'l tu render it sutab'l tu ðe tim.

T. W.—Ðe practical inconveniens ov ðe plan u propozd haz prevented ɔr cariin it ɔt.

Comunicaſunz tu ðe Editer tu be sent tu ðe Bat Fonetic Insituſun; if posib'l, ðe ferst wec in ec munt.

Publiſt bi Fred Pitman, at ðe Fonetic Depo, 1, Cwenz Hed Pasej, Páternoster Ro, Lundun. Sold bi el Buceselerz.—Printed at ðe Fonetic Instituſun, Bat (Bath.)

[Prıs 1½d.

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EVANJELICAL ECƢ.

NR. 14.] MARƢ, 1848. VOL. 2

IN order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ā ɑ, A ɑ, Θ ɵ, Ꝏ ꝏ, Ƣ ꝏ, Ƣ ꝏ, Ɨ ı, Ƣ ꝏ, Ƣ ꝏ, Ʊ ʊ.
eel, *a*le, *a*lms, *a*m, *a*ll, *o*pe, f*oo*d, f*oo*t, *i*sle, *oi*l, *ow*l, m*u*le.

Ꞓ ç, Ꞇ ŧ, Ƌ ƌ, Σ ʃ, Ꞁ ʒ, Ƣ ŋ.—Foren, k, q.
e*tch*, wre*ath*, wre*ath*e, vi*c*ious, vi*s*ion, si*ng*. i*ch* G, sie*g* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

CRITISIZ'MZ.

Rom., 1. 18.—"Fer ðɛ rət ov God iz reveld from hev'n agenst el ungodlines and unrıtyusnes ov men, hu hold ðɛ trut in unrıtyusnes." It aperz tu me ðat ðɛ ərdineri stopiŋ ov ðis, mɑrz ðɛ sens. Its fərs, ı aprehénd, iz ðis—"el ungodlines; and unrıtyusnes ov men hu hold ðɛ trut in unrıtyusnes." Ƌis iz a most impərtant distiŋcʃun, fər it briŋz in ðɛ hol Jentıl wurld gilti, az ðɛ apos'l afterwerdz pruvz. *God* haviŋ ben reveld in Crıst, rət iz reveld agenst el ungodlines widət ecsepʃun, bəcəz it iz suɡ, and az *ungodlines*. Wurʃipiŋ Jentılz ar cəld bı an opəzit wurd tu ðis, ər "devət." Hens we hav tú grat cləsez —ungodlines univérsal, and ðɛ unrıtyusnes ov men hu *hold ðɛ trut* in unrıtyusnes.

Ƶ wuđ ad anuđer remqreabli bụtiful sercumstans ov đe most acụret wurd ov God in đe 17ṭ vers; *rot* iz not reveld in Him—in Him, or "đarin," đe *rịtyusnes ov God* iz reveld; but đar iz nƣ "đarin" or "in Him" hwen đe rot iz spƣc'n ov—it iz ụnivérsali reveld. Hwot we hav reveld in Crịst iz, đat "He dịd for đe ungodli"—đe sam wurd; and ov God, đat in and bị đe gospel, He justifịet đe ungodli.

Đar iz anuđer ecspreſun hwiç of'n puz'lz đe reder, hwiç semz tu me veri plan, bị atenſun tu đe ụs ov đe wurdz ov đe ƣrijinal—"reveld from fat tu fat." Nƣ ị belev đat đe wurd her translated "from" elwaz, đus ụzd wiđ an abstract wurd, menz đe caracter, or order, or maner ov đe tiṇ hwiç iz spƣc'n ov. Đus, salvaſun iz "from fat," az we ſud sa, "fatwịz"—(a form retand in meni comun wurdz;—) đis iz its maner, order, đe dispensaſun, acordiṇ tu hwiç salvaſun cumz; đe literal menịṇ iz its sƣrs—"ƣt ov," hwiç veri redili in an ábstract wurd iz ụzd in đe sens ov its *order* or *dispensaſun*.—Ɛv'n in Ingliſ, đe ecspreſun iz not unụzụal, for egzamp'l, "It iz *ƣt ov* cịndnes he duz it," az we mịt in similer sens ad, "not trụ severiti." Nƣ ị belev đis tu be đe ụniform ụs ov đe prepozịſun "εκ" ụzd abstractedli, or in its moral sens; and hens, also, espeſali, hwen it iz ụzd wiđƣt đe definit ạrtic'l (in Grec) folƣiṇ it. Aplịiṇ đis tu đis sentens, ov hwiç ị mịt giv furđer ínstansez ecsplanaturi ov pasejez in đis buc—"Đe rịtyusnes ov God" iz reveld from fat—đat iz, acordiṇ tu đe prinsip'l ov fat or a dispensaſun ov fat, in đis order or maner—"tu fat," đarfor, hwiç iz đe resipient pƣer consecwentli in man. Đe statment iz a most pérfect ábstract ov đe caracter ov đe dispensaſun:—a *revelaſun;* đe súbject ov đat revelaſun "đe rịtyusnes ov God;" and đe caracter ov đe dispensaſun bị hwiç it iz reveld—"fat."

And hens we hav đe plan sens ov anuđer pasej in đis buc, hwiç haz perplecst Iṇgliſ rederz,—"Justifị đe sercumsizun bị fat, and đe unsercumsizun trụ fat." Đe sercumsizun had ben seciṇ justificaſun, but đa had ben seciṇ it bị wurcs ov le. God wuđ nƣ justifị đem, not in đat wa, but in anuđer wa, đat iz, "bị fat," acordiṇ tu đat prinsip'l or dispensaſun; but inazmúç az it woz ụpon đis prinsip'l, đe sam God wuđ justifị—must justifị—him hụ had đe prinsip'l, and, đarfƣr, a Jentịl hụ had đis fat (Godz gift) wuđ be justifịd trụ or bị it: đe

fermer beiŋ ðɛ prinsip'l ov ðɛ dispensaʃun, hwiɡ involvd justificaʃun, hwen ðɛ tiŋ egzisted, ðɛ pérsun hm had it woz neseserili justifiȷd upon ðis prinsip'l; and, ðarfƣr, bȷ ðɛ sam God, ðɛ belɛviŋ Jentȷl woz neseserili admited. It woz, ðarfƣr, "fer ðɛ ƣbediens ov fat tu el naʃunz, fer Hiz (Crjsts) nam"—ðɛ óbject and súbject-mater ov fat, in hum ðɛ Lerd recwȷriŋ ðɛ ƣbediens woz reveld.

Mȷ obzervaʃun haz led me tu ðis concluʒun, ðat hwenever ðɛ ɑrtic'l iz uzd, it denƣts a er *ðɛ* substantiv óbject ov ðɛ sentens; and hwar it iz not uzd, ðɛ wurd iz elwaz caracteristic. It ma be stated in a fermal propƣziʃun ðus,—ðɛ súbject ház, ðɛ predicat ház not ðɛ ɑrtic'l; sƣ muɡ sƣ, ðat if it ház, ðɛ propƣziʃun becumz hwot iz cald resiprƣcal ðat iz, ðɛ termz ɑr sƣ ȷdentical in ecstent, ðat eðer cud be afermd ov ðɛ uðer. Ƨ wud not, befƣr ȷ pɑs on, an ínstans ov ðis, ðɛ mistranslaʃun ov hwiɡ ȷ belev tu hav ben a cez ov az muɡ erur in ðɛ ɑurɡ az eni wun uðer tiŋ: "Sin iz ðɛ transgreʃun ov ðɛ le."—1 Jon, 3. 4. Ƨɛ após'l stats nƣ suɡ tiŋ. "Sin iz lelesnes,"—er lelesnes ov insuberdinaʃun iz sin: disƣbediens iz sin. Ƨis ma be pruvd in braciŋ ðɛ le, in a giv'n ínstans, ðat iz, transgreʃun ov ðɛ le iz sin; but sin iz not ðɛ transgreʃun ov ðɛ le; fer, "until ðɛ le, sin woz in ðɛ wurld," Rƣm., 5. 13. Yet ȷ supƣz upon ðis fels translaʃun, hɑf ðɛ fermal jujment ov ðɛ ɑurɡ, upon hwot sin iz, haz ben confƣnded; but it iz not mȷ biznes tu rez'n upon ðis her. It iz ecsediŋli interestiŋ, from its conecʃun wiðɛ 2 Tes., 2. 3, 7, 8, hwar we hav "ðɛ man ov sin," and ðen "ðɛ misteri ov inicwiti,"—lelesnes—ðɛ tú termz ov ðɛ resiprƣcal propƣziʃun abuv, concludiŋ wiðɛ "ðɛ wiced wun;" and ȷ belev it tu asist muɡ in ðɛ solȷʃun er understandiŋ ov ðat pasej. Ƨ belev ðar iz a muɡ hȷer caracteristic ov sin ðan ðɛ breɡ ov a comɑndment,—ðɛ spirit ov disƣbediens.

Ƨɛ rul destrez ðɛ foli ov meni Sƣsinyan coments, ezili els destred, suɡ az Wacfeldz, and ðɛ lȷc. "In ðɛ beginiŋ woz ðɛ wurd," ets. Θεος (God) iz ðɛ predicat ov λογος (ðɛ wurd); and if it had hád ðɛ ɑrtic'l, it wud hav pruvd ðat ðar woz net els at el God, but *ðɛ wurd*. It haz nutiŋ hwotéver tu du wiðɛ eni emfatic sens ov Θεος, a sens hwiɡ, ȷ belev, it can never be pruvd tu hav. Ƨ belev ðen in everi ínstans hwar ðɛ ɑrtic'l iz ƣmited, ðɛ nƣn iz caracteristic, ɑjectȷval in its cár-

acter; hwar inserted, it prezents ƺe substantiv óbject ov tet. ƺe rul haz ben dren ov old, from ƺe rediŋ ov ƺe Nu Testament. If eni student ov it wud tac ƺe ferst sev'n versez ov ƺe epis'l tu ƺe Romanz,—a buc in hwiç ƺe obzervaſun haz peculier valu from ƺe caracter ov ƺe reznin, ¡ tinc he wil find ƺe lit it troz on ƺe súbject, and be recompenst trun ƺe hol ov ƺe rest ov scriptur fer hiz trub'l.

D.

INTELIJENS.

RECOGNIƺUN OV ƺE PROTESTANT CURC Bƺ ƺE TURCIƺ GUVERNMENT.

ƺis grat bun haz ben conférd on el ƺe Protestants hu ar scaterd trurst ƺis vast émpir, be a Vizerial order obtand bi ƺe Rit On. Lerd Csli, from ƺe Subliim Port, in favur ov ƺe Sultanz protestant súbjects, ov hwiç we subjen a translaſun.

*" Tu H. E., ƺe ‹Ihtissab Nazire.›**

" Hwarás, ƺe Cristyan súbjects ov ƺe Otoman Guvernment profesin Protestantiz'm hav ecsperienst dificulti and embarasment from not bein hiƺertu under a speſal jurisdicſun, and oin tu ƺe natural inabiliti ov ƺe Patriarc and ƺe hedz ov ƺe sect hwiç ƺa hav seseded from tu superintend ƺar afarz:

" And hwarás it iz in contravenſun tu ƺe suprem wil ov H. I. M., ur graſus lerd and bénefacter, (ma God incres him in gras and pwer,) animated az he iz wiƺ felinz ov dep interest and clemensi terdz el clasez ov hiz súbjects, ƺat eni ov ƺem ſud be subjected tu grevans:

" And hwarás ƺe aforsed (Protestants) in conformiti wiƺ ƺe cred profest bi ƺem el form a seperet comuniti;

" It iz H. I. M·z suprém wil and comand, ƺat fer ƺe sol purpus ov fasilitatin ƺe afarz and securin ƺe welfar ov ƺe sed Protestants, ƺe ádministraſun ƺaróf ſud be hensforwerd confided tu Ur Eminens, tugéder

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* Hed ov ƺe department ov Custumz at Constantinop'l.

wiđ ðz alotment ov ðz tacsez tu hwiç ða qr subjected bj le; ðat ц du cep a seperet rejister ov ðar berts and dets in ðz deportment ov ðz ‹Ihtissab›, acerdiŋ tu ðz sistem obzervd wiđ regqrd tu ðz Latin rqyqz; ðat ц du íſц ðar pqsports and permits ov marij, and ðat eni pérsun ov estáblift caracter and gud cónduct çqz'n bj ðem tu aper qz ðar ajent at ðz Port fer ðz transacſun and set'lment ov ðar curent afarz, be dцli aponted fer ðat purpus.

"Suç qr ðz Imperial comqndz, hwiç ц qr tu obá tu ðz leter.

"But eldó ðz (íſц ov) pqsports and ðz alotment ov ðz tacsez qr plast under speſal regцlaſunz hwiç can not be infrinjd, ц wil be carful ðat in pursúans ov H. M·z dezjr, no tacs er haraç be egzacted from ðz Protestants fer permits ov marij and rejistraſun; ðat everi néseseri asistans and fasíliti be aforded ðem in ðar curent afarz; ðat no interferens hwotever be permited in ðar temporal er spiritцal consernz on ðz pqrt ov ðz patriarcs, muŋcs, er prests ov uđer sects; but ðat ða be enab'ld tu ecsersjz ðz profeſun ov ðar cred in secцriti, and ðat ða be not molested wun jota eđer in ðat respect, er in eni uđer wa hwotéver."

Hwen it iz remémberd tu hwot grevansez ðz *Cristyanz* in Turci wer súbject, (ov hwiç an acznt iz giv'n in Nr. 7 ov ðz *Eco*,) ðz importans ov ðz prezent mezцr wil be understud.

GRES.

Persecцſun ov Mr. Ciŋ.

ðE *Miſuneri Herald* (Ц. S.) contanz an interestiŋ acznt ov ðz sercumstansez atendiŋ ðz résent persecцſun ov ðz Rev. Mr. Ciŋ, miſuneri tu Gres, from ðz American Bord ov Comiſunerz fer Foren Miſunz. An individцal ov ðz nam ov Semonédes had manifested grat hostiliti tu him fer meni munts; and dцriŋ ðz pqst sumer he had ſon a determinaſun tu efect Mr. Ciŋz ecspulſun from Atenz, if posib'l, at el hazerdz. Suç woz hiz tretment ov ðr miſuneri bruđer, ðat ðe guvernment woz constrand tu arest and puniſ him. But ðis rebцc semd onli tu inflam hiz hatred; and he rezolvd tu convert ðz pres intu

an énjin ƕat ſuƕ acómpliſ hiz purpus. Ire ɑrtic'lz ɑperƕ, in ƕe munt ov Juɩj, in sucsesiv numberz ov ƕe Aj, wun ov ƕe ferst nuzpaperz in Atenz, el calculated tu ecsjt ƕe prejudisez ov ƕe Grecs agenst ƕe miſuneri, and tu urj ƕem tu meɡurz ƕat ſuƕ íſu in arestiɩ "ƕe scandal ov hiz preçiɩ." Ƨe later ov ƕez ɑrtic'lz, entjt'ld "Ƨe Orjiz," and sjnd bj Semonƕes, stated ƕat ƕe rjter had ben an j-witnes tu ƕe senz ƕus namd, hwiç he descrjbd az haviɩ tac'n plas in Mr. Ciɩz hɜs. A translaſun ov ƕis revoltiɩ ljbel iz giv'n nɜrli at lent in ƕe *Miſuneri Herald.* After peruziɩ it, ɜr wunder iz divjded betwɜn ƕe consúmet vilani ov ƕe man hu cuƕ produs suç a bas fabricaſun, and ƕe deplorab'l creduliti ov ƕe multitud hu cuƕ resev it az sober truth. It profesez tu descrjb ƕe "misteri ov marij" and ƕe "misteri ov baptiz'm," in hwiç Mr. Ciɩ iz maƕ tu pla ƕe part ov a prest ov Moloc raƕer ƕan ov a servant ov ƕe most hj God. Dansiɩ, oƕz, cursez, and indesensiz, hwiç wil not bar tu be recorƕed in a relíjus jurnal, ɑr descrjbd az maciɩ up ƕez séremuniz. Hwjl rediɩ ƕis ɑrtic'l, ƕe da ɑfter its publicaſun, Mr. Ciɩ woz wated on bj ƕe Guverner ov Atica, hu informd him ƕat he had ben sent bj ƕe Minister for Ecleziastical Afarz, tu intimat ƕat he (Mr. C.) must desist from preçiɩ in ƕe capital, and tretniɩ him wiƕ persecuſun and puniſment, acordiɩ tu ƕe provizunz ov ƕe Penal Cod. In replj, Mr. Ciɩ vindicated hiz rjt tu preç in hiz on hɜs, and denjd ƕe slanderus acuzaſun put fort in ƕe Aj. A fu daz ɑfterwerdz, ƕe miſuneri cold upon ƕe Swedíſ ambasader, ƕe later haviɩ sent a comun frend tu recwest an intervu. Ƨe ambasader informd him ƕat ƕe ciɩ and ƕe guvernment ferd ƕat hiz sta in ƕe capital wuƕ ocazun bludſed; ƕat if ƕe wurst cam tu ƕe wurst, ƕa mjt fel obljjd tu order him tu lev ƕe plas, hwiç ƕa did not wiſ tu dun, az ƕen, in order tu return, he must hav a permit, hwiç it wuƕ be dificult tu obtan, hwarás, if he went awa volunterili, he cuƕ return hwenever he plezd; and ƕat ƕe Minister ov ƕe Interiur had recwested him (ƕe ambasader) tu spec tu Mr. Ciɩ on ƕe súbject, and tu trj tu perswad him, if posib'l, tu tac a lit'l jurni for a fu daz, til ƕe public mjnd ſuƕ becum alad, hwen he mjt return. Haviɩ tac'n legal advjs upon ƕe súbject, Mr. Ciɩ desjded upon leviɩ Atenz for Cerfu. On hiz arjval at ƕat jland, however, he demd it best tu go on wiƕ ƕe bot

tu Treést, cros ðe Alps, and sec refuj for a tjm amuŋ hiz frendz at Jeneva. He arjvd in ðat siti on 25 Ogust, and ðens rjts ðe latest comuŋicaſunz hwiç aper from him in ðe *Miſuneri Herald* nɔ beſor us. "Her," he sez, "j hav met wiđ Cristian simpati and a hart welcum. Her j fel mj hart cumfurted, in conversiŋ wiđ suç men az Gɔsen (Gaussen), Marl Dobinya (Merle d'Aubigné), and uđerz ov ðe sam stamp. I hav elso had ðe hapines tu met her ðe Rev. Baptist Noel, ov Iŋgland, Profeser Toluc (Tholuck), ov Hele (Halle); and j ecspect tu met ðis evniŋ er tu-moro Ser Culiŋ E. Erdli (Eardley). Mj mjnd iz ðus diverted a lit'l from ðe dificultiz ov Atenz." Mr. Ciŋ menſunz adiſunal artic'lz az haviŋ ben rit'n bj Semonédɛs, and dɛzjnd, ljc ðoz hwiç preseded ðem, tu ecsjt ðe indignaſun ov ðe Grecs agenst him. Ðe editer ov ðe *Aj* had ben celiŋ upon el ðe nuzpaper pres, ministerial and anti-ministerial, tu jɔn in ðe crusád agenst ðe Protestant miſuneri. Sum jdea ov ðe ecsjtment ocazund bj ðe diferent aselts upon Mr. Ciŋz caracter ma be inferd from ðe fact, ðat on ðe Sunda njt after he had left Atenz, ten soldierz wer staſund tu gard his hɔs, and remand ðar nerli a wec, ðe guvernment feriŋ ðat ðe pep'l "mjt dm hwot woz dun tu ðe hɔs ov ðe Ju at Ester."

It iz not tu be supozd, ðat in ðez ecstrordineri and malevolent prosediŋz, Semonédɛs iz actiŋ alon. Uđer partiz, ðo unsen, ar partisipaterz wiđ him in ðe dezjn ov baniſiŋ ðe gospel from Atenz. A temporeri trjumf ða hav açevd; a trjumf, however, hwiç haz ben obtand bj menz so infamus, ðat ða must eventuali recel upon ðemsélvz. In ðe men tjm, Britiſ Cristyanz, az wel az Cristyanz in Switserland and America, wil simpatjz wiđ ðe persecuted servant ov Jezus, and remember him and hiz aflicted famili ðus bereft ov hiz prezens and protecſun, in ðar fervent prarz.—*Evanjelical Cris'ndum.*

BERLIN'.

Interestiŋ Narativ ov a Ju

We select ðe foloiŋ from Mr. Belsunz leter ov 3 Nov.:—

Mr. B. relats, ðat on ðe 15t, he met tú Juz in ðe stret, respectabli clad, and from el aperansez, beloniŋ tu ðe beter educated clas. He

acosted đem, and fɜnd đat hɛ had not bɛn mistac'n in đar aperans. Az it woz ɛvniŋ and nɛrli dusc, đa invʒted him tu acumpani đem tu đar rumz, hwiç wer in an ín, az đa wer stranjerz on a jurni. Haviŋ arjvd at đɛ ín, hɛ fɜnd fɔr uđer Juz and tú Juesez, bɛloŋiŋ tu đɛ sam pɑrti. Hɛ woz đen introdúst tu đɛ several memberz ov đɛ pɑrti; but, hɛ obzervd, đat wun ov đem turnd az pal az det, and sɜmd sɔ muç ɑjitated đat đɛ rest did not nɔ hwot tu mac ov him, and ɑsct hweđer hɛ nu đɛ man, and hweđer hɛ had bɛn in intercors wiđ him. Haviŋ negativd bɔt, hɛ sed: "Ɨ woz bɔrn in G——, and studid sum twenti yɛrz agɔ wiđ anuđer, hum ị luvd dɛrer đan a bruđer, at đɛ Jeſiba (Jeshibah), in Brealɜ (Brealau). Wɛ wer bɔt veri pį̣us and zelus Juz, and ecseld meni ov ɜr felɔz in Talmudic lerniŋ, but wɛ had a terst fɔr jeneral nolej, and uđer sį̣ensez, besį̣dz đɛ studi ov đɛ Talmud. Wɛ of'n vizited a dɛler in secund-hand bucs, and spent ɜrz amuŋst hiz ɔld bucs, and bɔt ov him hwotever sɜmd tu cum wídin ɜr mɛnz and capasiti. Hwį̣lst wɛ wer wun da đus engajd in đɛ ſop, đɛ bucseler ſɔd us a bund'l ov bucs, and oferd đem tu us fɔr hwot đa wer wurt az wast paper. Haviŋ bɔt đem, wɛ went hɔm and ɛgerli luct ɔver ɜr treguz.

"But ɛlmɔst đɛ ferst buc hwiç unfertunetli fel intu mį̣ handz woz đɛ cɛz ov grat unhapines tu mɛ, and ov uter ruin tu mį̣ frend. Đɛ tį̣t'l ov đɛ buc woz, 'Ferzúk über đɛ Göt'likcį̣t des Nɜen Testamɛ́nts' (Versuch über die Göttlichkeit des Neuen Testaments), ('Ɛsa on đɛ Divį̣n Ɔtoriti ov đɛ Nu Testament,) printed in Lundun. Đɛ buc woz sɔ aluriŋ, sɔ dɛseptiv, and rit'n in suç an atractiv stį̣l, đat į̣ cud not put it ɜt ov mį̣ handz agen. It starts cwesgunz, and ɑnserz đem sɔ masterli and conclusivli, đat į̣ bɛcam cwį̣t bɛwilderd, and ſud sertenli hav bɛn baptį̣zd, had not famili considerasunz đen prevented mɛ. But tɛtlesli, and in mį̣ confuzun, alas, į̣ put đɛ buc intu đɛ handz ov mį̣ frend, and hɛ red it wiđ đɛ gratest ɛgernes. Not loŋ ɑfter, hɛ infɔrmd mɛ đat hɛ had studid it wiđ đɛ gratest interest, đat hɛ had criticali egzamind everi pasej in it; đat it had led him carfuli tu compar đɛ Ɔld wiđ đɛ Nu Testament, and đat đɛ hapi rezult ov hiz rɛserç woz, đat hɛ had fɜnd, tu hiz considerab'l jɔ, đat Jezus ov Nazereť woz đɛ Crį̣st, đɛ tru Mesį̣a. Hɛ woz in suç ecstasi, and sɔ ful ov jɔ, đat

hɛ woz not ljc himself, and declard, tu mj grat disma, ðat nutiŋ in ðɛ wurld, no pɔer on ert ſud prevent him from embrasiŋ Cristianiti; hwiç rezoluſun hɛ fermli folod, and becam a Cristyan."

Her ðɛ specer pezd; ðɛ terz hwiç rold over hiz furod çecs, stjf'ld hiz speç, and j cud not but wep wiđ him. He wept fer soro fer ðɛ los ov hiz frend, and j fer jo ðat hiz frend had fɔnd Jezus, ðɛ best ov frendz, hu tu ðis da duz wunderz in hev'n, and amuŋ ðɛ çildren ov men. Hwen hɛ had recuverd, and woz agen moster ov hiz fɛliŋz, hɛ aded: "Mj consolaſun iz ðɛ sentens ov ɔr wjz men ov blesed memori, 'ðɛ rjtyus ov ðɛ naſunz hav port ov ðɛ wurld tu cum;' and j must sa fer him, hɛ remand az gud and pjus az a Cristyan, az hɛ had ben az a Jụ; onli ðat hɛ becam an entụziastic belever in ðɛ Crusifjd, and elwaz tect abɔt him."

YATSEZ LAST VOEJ TU INDIA.

ðɛ foloiŋ interestiŋ narativ iz ecstracted from Dr. Hobiz memwer ov Wilyam Yats, D. D., ov Calcúta, just publiſt:—

"ðar had ben a bert on bord, hwiç woz folod bj a crisniŋ. ðɛ Capten stud god-fạđer, and gav a super on ðɛ ocazun. But hwjl ða wer festiŋ, and siniŋ indésent soŋz, ðɛ wind began tu rjz, and sun awac'nd ðɛ wavz from ðar previus slumber, hwjl ðɛ dạrc'nd horjzun perténded a storm. Most ov ðɛ carɔzerz became dredfuli il from ðar previus revelri, and ðɛ hol ſips cumpani betrad simtumz ov an ecstrordineri panic. ðis rajiŋ tempest contínụd tu increɔ fer tú njts and tú daz, and at leŋt became a treméndus huricen. ðɛ wind semd tu ruſ from el pạrts ov ðɛ cumpas at wuns,—ðɛ se and scj wer miŋg'ld in a comun mạs,—ðɛ wavz arɔnd ðɛ ſip wer laſt intu fom az hwjt az sno,—and ran fel in ferful torents. Fjv men wer staſund at ðɛ helm; but tru ðɛ tic dạrcnes ov ðɛ atmusfer, ða cud not se ðɛ cumpas, and ðɛ most eful tunder prevented ðar heriŋ ðɛ vɔs ov comạnd. A vjolent se swept awa ðar bots; ðɛ vesel wud not ạnser ðɛ helm. Suç woz ðɛ streŋt ov ðɛ wind, it woz wiđ dificulti an acs cud be lifted, er a blo giv'n, tu cut awa ðɛ miz'n-mạst; but hwen, at leŋt, ðɛ ſrɔdz and rops wer severd, ðɛ stroŋ tec-mạst snapt ljc a stic,

abɜt hɑf-a-yɑrd from ƺe pump, and carid rmin wiƺ it! ƺe mantop-mɑst split, and ƺe man-mɑst sprug in tú plasez. ƺe fortop-mɑst and jib-bum broc, and ƺe dec woz strud lic a rec, hwen, az if nƢ logger ov eni servis, ƺe tiler broc, and left ƺem tu ƺe absolut mersi ov ƺe windz and wavz! ƺe hinder and sid cabinz wer nɜ noct dɜn tu fics anuƺer tiler, and ƺe weter woz angc'l dep in ƺe cabin betwen ƺe decs; hwil ƺe femalz, wiƺ frecwent cris and frecs, endévurd tu rezin ƺemselvz tu ƺar fat, ecspectig everi mɑment tu be ƺar lɑst. ƺl fasez wer pal wiƺ frit, everi wun egzested wiƺ fatég, and mɑst hɑrts cwald befɑr ƺe terurz ov sug a deƺ. In ƺis ɑful ecstremiti, Mr. Yats, wiƺ tú uƺerz, hu nu ƺe valu ov prar, celd upón God in ƺar distres. "Tu him, mɑst solemli, we comited ɜr solz. Never befɑr did i sƢ fel ƺe valu ov ƺe atonment, and never fal i ferget wiƺ hwot feling i uterd ƺe wurdz,—

'Nuting in mi handz i bring,
Simpli tu ƺi cros i cling.'

A strog perswazun ƺen cam ɑver him, ƺat God wud interpóz fer ƺar deliverans; and hwil ƺe hɑrts ov uƺerz melted wiƺin ƺem, he woz enab'ld tu pled wiƺ a Fɑƺer in hev'n fer prezervafun. Just az ƺa had finift prar, a ves wez herd, proclaming an unuzual and rapid riz in ƺe barometer—a fur presej ov ƺe subsiding ov ƺe sterm. ⊕ did not belev ƺat we fud sing, and prad in fat ƺat ƺe sterm mit ses; and ƺe ferst wurdz we herd ɑfter prar, wer ƺɑz hwig anɜnst ƺe riz in ƺe glɑs. ⊕ woz enab'ld tu sing wiƺ compɑzur ƺe him,—

'Begon unbelef, mi Saviur iz ner,
And fer mi relef wil cwicli aper;
Bi prar let me res'l, and He wil perform;
Wiƺ Crist in ƺe vesel, i smil at ƺe sterm.'

ƺe 'pérfect pes' evinst bi Mr. Yats during ƺis tempest, and hiz seren and hev'nli ɑspect hwen he cam fɑrt from comuniun wiƺ God, tu contemplat ƺe terific sen, struc sƢ pɜerfuli ƺe mind ov a Mr. Hunt, wun ov ƺe pasenjerz, az tu led ultimetli tu hiz converfun. He dɜscribd himself az, at ƺat tim, a wurldli and ƺetles yug man,—woz

gƢiŋ tu India tu sec sum muzical engajment,—and, but fər ðɛ tempest, wud, in əl probabiliti, hav pursud hiz ga cərs til interúpted bj det. A grafus God had decred uðerwjz, and, hwen ƢverhwelmD wiθ consternafun, bj menz ov ðɛ cóntrqst hwiç tru relíjun prodqst in hiz felƢ-vƢejer, efectqali çanjd hiz hqrt."

ƺɛ INVIZIB'L BRIJ.

A man dremd wuns ðat hɛ woz gƢiŋ aloŋ in ðɛ brəd rƢd, and Satan woz dragiŋ him dɔn tu hel. Alqrmd, hɛ crjd fər help, and súdenli wun aperd in a luvli fərm, and sed, "FolƢ mɛ!" Imedyetli Satan vanifjt; and in hiz drem, ðɛ man tət hɛ folƢd ðɛ hev'nli wun in a strat and narƢ wa, until hɛ cam tu a river, hwar hɛ sə nƢ brij. Pəntiŋ in a serten direcfun, ðɛ anjel sed, "Pqs ƢverðatBrij." "I sɛ nƢ brij," sed ðɛ man. "Yes, ðar iz a brij, and u must pqs ƢverBit, fər ðar iz nƢ uðer, and hev'n iz beyond." Luciŋ mƢr narƢli, ðɛ dremer sə hwot aperd tu be a har, ecstendiŋ from wun baŋc ov ðɛ river tu ðɛ uðer baŋc. "Pqs ƢverBon ðat," sed ðɛ anjel. "O, I hɔ can j," sed ðɛ man; "it iz tú slender, and can not sustan me." "It wil sustan u. I am from abuv; j lj not, and j giv u mj wurd it wil sustan u." And nɔ, hwjlst ðɛ man woz tremblin, and afrad tu ventur, hɛ tət ðat Satan agen sezd upon him, tu drag him dɔn tu hel. Urjd bj nesesiti, hɛ put hiz fut upon ðɛ brij, slender az it aperd, and fənd it solid plaŋc—a substanfal brij, and hɛ went ƢverBafli, and enterd fətiŋ intu ðɛ hev'nli wurld.

Nɔ ðɛ awac'nd siner iz brət, sƢ tu spec, tu ðɛ baŋc ov ðɛ river. Hev'n iz beyond. Hɛ qscs hɔ hɛ can reç ðat hapi wurld. Hɛ iz tƢld hɛ must belev in ðɛ Lərd Jezus Crjst, and hɛ fal be savd; but ðis promis iz not enuf; it aperz ƢnliBaz ðɛ har ecstended from wun baŋc ov ðɛ river tu ðɛ uðer baŋc. ðɛ siner tremb'lz and dɔts; but ðis iz ðɛ brij ðat must tac him ƢverBand ðar iz nƢ uðer. And slender az ðɛ brij ov Divjn promis ma aper tu ðɛ jz ov hiz wec fət, ƢnliBlet him ventur upon it, and hɛ fal nƢ ðat it iz stroŋ enuf tu sustan milyunz.

ROMANIZ'M IN ©ΗNA.

A leter rit'n bj ƧE Cɜnt dë Besi, Apostolic Vicer ov Ʃantuŋ (Shantung), tu ƧE directerz ov ƧE wurc in Itali, haz just ben publiʃt: it iz dated Nanciŋ (Nanking), 13 Ma, 1843. Speciŋ ov hiz cónverts, he sez—

"ƧE return ov pes, jend tu ƧE zel ov ƧE nuli-arjvd miʃuneriz, and, mor dan el, ƧE blesiŋ ov ƧE Lerd hu blest dar efurts, haz so gratli increst ƧE number ov neofjts (neophytes), dat da number 72,000 er 73,000, widɜt includiŋ ƧE provins ov Honań, hwiç iz elso a part ov mj vicariat." ƧEz converts, ƧE Bijup sez, rezjd in Cyaŋ-nań (Keáng-nań), bj hwiç, acerdiŋ tu ƧE descripʃun giv'n, he menz ƧE provinsez nɜ celd Cyaŋsú (Keangsoo) and Wań-hwj (Gnán-hwui), bot ov hwiç wer formerli included under dat nam. ƧE provinsez ov Honań and Cyaŋ-nań, acerdiŋ tu ƧE (An. de la Prop. de la Foi) for Jun 1839, contand, at dat tjm, 40,000 converts; so dat, at ƧE lest, dar haz ben an incres, from 1839 tu 1843, ov 42,000—dat iz, alɜiŋ onli 10,000 converts tu Honań, and 30,000 tu Cyaŋ-nań, in 1839, and taciŋ ƧE prezent calculaʃun tu be onli 72,000. ƧE number ov miʃuneriz consists ov 'for Uropeanz .... and ten nativ prests,' ƧE later, 'for ƧE most part, old and inferm.'

"'ƧE zel ov ƧE nuli-arjvd miʃuneriz'—dat iz, doz ov ƧE for menʃund elredi, hu arjvd 'duriŋ ƧE previus yer,' 1842—ƧE Bijup telz us, contríbuted gratli tu dis íncres. He, however, duz not inferm us hɜ ƧEz miʃuneriz acwjrd ƧE laŋgwej so az tu be ab'l tu labur so efectuali az sun az da arjvd in Cjna. Inded, speciŋ not merli ov ƧE for forenerz, but includiŋ elso ƧE ten nativ prests, he sez—'ƧEz ar not sufiʃent for ƧE ministri ov ƧE sic. M. Lavasiár (Lavaissiere) haz, in hiz district alon, 9,400 Cristianz, and he iz ab'l onli tu vizit dem wuns in tre yerz, notwidstandiŋ hiz indefatigab'l zel and prodíjus activiti, on acɜnt ov ƧE infermitiz hwiç pres upon a miʃuneri for a grat part ov ƧE tjm, and dat ƧE cónverts ar so seperated dat it iz néseseri tu mac meni jurniz in goiŋ from wun tu ƧE uder.'"

El ƧE dificultiz hwiç ƧE forgoiŋ écstract prezents, ar solvd bj ƧE unbluʃiŋ statment ov ƧE Bijup, wid regard tu ƧE metud bj hwiç cónverts ar mad. He sez—"We hav adopted dis, amuŋ uder rezoluʃunz:

Tu ɜrect Sculz in el đɛ vilejez, and tu çuz in eç localiti a serten number ov pjus widƣz, hu, haviŋ sum nolej ov medisin, ṁa bɛ ab'l, under prétecst ov administriŋ remediz tu sic infants ov paganz, tu confer Baptiz'm." Suç iz đɛ acɜnt giv'n bj đɛ Bifup ov Nanciŋ, ov đɛ converfunz hwiç hav tac'n plas widin hiz djƣses, and ov đɛ maner in hwiç sum ov hiz cónverts ɑr manufacturd. Beter đat mifuneriz fud never bɛ ab'l tu pɜnt tu a siŋg'l cónvert, đan đat đa fud convert đɛ hol émpjr ov Ejna bj suç underhand practisez.

ƷE GOSPEL 'ECƢ

Tru fat, produsiŋ luv tu God and Man,
Sa, 'EcƢ, ¶ iz not đis đɛ Gospel plan.
'EcƢ,—Đɛ Gospel plan.

¶ Must j mj fat in Jezus cónstant fƢ.
Bj duiŋ gud tu el—bƢt Frend and FƢ.
'EcƢ.—BƢt Frend and FƢ.

Hwen men conspjr tu hatj and tret mɛ il,
¶ Must j return đem gud, and luv đem stil.
'EcƢ.—Luv đem stil.

If đa mj faliŋz cezlesli revel,
¶ Must j đar felts ɑz carfuli consel
'EcƢ.—Az carfuli consel.

And if mj nam and caracter đa tar,
And cruel malis tú, tú plan ɑper;
If, hwen j sorƢ and aflicfun nƢ,
Đa smjl, and ad untu mj cup ov wƢ,
Sa, 'EcƢ, sa, in suç peculier cas,
¶ Must j contínu stil tu luv and bles.
'EcƢ.—Stil tu luv and bles.

¶ Hwj, 'EcƢ, hɜ iz đis; đɜ·rt fur a Duv:
Đj vɜs wil lev mɛ nutiŋ els but luv.
'EcƢ.—Nutiŋ els but luv.

Amen, wić el mj̨ hqrt, đen be it sƢ,
And nɜ tu practis, j̨'l directli gƢ.
'EcƢ.—Directli gƢ.

ƺis pqt be mj̨n, and let hu wil reject,
Mj̨ grafus God me fqrli wil protect.
'EcƢ.—ƺqrli wil protect.

HensfƢrt on Him, j̨'l cqst mj̨ everi car,
And Frend and FƢ, embras đem el in prar.
'EcƢ.—Embras đem el in prar.

Anonimus.

JQIƺ PRINSIP'L.

ƺe folƢiŋ strj̨ciŋ insident iz related bj̨ Dr. Abraham CapadƢr, đe welnƢn Jqif cónvert:—"ƺe Jqz sumtj̨mz displa a lofti prinsip'l, hwiç fƢz đat đe divj̨n lj̨t egzists amuŋ đem, eldƢ frecwentli conseld bj̨ đe Ƣld incrustafunz ov Rabinical instituƺfunz. In mj̨ ƢN famili, an interestiŋ insident ocurd. Mj̨ wurđi grandfqđer woz a man ov grat sensibilti, and ov a werm hqrt, but ézili ecsj̨ted tu ret. He had a bruđer hum he derli luvd. Wun da đa fel intu a dispqt, and eg returnd tu hiz hom in aŋger. ƺis hap'nd on a Frj̨da. Az đe evniŋ drw ner, mj̨ gud grandmuđer, hu woz anuđer Mqrta, ful ov activiti, began tu mac preperafun fer đe Sabat da. 'Cum, der Jozef,' fe ecsclamd, 'đe nj̨t iz aprƢçiŋ; cum and lj̨t đe Sabat lamp!' But he, ful ov sadnes and aŋgwif, contínud wecin up and dƢn đe rum. Hiz gud wj̨f spƢc agen in aŋzj̨eti: 'Se, đe stqrz qr elredi fj̨niŋ in đe fermament ov đe Lerd, and ƢR Sabat lamp iz not yet lj̨ted.' ƺen mj̨ grandfqđer tuc hiz hat and can, and, evidentli muç trub'ld, has'nd ƢR ov đe hƢs. But in a fu moments he returnd, wić terz ov jƢ in hiz j̨z. 'NƢ, der Rebéca,' he ecsclamd, 'nƢ j̨ am redi.' He repeted hiz prar, and wić gladnes lj̨ted đe Sabat lamp. ƺen he related đe dispqt hwiç had ocurd in đe mƢrniŋ, adiŋ: 'Ⱨ cud not pra and lj̨t mj̨ lamp befƢr becumiŋ reconsj̨ld tu mj̨ bruđer Ⱨzac.' 'But ʔhƢ did u manej tu du it sƢ sun.' 'Ƣ,' he replj̨d, 'Ⱨzac had ben az muç trub'ld az j̨ woz; he cud not begin đe Sabat eđer, wićƢt becumiŋ reconsj̨ld wić me. SƢ we met in đe stret; he woz cumiŋ tu me, and j̨ woz gƢiŋ tu him, and we ran

tu eç uđerz ąrmz, and wept.' " ¶ Mjt we not end đis anecdøt wiđ đƢz siŋg'l wurdz ov Jƨzus, "GƢ and du ljçwjz."

CORESPONDENS.

Tu đƨ Editer ov đƨ Evanjelical EcƢ.

Ser,—Ƨ hav ben aŋçfusli ecspectiŋ tu se an ąnser tu đƨ cwesçun put bj "a Luver ov Trut," and inserted in đƨ Januęri Nr. ov đƨ *EcƢ;* namli, *¶ Iz đƨ Sol natyrali Imørtal.* Az nƢ solufun ov đƨ cwesçun haz yet ben oferd, j đƨzjr tu submit a fu pents, hwiç, tu mj mjnd, prezent sum dificulti. But j wud ferst sa, j deprecat đƨ tøt ov disalziŋ in eni wa đƨ øtoriti ov đƨ Wurd ov God. Mj aŋçfus đƨzjr iz tu nƢ hwot đat Wurd tęgez; fer j hold its verdict tu be conclusiv on everi súbject on hwiç it trets, hweđer in acordans wiđ, er contreri tu, đƨ díctats ov human rez'n. Az wun hu acnolejez *God* in đƨ revelafun he haz giv'n, and hu tremb'lz at hiz Wurd, j wud ąsc đƨ ad ov eni student ov Scriptur in eluidatiŋ đƨ folƢiŋ pents; namli,—

1. ¶ Iz đar eni tiŋ in đƨ Scriptur acznt ov manz creafun, hwiç wud led tu đƨ conclufun đat he woz created imørtal.

2. ¶ Iz đar eni tiŋ in đƨ tret'nd penalti befƢr hiz fel, er in đƨ jujment pronznst after he had sind, hwiç sujects đƨ tøt ov hiz haviŋ ljf, indępendentli ov đƨ bret hwiç woz in hiz nostrilz.

3. ¶ Hwot iz đƨ menij ov đƨ ecsprefun *liviŋ sØl,* az aplid tu man, in cómun wiđ đƨ uđer animet beiŋz in Jen. 1.

4. ¶ Hwot iz đƨ menij ov đƨ wurd *đj,* az uzd bj đƨ Lørd, in referens tu đƨ penalti atacţ tu disØbediens.

5. ¶ Hƨ ąr we tu understand đƨ statment respectiŋ đƨ *Trƨ ov Ljf,* —"Lest he put fØrţ hiz hand, and tac elsØ ov đƨ trƨ ov ljf, and et, and *liv fØr ever.*"

6. ¶ Iz đar, in el đƨ Ƣld Testament, a pasej hwiç contanz a distiŋct referens tu đis doctrin; and duz đƨ Nu Testament contan eni doctrinal statment ov it, apąrt from đƨ súbject ov futur punifment.*

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* Az đƨ cwesçun relats tu *man,* and duz not regard đƢz bret under đƨ pwer ov *redemfun,* đƨ meni pasejez hwiç stat *đar* everlastiŋ ljf in uniun wiđ Crjst, du not aplj tu đƨ súbject.

In propozin ðez cwesçunz, j wud not hav it supozd ðat j am wun hu haz discarded ðe nofunz cómunli entertánd on ðe súbject ov ðe imortaliti ov ðe sol, and everlastin rewordz and punifments. Ⅰ hav not dun so. But felin ðe unspecabli dep impertans ov ðe súbject, and havin mj mjnd ecersjzd wiđ ðe dificultiz hwiç it prezents, j dezjr tu hav hwotéver ljt ma be derjvd from Scriptur upon it. Ⅰ belev ðat a devot and humb'l referens tu ðe Wurd ov God, on ðis and el uđer súbjects, can onli tend tu unset'l *erur*, and tu estáblif *trut*.

Ⅰ am, Ser, urz, ets.,

E.

Past and Prezent Pris ov ðe Bib'l.—In ðe tertent senturi, ðe wajez ov a laburin man for fiften yerz wer barli sufifent for ðe purçes ov a sing'l copi ov ðe Wurd ov God! Fu cud red ðe ded langwejez, in hwiç it woz rit'n. Ho grat ðe çanj ret bj ðe translater and ðe pres! ðe sam amount ov labur, hwiç sics senturiz sins a sing'l Bjb'l wud cost, wil no furnif ðe famli ov ðe laburer wiđ an abundans, and ðen enab'l him tu plas 6,000 copiz ov ðe entjr Wurd ov God, or, insted, if he çuzez, 25,000 copiz ov ðe Nu Testament, in az meni destitut familiz.

NOTISEZ TU CORESPONDENTS.

A Constant Subscriber.—Ur éfurts in furđerin ðe serculafun ov ðe *Eco*, ar duli apreficated. ðe coverz for bjndin ðe volum ma be obtand tru ðe Bucselerz, from ðe Lundun Depo.

"*A. W.*" iz referd tu ðe *Fonetic Jurnal* for Janueri, paj 29, for a replj tu hiz cweriz.

Comunicafunz tu ðe Editer tu be sent tu ðe Bat Fonetic Institufun; if posib'l, ðe ferst wec in eç munt.

Publift bj Fred Pitman, at ðe Fonetic Depo, 1, Cwenz Hed Pasej, Páternoster Ro, Lundun. Sold bj el Bucselerz.—Printed at ðe Fonetic Institufun, Bat (Bath).

[Prȷs 1½*d.*

ƺɛ

EVANJELICAL ECƢ.

NR. 16.] ƺPRIL, 1848. [VOL. 2.

IN order that each sound in the language may have a distinct sign, the following letters have been ƺdded to the ƺlphƺbet; they represent the sounds indicated by the Italic letters in the words ƺ̈ȷ̈ placed under them.

Ɛ ɛ, Ƣ a, Ƣ ɑ, A ɑ, Θ θ, Ƣ ɔ, Ƣ ɯ, Ƣ u, Ƣ ȷ, Ƣ ɔ, Ƣ ɔ, Ƣ ɥ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ƣ ç, Ƣ t, Ƣ đ, Ƣ ʃ, Ƣ ʒ, Ƣ ŋ.—Foren, k, q.
etch, wre*ath*, wre*athe*, vi*cious*, vi*sion*, si*ng*. i*ch* G, sie*g* G.

C c must ƺlƺys be pronounced ƺs in *can*, ƺnd G g ƺs in *go*, *get*.

BIBLICƺL STUDIZ.

ƺɛ FɛSTS OV IZRƺEL.

Everi sercumstƺns in đɛ histƺri ov đɛ çildren ov Izrƺel ƺz đɛ pɛcȷlier pɛp'l ov God, iz, not ƺnli dɛpli interestiŋ, ƺz đɛ Lordz revelƺʃun ov hiz mƺner ov dɛliŋ wiđ hiz ƺn pɛp'l, but mƺst impertƺnt tu us, ƺs unfƺldiŋ hiz purpusez consernin hiz Ƣurç—"Fɛr el đɛz tiŋz hƺp'nd untu đem fɛr ensƺmp'lz (τυποι tips); ƺnd đƺ ƺr rit'n fɛr ɔr ƺdmƺniʃun, upƺn hum đɛ endz ov đɛ wurld ƺr cum."—1 Cor., 10. 11. Not ƺnli dɛliverd from Ɛjipt, but bret intu đɛ wildernes, ƺn đƺr wƺ tu đɛ lƺnd ov hiz promis; đƺ wer đƺr ƺ seperet pɛp'l tu himsélf, displaiŋ in đɛ mƺner ov đƺr subsistens dƺli, nƺ mezȷr ov dɛpendens upƺn đƺr ƺn lƺbur, but sƺlli upƺn đɛ direct bɔnti ov hev'n, ƺnd upƺn đɛ imɛdiet gldƺns ov God, fɛr đɛ wƺ hwƺrín đƺ ʃud gƺ; đƺ hƺd ben dɛlíverd trȷ

ƧƐ blud ov ƧƐ Lam, and nɔ ƧƐr gƢrments wƢcst not ƢƢld, nɔr ƧƐr fɛt sweld—ƧƐ bred ov hev'n woz ƧƐr dali pɔrʃun, and ƧƐ wɔter ɔt ov ƧƐ roc folƢd ƧƐm; ƧƐ piler ov clɔd bj da, and ov fjr bj njt, woz ƧƐr gjd and safgɔrd; ƧƐ wer not directed bj ƧƐ wizdum ov man, but ƧƐ imɛdiet ɔtoriti ov hev'n dictated ƧƐ hƢl cɔrs ov ƧƐr watiŋ upon God.

Az ƧƐ ƧƐs stud, a pecuʎier pɛp'l, sƢ iz nɔ ƧƐ çurç ov ƧƐ liviŋ God, brɔt ɔt from wurs ƧƐn Ɛjipʃan bondej, ɛv'n ƧƐ servis ɔv ƧƐ wiced wun, intu ƧƐ liberti ov Godz dɔr çildren, seperated bj ƧƐ blud ov Jɛzus;—nƢ loŋger ov ƧƐ wurld;—widɔt spot ov sin, becɛz wun wid Jɛzus;—ɔbjects ov hiz unçanjiŋ luv—Jɛzus ƧƐ trU Bred ƧƐr pɔrʃun—ƧƐ Spirit ov Ljf ƧƐr contínuƢl rɛfreʃment—a wel ov wɔter spriŋiŋ up in ƧƐm untu everlƢstiŋ ljf. ƧƐs fed and cumfurted, ƧƐr privilej iz tu pƢs trU ƧƐ wildernes ov ƧƐs wurld—(a wildernes tu ƧƐm becɛz Jɛzus iz ɔt ov it, and becɛz its cɔrs iz acɔrdiŋ tu ƧƐ prins ov ƧƐ pɔer ov ƧƐ ar, ƧƐ dev'l)—untu ƧƐ land ov ƧƐr everlƢstiŋ rest—not súbject in ƧƐz tiŋz tu ƧƐ jujment ov men, but tu ƧƐ wurd ov ƧƐr FƢƧƐr, az a lamp tu ƧƐr fɛt, and a ljt tu ƧƐr pƢt.

ƧƐ divizjun ov Juiʃ tjm and ƧƐ aranjments ov ƧƐr fests, serv in an espeʃal maner tu fɔrʃƢ ƧƐ purpusez ov God tɔrdz hiz pɛp'l and hiz çurç fɔr ever; ƧƐr ɔrder and pérfect number (sev'n) ƢR dɛtald in ƧƐ 23rd çapter ov Lɛviticus, a pɔrʃun ov scriptUR muç ɔverluct bj meni hU sɛrç jenerali ƧƐ uƧɛr scriptUrz, ƧƢ wel-namd bj a dɛvƢted servant ov ƧƐ Lɔrd, "ƧƐ Gospel acɔrdiŋ tu Lɛviticus," displaiŋ az it duz in significant and bUtius tjp, ƧƐ luvlines ov Jɛzus, and ƧƐ blesiŋz tu ƧƐ çurç trU Him.

ƧƐ ferst ov ƧƐz in ɔrder and impɔrtans, becɛz ƧƐ grat rɛzult tu bɛ pérfected bj and trU ƧƐm ɔl, iz ƧƐ Sabat,—ƧƐ plej and witnes ƧƐt ƧƐr remanet a rest fɔr ƧƐ pɛp'l ov God,—ƧƐ *sev'nt* da tu ƧƐ JU, (becɛz tu him ƧƐ witnes ov creaʃun ɔr ertli rest, his pɔrʃun dUriŋ ƧƐ milenial aj, at ƧƐ clƢz ov labur, ɛv'n ov ɔl ƧƐ labur sin haz introdúst and contínUd in ƧƐ wurld,) but tu ƧƐ çurç, ƧƐ *ferst* da, ƧƐ witnes,—not ov creaʃun ɔr ertli rest at ƧƐ clƢz ov tjm, but rɛzurecʃun-rest in ɛterniti, ɛv'n ƧƐ éntrans upon an entjrli nU stat. ƧƐs ƧƐ çurç haz nɔ in spirit, beiŋ wun wid Jɛzus, ƧƐr riz'n Hed. ƧƐ ƢR not ov ƧƐ wurld, ɛv'n az He iz not ov ƧƐ wurld. He iz riz'n: ƧƐ ƢR razd up tugéƧɛr wid Him,

and mad tu sit tugéđer in hev'nli plasez in Crjst Jezus.—Ɛf., 2. 6. ƺar rezurecſun-glori đa comemorat, aſurd tu đem in đɛ resurecſun ov Jezus; and "Hwen Hé hu iz đar ljf ſal aper, đen ſal đa elsƢ aper wiđ Him in glori."

ƺɛ fests ov *Pasover* and *Unlev'nd Bred* ar conected wiđ đɛ Sabat —đɛ wun đɛ rest itself, đɛ uđer đɛ wa in hwiç đɛ rest iz obtand,—namli, bj đɛ ſediŋ and đɛ spriŋclij ov đɛ blud ov đɛ pascal Lam. Her iz đɛ impertant prelimineri step, and đarfor obzervd in đɛ ferst munt, presediŋ el uđerz. ƺɛ Pasover ov God iz đɛ simp'l, siŋg'l grand ov rest and securiti tu đɛ Lerdz pep'l. ƺar ma be jujment arand and cónflict befor đem; but đɛ blud beiŋ spriŋc'ld upon đɛ dor-posts, đoz wiđin cud fest wiđ pérfect securiti. ƺɛ destreiŋ-anjel must pas over hwen đɛ blud mets hiz j. ƺus, az đɛ Lerdz acsepted tru đɛ blud, đɛ fest ov *Unlev'nd Bred* becam đɛ proper súbject fer đar obzervans from đɛ merniŋ imedietli sucsediŋ, fer đɛ sev'n daz đens folƢiŋ; marciŋ, j belev, đɛ çurçez fediŋ upon Crjst, and đensferwerd duriŋ đɛ hol dispensaſun, (đɛ number sev'n indicatiŋ compleſun er fulnes,) cepiŋ itself in marct seperaſun ov habit and pursut from đɛ wurld. Fer ev'n Crjst, ar Pasover, iz slan, "ƺarfor let us cep đɛ fest, not wiđ old lev'n, neđer wiđ đɛ lev'n ov malis and wicednes, but wiđ đɛ unlev'nd bred ov sinseriti and trut."—1 Cor., 5. 7, 8.

ƺus far hav we đɛ ransumd poziſun ov đɛ Lerdz çildren, tru đɛ blud, and đɛ caracter đa ar cold tu sustan her on ert—tu be ljts in đɛ midst ov a cruced and pervers jenerafun. But hapier and mor glorius prospects awat đem, and đa ar (az aperz tu me) necst prezented tu đar vu from đɛ 9t vers, in đɛ rezurecſun ov đar blesed Hed, prezented and acsepted fer đem befor đɛ Lerd. On đɛ moro after đɛ Sabat, đɛ *Sɛf ov ferst-fruts* woz wavd befor đɛ Lord.—On đɛ ferst da ov đɛ wec đɛ Lerd Jezus roz from đɛ ded—"ƺɛ ferst fruts ov đem đat slept."—1 Cor., 15. 20. He prezented himsélf befor đɛ Lerd, and woz acsepted, on behaf ov hiz çurç; v. 11. Acumpaniiŋ đis woz a *burnt-oferiŋ* and a *met-oferiŋ*, đɛ ouli sacrifjzez ov a swet savur untu God, and đarfor réferab'l tu Jezus ecsclusivli, indicatiŋ đɛ Fađerz satisfacſun in hiz pérfected wurc, and Jezusez hol devotednes tu hiz servis.

Wiđ Jezus, đar riz'n and asended Hed, đe çurç iz ịdentifịd. Upon đe fiftieṭ da, đarfœr, after đe rezurecſun, it woz fermali prezented bị đe desent ov đe Hœli Spirit. But in đe prezentaſun ov đe ferst fruits bị hwiç it woz tipifịd, we fịnd, not an unbrœc'n ſef, hwiç tipifịd đe Lerd himsélf, v. 11, but tú lœvz ov fịn flɜr, *bac'n wiđ lev'n, bret ɜt ov đar habitaſunz*, v. 17, marcin mœst significantli đe trui caracter ov đe çurçez best servizez. Cumiŋ ɜt ov đar habitaſunz, đa must hav đe stan ov sin upon đem, đe lev'n ov đis wurld micsiŋ itself wiđ el đa dui. Đis prezentaſun, đárfœr, must neseserili be acumpanid bị a *sin-oferiŋ:* wiđ đe *ſef* đar woz nun; in it woz nœ lev'n: đe hœli çịld Jezus nụ nœ sin. But đe *sin-oferiŋ* suplịd đe defect in đe tú wav lœvz; sœ Jezus, đe substitụt fer đe siner, haz bœrn awa fer ever đe inicwiti ov hiz pep'l. Đis hapi stat ov aceptans wiđ God, it iz nɜ đe privilej ov đe çurç tui realịz: not œnli woſt and sanctifịd, and justifịd, but riz'n wiđ đar egzelted Hed, wecin in đe pɜer ov hiz rezurecſun lịf, conformd untui hiz deṭ, lucin fer and hastin untui đe cumin ov đe da ov God.

Đus, đen, dui we cum tui đe tre remaniŋ fests, hwiç tac plas in đe sev'nṭ munṭ, đe tịm ov harvest; đe fulfílment ov hwiç briŋz us tui "đe dispensaſun ov đe fulnes ov tịmz;" fer "đe harvest iz đe end ov ae aj."—Matụ, 13. 39. Đis munṭ woz introdúst bị đe blœiŋ ov trumpets, fer a memœrial; it woz a fest ov remémbrans, and wil met its acómpliſment at đe introducſun ov đe milenial aj, hwen đe trumpet ſal be blœn, and a prezent ſal be bret untui đe Lerd "ov a pep'l scaterd and peld."—Se Ez., 18. "Đe grat trumpet ſal be blœn, and đa ſal cum hui wer redi tui periſ in đe land ov Asiria, and đe ɜtcasts in đe land ov Ejipt, and ſal wurſip đe Lerd in đe hœli mɜnt at Jerusalem:"—Ez., 27. 13: Izrael, aparentli loŋ fergot'n, nɜ at leŋṭ iz regarded. "? Can a wuman ferget her sucin çịld, đat ſe ſud not hav compaſun on đe sun ov her wum; ya, đa ma ferget, yet wil ị not ferget đé."—Ez., 49. 15. Đe Lerd, elsœ, loŋ fergot'n, iz at leŋṭ rememberd ov Izrael.—Ez., 51. 9. Đis fest iz elsœ at đe nụ mun—Sam, 81. 3: đus, Izrael, huz glœri had wand gradụali until tœtali eclipst, nɜ iz cold tui "Arịz, ſịn, fer her lịt iz cum, and đe glœri ov đe Lerd iz riz'n upon her."—Ez., 61. 1. Đe grat public súmunz bein đus giv'n,

and Izrael gaðerd upon ðɛ ferst da ov ðɛ sev'nt munt, briŋiŋ on ðɛ grat da ov atɔnment on ðɛ tent, a da ov pérsɔnal humiliaſun and aflicſun, Jɔel, 2. 12, ets., in hwiç ða acnolej ðar ofens, and sec hiz fas; and ðɛ Lɔrd cumz ɜt ov hiz plas, and turnz awa ungodlines from Jacub.—Sɛ Hɔz., 5. 15. Ʒɛ sercumstansez ov ðis da ɑr mɔr dɛtald in ðɛ 16 çapter ov Lɛviticus. *Nɜ* iz ðɛ *çurçez* da ov atɔnment. Ɜr sin-oferiŋ iz prezented, and ɜr hj Prest wiðin ðɛ val, prezentiŋ ðɛ blud on ɜr hɛhqf befɔr God. Hwen ðɛ hj prest had finiſt hiz wurc wiðin ðɛ val, hɛ cam ɜt, and confesiŋ ðɛ sinz ov Izrael upon ðɛ hed ov ðɛ scap-got, sent it awa intu a land ov fɔrgetfulnes: sɔ hwen ðɛ Lɔrd ſal cum ɜt—hwen ðɛ Rɛdɛmer cumz tu Zjun, hɛ wil turn awa ungodlines from Jacub.—Sɛ Ez., 59. 20. In ðat da ðɛ fɜnten ſal bɛ ɔp'nd tu ðɛ hɜs ov David and ðɛ inhábitants ov Jerusalem, fɔr sin and fɔr unclennes.—Zec., 13. 1. ƷUs ðɛ sinz ov Izrael bɛiŋ remuvd, ðɛ fest ov tabernac'lz woz obzervd upon ðɛ fiftent ov ðɛ sam munt. In ðis woz ɥnivérsal rejɔsiŋ bɛfɔr ðɛ Lɔrd fɔr sev'n daz; and it ſal met its fulfilment in ðɛ milenial aj, hwen ðɛ ransumd ov ðɛ Lɔrd ſal cum tu Zjun wiðt soŋz, and everlastiŋ jɔ upon ðar hedz, hwen ða ſal obtan jɔ and gladnes, and sorɔ and sjiŋ ſal flɛ awa. ƷIs jɔ ſal contínu trumɜt ðɛ milenial aj, hwiç ðɛ pérfect periud ov sev'n daz semz tu indicat. At ðis fest, Solɔmunz temp'l woz dedicated, hwen ðɛ ciŋ turnd hiz fas, and blest ðɛ hɔl coŋgregaſun ov Izrael,—hwen ðɛ Lɔrd God ov Izrael had wiðt hiz handz fulfíld ðát hwiç hɛ had spɔc'n wiðt hiz mɜt tu hiz fɑðer David, and ðɛ glɔri ov ðɛ Lɔrd fild ðɛ hɜs ov God.—2 Cron., 5. 13, 14. It woz at ðis fest ðat Jɛzusez breðren prɔpɔzd ðat hɛ ſud ſɔ himself ɔp'nli tu ðɛ wurld; but hiz tjm woz not ðen cum. But ðar woz a remɑrcab'l pɛculiariti: in ðis fest ðar woz an *att*, ɔr, az we ma sa, a *ferst* da ov ðɛ wec, ðɛ rezurecſun da—mɑrciŋ ðɛ conecſun ov ðɛ çurç in rezurecſun wiðt Izrael, in ðɛ rest ðat remanz fɔr ðɛ pep'l ov God. Ʒɜrlɔrdz referens tu ðis "grat da ov ðɛ fest"—Jon, 7, 37, semz tu establiſ ðis: Hɛ crjd, saiŋ, "If eni man terst, let him cum untu mɛ and driŋc, and ɜt ov hiz beli ſal flɔ riverz ov liviŋ wɔter." ƷUs spac hɛ ov ðɛ Spirit, sent dɜn hwen hɛ woz glɔrifjd—ðɛ witnes ov hev'nli tiŋz—tu gaðer and prepar ðɛ rezurecſun-çurç fɔr glɔri. Ʒɛ çurç in ðɛ hev'nliz and Izrael in ðɛ ert, wil ecsperiens ðɛ fulnes

ov blesiŋ, and đe savd naſunz* ov đe wurld, blest tru Izrael, wil cum up yer bj yer tu Jerusalem, tu wurſip đe Ciŋ, đe Lord ov Hosts, and tu cep đe fest ov tabernac'lz.—Zec., 14. 16. *Ma đe Lord has'n it in hiz tjm!*

P. T.

INTELIJENS.

SWITSERLAND.—CANTON OV VO (VAUD).

Đe foloiŋ interestiŋ leter ov Mr. Bops iz adrest tu đe Lundun comiti ov đe Evanjelical Aljans.

Vëvä (Vevey), 19 Feb., 1848.

Az j antisipated in mj last comunicaſun, đe Grand Csnsil ov đe Canton ov Vo (Vaud) haz not adopted đe draft ov đe decre hwiç woz submited tu it bj đe Csnsil ov Stat. But neđer haz it yet enterd upon a cors ov relijus fredum; it haz confjnd itsélf tu votiŋ a decre, grantiŋ tu đe Csnsil ov Stat "el đe pserz neseseri tu put a stop tu relijus asémbliz, st ov đe pal ov đe çurçez (*cultes*) recognjzd bj đe constituſun and đe le, hwiç ma be đe ocazun ov disturbans, er hunz egzistens ma seriusli compromjz đe public pes." Đoz hu rezist đe order tu dizolv a relijus metiŋ after it haz wuns ben dizolvd, wil be puniſt az haviŋ rezisted đe etoritiz. Đe Csnsil ov Stat ma decre penaltiz agenst đoz hu prezjd er ofiſiat at đe metiŋz, az wel az agenst đe ocupjer ov đe apartment in hwiç đa ma be held,—provjded suç penaltiz dn not ecsed 600 frances, er baniſment fer đe spas ov twelv munts. Đez penaltiz wil be pronsnst bj đe competent trjbúnalz. Đis decre replasez us in đe sam poziſun az we wer in befor đe 24t ov Novémber, 1847. Đe Prezident ov đe Csnsil ov Stat, it iz trn, declard, đat in vertu ov đez pleneri pserz, đe Guvernment wud promulgat a nu decre, confermaturi ov đat ov 24 Novémber; but đe tiŋ haz not yet tac'n plas. It iz sed,

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* Đe savd naſunz ar đoz savd st ov đe jujments hwiç đe Lord wil ecsecut at hiz cumiŋ.

ƧƧat ƧE Cƨnsil ov Stat haƨ not ben ab'l tu cum tu an agrement upon ƧƧis pƨnt; a sercumstans wE can redili understand, fer in renuiŋ ƧE prƢhibiſun agenst *ol relíjus metiŋz ƨt ov ƧE pal ov ƧE Naſunal Curç*, ƧƧa wud be evidentli ecsediŋ ƧE pƨerz wiƧ hwiç ƧƧa hav ben invested, and hwiç alƨ ƧƧem tu dizolv ƧƧƢƨ metiŋz ƢnIi hwiç ma be an ocaƨun ov dizƢrder, ƢR hwiç ma tret'n tu endanjer ƧE public pes. AcƢrdiŋli, in sum plasez, aƨ MƢrƨ, ƧE memberƨ ov ƧE Fre Curç bav considerd ƧƧat ƧƧa had ƧE pƨer tu recomens ƧƧar metiŋz in ƧE uƨual plas; and mƢst ov ƧE pƢsterƨ (sev'n in number) hu wer driv'n from ƧƧar feldz ov labur, and sent bac tu ƧƧar respectiv cómunz, hav nƨ returnd tu ƧƧar flocs. ƧƧis iz ƧE cas wiƧ Mr. Däcoṅbą (hu haƨ lad a complant befƢr ƧE Grand Cƨnsil and ƧE CantƢnal Trjbúnal, agenst ƧE ilegaliti ov ƧE ƢrderƢv ƧE Cƨnsil ov Stat), wiƧ Mr. MƢnrą ov Pąiärn; Mr. Märsya ov Polya-lë-Groṅ (ƧƢ j did not menſun ƧƧis jent'lman in mj presediŋ leter); and Mr. Soṅtüria, hu haƨ just cum tu rezjd at Vëvä. Mr. Tatü desjded (at lest sƢ it iz sed) tu gƢ tu Frąns. ƧƧar iz, ƧƧarfƢr, jenerali specij, an impruvment in ƨr poziſun; in ƧE tƨnz, espeſąli, public ƢpinyƢn iz becumiŋ mƢr enljt'nd, and sum persunz tiŋc ƧƧat ƧE necst seſun ov ƧE Grand Cƨnsil, hwiç wil tac plas in ƧE munt ov Ma, wud be a favurab'l mƢment fer demąndiŋ relíjus liberti.

ƧƧƢ j dƢ not consel from mjsélf hƨ precarius ƨr poziſun stil remanz, j am hapi tu comunicat ƧE hƢps hwiç ąr beginiŋ tu be entertand bj us. We hal wiƧ jƢ hwotéver givz us rez'n tu tiŋc ƧƧat ƨr rulerz ąr returniŋ tu sentiments ov justis and ecwiti. We luv tu recognjz in ƧƧis an ąnser tu ƧE prarz ov ƨr frendz and bredren. Ƣ! ƧƧat wil be a glƢrius da upon hwiç relíjus liberti ſal be at leŋt proclamd in ƨr cuntri; and u, Cristyanz ov Iŋgland and Scotland, hu hav sustand us bj ur simpati and bj ur interseſun wiƧ ƧE Ciŋ ov ciŋz, ma rejƢs wiƧ us, fer u wil hav contributed in a grat mezur, tu ƧE acomplifment ov ƧƧat hapi rezult.

ƧE sitiŋz ov ƨr Grand Cƨnsil, in hwiç woz discust ƧE propƢzd decre relatiŋ tu relíjus metiŋz ƨt ov ƧE pal ov ƧE Naſunal Curç, woz remąrcab'l in mƢr ƧƧan wun respect. On ƧE wun hand, j tiŋc ƧƧat ƧE eez ov intolerans haƨ never ben sustand bj mƢr feb'l ąrguments. ƧƧus, ƧE *rapƢrtƢr* [ƢR secreteri] tu ƧE comíti çąrjd wiƧ egzaminiŋ and reportiŋ

upon ðe propozd decre, cud produs nutiŋ hwotever in pruf ov ðe political caracter ov ðe Fre Curç, fsnded az u qr awar, in Març, 1847, but a prjvet leter, rit'n in confidens, bj a Vodwq clerjiman on ocazun ov ðe proclamaſun hwiç ðe Csnsil ov Stat orderd tu be red from ðe pulpit in ðe munt ov Julj, 1845. He alejd az wun ov hiz motivz for refuziŋ tu consed relíjus liberti, ðat it woz an *aristocratic* liberti, becoz demanded bj a minoriti onli. And hwjl wun csnsiler ov Stat acuzd ðe Bjb'l Sosjetiz ov wiſiŋ tu brutifj *(abrutirj)* ðe pep'l, a puster ov ðe Naſunal Curç, deputed tu ðe Grand Csnsil, declard ðat Faro and Herud wer frendz tu relíjus liberti; ðe later, becoz he bilt a temp'l tu Ogústus; ðe former, becoz he woz wiliŋ tu grant tu Mozes permiſun tu ofer sacrifjz tu ðe Lord in Ejipt, hwiç Mozes refuzd, saiŋ, ðat if ðe pep'l so ðe 'Izraeljts ofer ðar godz in sacrifjz, ða wud ston ðem. He, dstles, mad aluzun tu Ecsodus, 5. 25, 26. He den ecsclamd: "A! jent'lmen! ðe pep'l, u obzerv, wud hav ben mor pserful ðan Faro." Ðe sam specer (j wiliŋli refran from menſuniŋ hiz nam) çarjd *Metodiz'm* wid "haviŋ agen put forwerd wurcs, maciŋ relíjun tu consist in formz; ða met in prjvet hszez, in oposiſun tu ðe Helvetic Confeſun ov Fat, acordiŋ tu hwiç, at lest if men wud aved beiŋ persecuted, ða must not met til after sunrjz, and in bildiŋz set apart for ðat purpus." He regreted ðat we ſud hav íſud ediſunz ov ðe Bjb'l widst ðe apocrifal bucs, and acuzd us, (j no not upon hwot grsnd,) ov wiſiŋ tu re-estábliſ prarz for ðe ded. Wun ov hiz gravest çarjez agenst ðe Fre Curç iz, ðat its memberz selebrated Gud Frjda bj relíjus servisez. Ðe onli argument put fort seriusli (for ðis wil aper tu u az so muç il-tjmd jestiŋ) woz, ðat ðe Vodwq pep'l qr opozd tu relíjus liberti er rader tu ðe Fre Curç. Nz, tu ðis aserſun, we fer not tu opoz anuder ov a contreri cjnd, and tu sa, ðat ðe Vodwq qr not mor intolerant ðan uder naſunz, and ðat, if ða had not ben ecsjted bj intolerant decrez, we ſud nz enjo, az duriŋ ðe fiften yerz hwiç preseded ðe revoluſun ov 1845, entjr liberti. Ðis woz demonstrated bj specerz hu adrest ðe Csnsil in favur ov relíjus liberti, and hu completli refuted el ðe argument ov ðar opónents. Alz me, in defolt ov beiŋ ab'l tu cwot écstracts from ðar speçez, tu menſun ðar namz. Ða wer: MM. Bore, Ed. Dapl', Sindic ov Lozen; Pëles advocat; Dë la Harp,

demiſuneri minister; Hügonań, ecs-justis ov ƺƹ pes; and Dücrä, a member ov ƺƹ Fre Ꞓurç; huz speçez wer lis'nd tu wić mor atenſun ƺan on former ocazunz. Sum memberz ov ƺƹ radical pqrti elsƢ prƢpƢzd and supƢrted mezurz ov toleraſun, and ƺa veri nerli obtand a majoriti; sƢ ƺat ƺis discuſun ma be consíderd at havię advqnst ƺƹ cez ov liberti.

It iz wić ƺƹ gratest plezur ƺat ị ad, elsƢ, ƺat several pqsterz ov ƺƹ Naſanal Ꞓurç hav adrest petiſunz tu ƺƹ Grand Cƺnsil in favur ov ƺar oprest breƺren, ſƢię ƺƹ injuri hwię ƺez persecutię mezurz hav espeſali dun tu ƺƹ ꞓurç hwię ƺa serv. Mr. G. MƺnƢd, pqster, ov LƢzan, preçt, in ƺƹ munt ov Janueri, a sermun upon *Liberti ov Cristian Wurſip*, wel adapted tu mac a saluteri impreſun. ƺis sermun haz ben publiſt, and a grat number ov copiz sƢld. ƺez qr favurab'l simptumz, in hwię, wić us, u wil rejƢs.

Hƺ́ever, we must not ferget, ƺat we qr stil under an qrbitreri razém. We nƢ not from wun mƢment tu anuƺer but we ma be ecspƢzd tu freſ suferię. ƺe crisis tru hwię we hav ben celd tu pqs iz not yet at an end. We must stil obzerv veri grat prudens, espeſali in sum lƢcálitiz, hwar vị́ƢlƢnt prƢsedię wud sun be rezerted tu agenst relíjus metię, ſud ƺa be discuverd. Contínu, ƺarfƢr, tu pra fer us.

In conclużun, ƺe intelijens hwię we resev from ƺr lit'l çurçez contínuz tu prezent veri gratifię fetuzz. ƺe pqstƢral leterz, hwię hav ben in sum plasez ƺe ƢnlI menz bị hwię ƺe pqster cud prƢmƢt ƺe edificaſun ov hiz floc, hav ben blest tu meni sƢlz. Wun ov mị frendz, hu haz ben ƢblĮ́jd tu hav recƢrs tu ƺis instrumentáliti, tięcs ƺat ev'n in beter tịmz it wil be neseseri tu profit bị it. ƺe SịnƢdal Comiſun wil elsƢ publiſ, from tịm tu tịm, meditaſunz sutab'l fer redię, in ƺe lit'l flocs hwię hav ben depriv̧d ov ƺar spirituał gịdz. ƺe ferst publicaſun ov ƺis cịnd haz ben egerli resevd: it iz a meditaſun upon Heb. 12. 11. and iz entịt'ld *ƺe Ꞓurç Blest under ƺe Cros.* At Vëvä, in spịt ov ƺe dificultiz ov ƺe tịmz, we hav desịded upon prƢsedię wić a wurc ov evanjelizaſun in Frqns, and ov supƢrtię tre evanjelists in ƺat cuntri. ƺe Evanjelizaſun Comiſun ov ƺe Fre Ꞓurç elsƢ pursúz its tqsc, and we hav ƺe plezur ov seię ƺe memberz ov ƺr çurçez tac az activ a pqrt az ever in ƺr Bịb'l and Miſuneri SƢsịetiz.

In el ƺez respects, however, we fel hɜ muç ned we hav ov becumiŋ mor and mor aljv tu ɜr duti; for in proporſun az spiritual destituſun becumz aparent, it iz for ƺe Cristyan tu met it bj redubliŋ hiz zel and luv.

Az tu ƺe Evanjelical Aljans, j hop ƺat ɜr breƺren ov Jenseva wil hav comunicated tu u ƺe definitiv organjzaſun ov ƺar comíti, hwiç wij ƺis yer be ƺe Cometa Derectör (*Comité Directeur*) for ƺe Frenç-Switserland divizun. At Bern, ƺe formaſun ov a comíti haz hiƺertu ben atended wiƺ dificulti. At Nöſatél sum wa haz ben mad tordz an organjzaſun. ƺe breƺren rjt tu me from ƺe later plas: "After haviŋ considerd ur propozisun, we se in ƺe cel ov ɜr breƺren a cel from ƺe Lord, tu jon wiƺ ƺoz hu in everi plas sec ƺe pes ov Jerusalem and ƺe uniun ov Cristyanz. It semz tu us az ƺo ƺe Cristyan çurç, tru ƺe medium ov ƺe memberz ov ƺe Evanjelical Aljans, had lent her hed upon ƺe buzum ov Jezus, had felt hiz hart palpitat wiƺ luv, and ƺat ƺen had ben reveld tu her ƺat latent prinsip'l ov ƺe comuniun ov sants hwiç celz her tu nu cónflicts and tu freſ victoriz." ƺe breƺren ov Nöſatél ƺen qsc us sum direcſunz for ƺar organjzaſun, hwiç we ſal has'n tu giv ƺem.

Belev me in mj sinsér gratitud and fratérnal devotednes,

C. Bop (Baup), Paster.

AMERICAN TESTIMUNI RESPECTIŴ ƺE STAT OV CHNA.

A Report íſud bj sum American miſuneriz at Niŋpo, prezents a consjs and afectiŋ descripſun ov ƺe stat ov ƺe milyunz ov Cjna:—

"ƺar iz no rit'n standerd ov relíjus belef in Cjna tu fics ƺe populer cred. ƺe Tɜist and ƺe Budist prests—espeſali ƺe later—understánd but lit'l ov ƺar on relíjus bucs, and uƺerz, ov cors, ar ignorant ov ƺar contents. ƺe vulger superstiſunz flot at randum upon ƺe populer mjnd, and ar handed dɜn bj tradiſun from jeneraſun tu jeneraſun. ƺe rjtiŋz ov ƺe filosoferz tret, tu sum ecstent, ov ƺe prinsip'lz ov moraliti; but ƺar relíjun, if it ma be cold suç, embrasez onli ƺe prezent ljf. Az tu ƺe grat problemz ov human egzistens and human destini—ƺe end for hwiç we wer bret intu beiŋ, and ƺe futur stat

hwiç awats us—ða ar silent. Ðɛ fəndaſun ov ðar sistem iz ðɛ orijinal puriti, and ðɛ perfectabiliti ov human natur. Ðɛ hjest vertu iz atanab'l bj ðɛ unasisted éfurts ov ðɛ moral facultiz; and ðɛ atanment iz urjd onli becəz it securz prezent hapines. If ðar be eni regard tu ðɛ favur ov hev'n, or ðɛ Suprem Ruler, it haz referens tu ðat favur çefli, if not entjrli, az ecsperienst in ðis wurld. Ðɛ fəndaſun ov ðis moraliti iz humániti, not deiti. Humániti, ðarfor, iz egzəlted intu deiti. Ðis prinsip'l ecstendz tru el gradz ov sosjeti. Ðat most men sumtjmz du ron can not be denjd, but ðɛ depraviti ov ər natur iz an jdɛa so opozd tu el ðɛ noſunz ov ðɛ Ejnez, ðat it can not ev'n be understud'. Fu wil admit ðar on harts tu be wiced. Ðɛ ajed wil cómunli acnolej ðat in ut ða hav comited indiscreſunz, but an apɛl tu a hwjt berd iz considerd a sufiſent garanté ðat ðɛ hart iz pur from sin. Ðɛ nesesiti ov an atonment, ðarfor, iz not dremd ov, and ðɛ doctrin wil, ov cors, be resevd wiđ contempt.

"Ðɛ wurſip ov ansesterz, hwiç, inded, iz mad elmost ðɛ hol ov relíjun, iz but a deificaſun ov human natur. Ðɛ sam prinsip'l ma perhaps acənt in part fər ðɛ veri jeneral prevalens ov hero wurſip, and ðɛ grat number ov deifjd men. Ov ðɛ numerus temp'lz hwiç met ðɛ j in everi direcſun, a larj proporſun consists ov ðoz hwiç hav ben erected bj familiz or individualz in onur ov ðar on imediet ansesterz, or bj ðɛ pep'l ov ðɛ dístrict in onur ov men, hu, for eminent servisez tu ðɛ cuntri, hav ben elevated tu ðɛ rajc ov godz. Ðez temp'lz ar but lit'l frecwénted, and ar cómunli clozd ecsept on ðɛ speſal ocazunz on hwiç ðɛ god resevz hiz apointed onurz. An ínstans ov suç a deificaſun iz ov résent ocurens. Ðɛ strets ov Sanha (Shanghae) ar nə adornd bj a temp'l, dedicated tu ðɛ wurſip ov a distíngwiſt comander, hu fel ner ðɛ siti, in an engajment wiđ ðɛ Inglij trups, durin ðɛ lat wər. It iz a lit'l singuler, ðat hwjl cəntles namz ov leser not ar onurd wiđ ðɛ tjt'l ov deiti, Confuſius iz never spoc'n ov az suç, ðo in everi dístrict a temp'l iz erected tu hiz memori.

"Ðɛ godz ov ðɛ Ejnez pantəun, fər ðɛ most part, bar a *naſunal* caracter. But a smel part can be considerd az ðɛ ecsclusiv properti ov eđer ov ðɛ relíjus sects. Everi dístrict haz its godz ov ðɛ land and gran, ov ðɛ hilz and valiz, ov ðɛ sprinz and fəntens ov weter,

and everi siti its tuteler deiti, non az 'ðe god ov ðe siti-wel and diç.' Ȝe prominent óbjects in natur ar regarded az proper óbjects ov wurſip. It iz no uncómun sjt tu se an ajed man plasiŋ a stic ov burniŋ ínsens at ðe dor ov hiz dweliŋ, and ðen bv reverentli tordz ðe for pents ov ðe cumpas, in wurſip ov ðe material hev'nz and ðe ert. A jenerali prevalent noſun iz, ðat if a man iz fatful in ðe wurſip ov ðe Ejnez triniti, ov hev'n, ert, and ansesterz, it iz not ov muç impertans hweder he wurſip eni uder god er not. In ordineri conversaſun, ðe sun and ðe mun ar cómunli spoc'n ov az Ta Yaŋ Pusa and Ta Yiŋ Pusa—er grat mal and femal deitiz. At ðe periud ov ðe winter solstis, ðar iz a jeneral tanesgiviŋ in eç famili, tu ðe god ov fjr, for ðe prezervaſun from ðe ravejez ov ðe terib'l element duriŋ ðe yer. An ecspreſun ov tanes, printed on a slip ov paper, iz pasted over ðe dor ov eç hvs for several daz. Ȝe god ov tunder iz ferd on acvnt ov hiz pverz ov destruceſun, and iz supozd tu vizit merited venjens upon ðoz hu, haviŋ ben gilti ov hj crjmz, hav ben ab'l tu escap puniſment from men. Ȝus, az in everi land hwar man haz ben left tu grop in ðe dimnes ov ðe ljt ov natur, God iz forgot'n, and ðe cretur iz onurd mor ðan ðe Creáter.

"But ðe god hu ov el uderz iz most wurſipt in Ejna, az everi hwar els, iz *Mamun*. Ȝe Ejnez ar emfaticali a wurldli pep'l. Tu ðe wurld ða giv ðe real homej ov ðar harts. Ȝa liv *avsedli* for ðe prezent ljf. Hwot iz tu be ðar stat after det ða no not, ner du ða car. Ȝe doctrin ov ðe metemsicósis iz veri comunli resevd, but ðar ar fu, if eni, hu entertán eni ficst er definit vuz. It iz a prevalent noſun ðat man iz pozést ov tre solz, ov hwiç at det wun enterz ðe plas ov departed spirits, anuder enterz ðe tum wid ðe bodi, and ðe terd remanz wid ðe tablet ov ðe desest, hwiç iz wurſipt. Acerdiŋli, hwen a det tacs plas at a dístans from ðe famili, prests ar emplod tu cel bac ðe wonderiŋ spirit tu ðe famili abod, and ðe tablet ov ðe ded. Yet ðar iz a jeneral belef in sum ejnd ov futur rewerdz and puniſments, and hwen a det ocúrz, prests ar elmost elwaz cold in tu ofer prarz for ðe sol ov ðe departed."

Ȝe ferst wurc ov miſuneriz in Ejna, iz ðat "preparaturi sculiŋ in ðe nolej ov ðe laŋgwej and ðe pep'l, hwiç must constitut ðe fandaſun

ov sucsesful laburz." Tu ƺis ƺɛ breƺren dɛvƣt ƺar prinsipal enerjiz.

Mr. Jarum rɛferz tu hiz ɛ́furts tu acwɟr ƺɛ laŋgwej, and obzervz—

"Ɨ trust ƺat in a fu munts ɟ ʃal bɛ ab'l tu send u wurd ƺat ɟ hav ƣp'nd a rum fɛr prɛçiŋ. Ɨ am encurejd in mɟ atemts tu bɛcum acwanted wiƺ ƺɛ colƣcwial djalect ov ƺis plas, and trust ƺat ar loŋ ƺɛ prinsipal dificultiz wil bɛ ƣvɛrcum. Bruƺɛr Hudsun haz ƺɛ advantej ƣver mɛ in noiŋ sƣ muç bɛfɛr hɛ left hƣm. Mrs. Jarum iz getiŋ hƣld ov ƺɛ laŋgwej in a veri encurejiŋ manɛr. If it plɛz God tu spar her and ƣ ƺat it ma, ɟ tiŋc ʃɛ wil bɛ usful amuŋ ƺɛ wimen."

Mr. Hudsun, rɛfériŋ tu hiz studiz in Ɛjnɛz, ɛcsclamz—

"Ƣ ƺɛ laŋgwej! ƺɛ laŋgwej iz réali dificult. Lerniŋ tu spɛc fɛr mɛ iz nƣ sjnɛcur, and ɟ supƣz mƣst fjnd ƺat it rɛcwɟrz intens aplicaʃun. But ƺɛn hwot a privilej hwɛn u can du it! hwot nuz u can tɛl! hwot multitudz u ma rɛç, and, bɟ ƺɛ blɛsiŋ ov Hɛv'n, hwot gud u ma du! Ɛjna iz ƺɛ feld fɛr miʃuneriz, and, in yɛrz tu cum, Ɛjna wil bɛ a land ov Bjb'lz, Sculz, and Ɛurçɛz.

ƺɛ sacred volum dɛclarz ƺat "ƺɛ huzbundman watɛt fɛr ƺɛ prɛʃus frut ov ƺɛ ert, and hat loŋ paʃɛns fɛr it, until hɛ rɛsɛv ƺɛ ɛrli and later ran." ƺis sentiment aplɟz wiƺ ɛl its emfasis tu ƺɛ spiritual huzbundman laburiŋ tu cultivat and "gaƺɛr frut untu ljf ɛternal" in ƺɛ dɛzɛrts ov hɛƺɛniz'm. Muç frut cud not bɛ ɛcspected from suç a land az Ɛjna, wiƺin twelv munts from ƺɛ miʃuneriz landiŋ ƺar. It mjt sɛm sufiʃɛnt encurejment ƺat ƺa had aplɟd laboriusli tu ƺɛ acwiziʃun ov its dificult laŋgwej, had bɛgun tu adrɛs its benjted crɜdz, and, in ƺɛ fɛrm ov rɛlíjus bucs, scatɛrd muç sacred sɛd, hwiç had bɛn taŋcfuli rɛsɛvd. ƺɛ breƺren, hɜɛver, hav enjɛd mɛr encurejment ƺan ƺis. Ɛlredi wun intɛlijɛnt and respectab'l Ɛjnaman aperz a cónvɛrt tu ƺɛ gospɛl; hɛ iz a lɛrnɛd man, and iz Mr. Hudsunz tɛçɛr.

HOƲ-COƲ.

ƺr rɛderz hav, in fɛrmɛr numberz, bɛn mad acwanted wiƺ sum gratifjiŋ ínstansɛz ov ƺɛ sucsɛs ov ƺɛ gospɛl in ƺis jland; and ƺɛ folƣiŋ statment from Mr. Gilɛspi, fɛrwɛrdɛd from Victƣria in Nƣv. lust, givz promis ov a consíderab'l adiʃun tu ƺɛ number ov its cónvɛrts hu hav fɜnd gras and strɛŋt tu confɛs Crjst.

In đe beginiŋ ov đis munt, (rjts Mr. G.,) we had đe plezur ov egzáminiŋ several candidats fer baptiz'm. Đar qr sev'n men in el—Ɛjnez—dezjrus ov admiſun intu đe Cristyan çurç. Đa aper pérfectli sinsér, and several ov đem sem depli imprest wiđ a sens ov sin, hwil đa el pozés a jeneral ǰdea ov đe mersi ov God az ecstended tu sinful men tru Jezus Crjst. But it haz ben tet proper tu defér đar admiſun intu đe çurç fer a sez'n, in erder đat đar stedfastnes ma be tested, and đar acwantans wiđ divjn trut, bj atendans on đe merniŋclqs, ecstended. We luc fer đe blesiŋ ov God on đem. ʔ Ƽal He briŋ tu đe bert, and not cez tu briŋ fert.

Đe folɵiŋ leter iz from wun ov đez incwjrerz, hu iz not bj eni menz đe most promisiŋ, but he aperz sinsérli aŋcſus tu obtan an acwantans wiđ đe Cristyan doctrinz. It woz abɜt đe beginiŋ ov đis yer, hwjl in Canton, đat he ferst herd ov đe gospel tru hiz uŋc'l, wun ov đe Ɛjnez baptjzd lqst yer; and hiz sɵl érand tu Hoŋ-Coŋ, a fu munts agɵ, woz tu atend đe Bjb'l-clqs, and tu resev instrucſun in đe wa ov salvaſun. He rjts đus:—

"Ꝑ reverenſali prezent đis, đat đe teçerz ma nɵ j cam ecspresli tu Hoŋ-Coŋ tu red đe hɵli clasic ov God, and đe manerz ov đe trut. U, teçerz, on egzáminiŋ me, fɜnd đat j woz ſalɵ in đe prinsip'lz ov đe bucs, and cud not qnser u wel. Ꝑ tac a beleviŋ hqrt tu be ov đe ferst impertans. Ɵlđɵ a man be pérfect in đe bucs, and intelijent in prinsip'lz, yet if he duz not cultivat a beleviŋ hqrt, he can not du gud. Nɜ j hav herd đat in a fu daz u wil gɵ hɵm. Ꝑ elsɵ in a ſert tjm wil gɵ on bɵrd a ſip; becez, in đe fift munt, j engajd wiđ đe Fuŋ-Siŋ Hoŋ in Canton, mj fermer emplerz, tu gɵ tu Siŋgapɵ́r, az a ceper ov đe acɜnts ov đe cqrgɵ in đe hɵld. Sɵ đis munt j ſal embqrc.

"But, az j can not be baptjzd, mj hqrt iz not at pes, and gɵiŋ hɵm tu pra bj mjself tu Jezus, j du not nɵ hweđer he wil redem me from mj sinz er not. Ꝑ du not nɵ hwen j wil hav lezur tu return, and j prezent đis paper, recwestiŋ đat u, teçerz, wud giv me sum bucs, hwiç j ma tac wiđ me and red on bɵrd đe ſip. Nɜ j hav nutiŋ tu relj upon but đat God wil giv Hiz Hɵli Spirit tu ɵp'n mj hqrt, đat j ma be ab'l tu understand đe trut; and j elsɵ relj on đe merit ov Jezus Crjst tu redem me from mj sinz, and sav mj sɵl, and in hiz cjndnes tu protect me in pes."

ðɛ uðer cónverts, (adz Mr. G.,) rɛman stedfast in ðɛ fat, and tuda we hav had ðɛ plezur ov hɛriŋ from Lyaŋ-a-Fa ov ðɛ baptiz'm ov anuðer cónvert in Canton.

At yuŋ men, nativz ov ðɛ jland ov Tahɛti, hav latli arjvd at Paris; fjv ov ðem ar ajed from 12 tu 16; tú ar from 20 tu 30; and wun ov ðez forenerz djd fɔrtli after hɛ landed on ɔr fɔrz. ðɛ Sɔsjeti ov [Foren] Evanjelical Mifunz, nɔiŋ ðat ðez Tahɛfianz had bɛn eduçated in ðɛ Protestant relíjun, recwested ðat ða mjt be plast under ðɛ car ov a pastɛr [Frenç Protestant Minister, az distíŋgwift from a Roman Catolic Prest]. M. Gezo haz acwiést in ðis proper sujesçun. It aperz ðat tú ov ðez yuŋ men ar tu enter ðɛ mifuneri feld; ðɛ uðerz ar acwjriŋ a nolej ov mɛcanical arts. Pérsunz hu hav vizited ðem hav bɛn edifjd in obzerviŋ ðar relíjus habits. ðɛ Bjb'l in ðɛ Tahɛfian laŋgwej iz ðɛ onli buc hwiç ða hav brɛt wiđ ðem: it iz elwaz op'n upon ðar tab'l. ða ar fond ov siŋiŋ Cristyan hímz. ðar conversafun iz interestiŋ. ðɛ wun hu haz djd, manifested, tu hiz last moments, sentiments ov fat and hop. If, on ðɛ wun hand, ðez Tahɛfianz hav cum tu sec in ɔr cuntri ðɛ fruits ov siviljzafun, ça ma ða not, on ðɛ uðer, serv az a patern tu ɔr Frenç infidelz.—*Corespóndent ov Evanjelical Cris'ndum.*

ðɛ Bjb'l in Beljium.—ðɛ "Glanör Mɛsɛonär," fɔr Februeri, givz acɔunts ov a seriez ov mɛtiŋz held in diferent parts ov Beljium, duriŋ ðɛ munts ov Sep. and Oct., fɔr promotiŋ ðɛ serculafun ov ðɛ sacred volum. ðez mɛtiŋz wer tertɛn in number, and ðɛ agreget atendans, in varius localitiz, woz abɔt 3,000. ða ecsjted muç interest, and in mɔr ðan wun plas hav bɛn atended wiđ benefifal rezults. It iz wurđi ov remarc, ðat ðɛ Bifup ov Liäz, terifjd bj ðɛ prógres hwiç Prótestantiz'm haz mad in hiz djoses, haz résentli adrest a leter tu hiz clerji and laiti, putiŋ ðem on ðar gard agenst ðɛ "nu doctrinz," and urjiŋ ðem tu uz efurts tu prɛvent ðar furđer spred. Az a menz ov ataniŋ ðat end, hɛ recomendz everi member ov hiz floc jenerusli tu contribut tu ðɛ erecfun ov a nu çurç.

ƺɛ UNRɛPT HARVEST.

Lịnz rit'n on seiŋ a plentius Hɑrvest, situated in đɛ midst ov a dens popụlaſun ov Hinduz and Mohamedanz.

Sɛ, hwot a bụtius sịt ɑcosts ɜr jz!
Đɛ nab·riŋ valiz wav wiđ rịpniŋ cərn,
Hwiç cəlz alɜd fər reperz. Hwot regret
Wụd fil ɜr mịndz, wer đar nɒ lab·rerz hɛr
Đɛ pleʒụr tụ secụr! But ·tiz not sɒ:—
Fɑst ɑz đɛ cərn iz rịp'nd, wɛ ſɑl fịnd
Sum frendli hand wil pluc đɛ preſus gran,
And bar it tụ đɛ graneri. Luc agen!
Behold đɒz tɜzendz rịpniŋ fər đɛ tụm!
Hwot a grat hɑrvest ov imərtal sɑlz
Invịts đɛ reperz sic'l!—But, alɑs!
Invịts əlmóst in van. Yɛ Britiſ sants!
Tiŋc ov đɛ hɑrvest hwiç wɛ sɛ ɑrɜnd,
And tụ its Lərd direct ụr fervent prar,
Đɑt hɛ in mersi wil send ɜt a hɒst
Ov lab·rerz fər its gɑđ·riŋ. Britiſ ụt!
Tiŋc ov đis hɑrvest til ụ fɛl its wurt,
And tụ its rescụ consecrat ụr lịvz.

Calcúta. *W. H. Pers.*

Erurz.—Paj 35, lịn 16, fər *ov* red *ər;* lịn 21, fər *confənded* red *fənded.*

Comụnicaſunz tụ đɛ Editer tụ be sent tụ đɛ Bɑt Fonetic Instituſun; if posib'l, đɛ ferst wec in ɛç munt.

Publiſt bị Fred Pitmɑn, ɑt đɛ Fonetic Dɛpɒ, 1, Cwenz Hed Pasej, Páternoster Rɒ, Lundun. Sɑld bị əl Bucselerz.—Printed ɑt đɛ Fonetic Instituſun, Bɑt ⟨Bath⟩.

[Prıs 1½d.

ƎƐ

EVANJELICAL ECƢ.

Nɛ. 17.] MƋ, 1848. [Vol. 2.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƌ a, Ā ɑ, A ɑ, Θ ɵ, Ƣ ƣ, Ш ш, Ш ʉ, Ɨ ı, Ƣ ɷ, Ȝ ȝ, Ц u.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ȼ ç, Ʈ ʈ, Ƌ ƌ, Σ ʃ, Ƶ ʒ, Ƙ ŋ.—Foreign, k, q.
etch, wre*ath*, wre*athe*, vi*cious*, vi*sion*, si*ng*. i*ch* G, si*eg* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

RƐTRANSLƋƩUNZ IN ƎƐ NЦ TESTAMENT.

1.—2 Peter, 3. 9, "Not *deziriŋ* ƌat eni ʃud periʃ, but ƌat el ʃud cum tu repéntans."

It is veri impɵrtant tu distíŋgwiʃ betwen "wíl" and "dezɨr." Ǝɛ fɵrmer dɛnɵts fiɛst and rezolʉt purpus, and ƌárfɵr ƌɛ wil ov God can never bɛ frústrated. "Hiz cɛnsel ʃal stand, and hɛ wil du ɵl hiz plezur." It iz ƌárfɵr unscriptʉral tu sa, ƌat hɛ wíleƭ ƌat ɵl ʃud cum tu repéntans, ƌɷ it iz mɵst trʉ ƌat it iz hiz dezɨr, *(βουλεται)*, fɵr "Hɛ iz a graʃus God and mersiful, slɷ tu aŋger, and ov grat çɨndnes, and repéntɛƭ him ov ƌɛ ev'l." Man haz ƌɛ responsibiliti ov frústratiŋ hiz *dezir*, but hɛ never wil bɛ ab'l tu frústrat ɵr imped hiz *wíl*. Hɛ *wílz* ƌɛ salvaʃun ov hiz çurç, and ƌa ɵr savd.

2.—Jon, 17. 24, "Fɑđer, ị *dezir* đat đƣz hum đƨ hast giv'n mɛ, bɛ wiđ mɛ hwar ị am."

Đɛ Lƣrd Jɛzus wƣz ƣlwaz wun wiđ đɛ Fɑđer; but ɑz Jɛzus ov Nɑzereť, hɛ wƣz đɛ "servant" đuriŋ đɛ Fɑđerz "wíl." Acƣrdiŋli wɛ never fịnd eni wurd ov ƣtƣriti ɥzd bị him in hiz ɑdrésez tu đɛ Fɑđer, but wurdz hwiɡ fuli recɡnịz hiz pƣziſun, ɑz haviŋ "tac'n upon himsélf đɛ fƣrm ov a servant." "Wíl" iz a wurd ov ƣtƣriti: hɛ duz not sa "Ⱡ wíl," but "Ⱡ dɛzịr *(Θελω)*, Fɑđer, wiđ respect tu đƣz hum đƨ hast giv'n mɛ, đat hwar ị am đar mịt đa bɛ ƣlƣ wiđ mɛ."

It sɛmz tu mɛ đat đɛ wurd "đɛzịr" givz pɛcɥlier swɛtnɛs tu đɛ pɑsɛj, ɑz đƣ hɛ felt đat đɛ veri sɛrcumstɑns ov its bɛiŋ hiz *dezir*—sumtiŋ đat wud giv pleɡur tu him, wud bɛ mƣr đan a sufiſɛnt plɛ tu đɛ Fɑđerz ɑbúndɑnt luv; ɑnd đárfƣr hɛ never sɛz "Ⱡ wíl," hwiɡ iz a wurd ov ƣtƣriti; nƣr "Ⱡ prɑ," hwiɡ implịz mƣr distɑns ɑnd les nɛrnɛs ov conɛcſun đan đɛ wurd hwiɡ hɛ ɥzɛz, simpli tu ɛcsprés đɛ wiſɛz ov hiz hɑrt. Ƣlđƣ đɛ Lƣrd Jɛzus carfuli disclɑmz đɛ ɛcsɛrsịz ov ƣl indɛpéndɛnt ƣtƣriti, yet hɛ iz ƣlwaz rɛprɛzénted ɑz đɛ ɑdministrɑtɛr ov ƣl đɛ purpusɛz ov đɛ Fɑđer. Mátu, 20. 23, strịciŋli mɑrcs đis—"Tu sit on mị rịt hɑnd ɑnd on mị left iz not mịn tu giv, *ecsépt* tu đƣz fƣr hum it hɑz bɛn prɛpɑrd ov mị Fɑđer." Topladi hɑz nƣtist đɛ mistrɑnslɑſun ov đɛz wurdz in ƨr Verſun.—Đa ɑr đar trɑnslɑted—"It iz not mịn tu giv, but ſɑl bɛ giv'n," ets.; ɑz đƣ Jɛzus wɛr in nƣ sɛns đɛ giver.

3.—2 Cor. 5. 9, "Hwárfƣr wɛ lɑbur, đat hwɛđɛr prɛzɛnt ɛr ɑbsɛnt, wɛ mɑ bɛ *wɛl-plɛziŋ* untu him."

Acƣrdiŋ tu ƨr prɛzɛnt Verſun, "Wɛ lɑbur đat wɛ mɑ bɛ ɑcsépted ov Him." Đis iz not trɥ, fƣr bɛlɛvɛrz ɑr "ɑcsépted in đɛ bɛlúvɛd." Ɛf. 1. 6, "wiđƨt muni ɑnd wiđƨt prịs." Đa lɑbur ƣnli đat đa mɑ bɛ "wɛl-plɛziŋ" untu đar hɛv'nli Fɑđɛr, ɑz dɛr ɡildrɛn; ɑnd hwɛn đɛ Lƣrd cumz, ɛvɛri wun wil rɛsɛv hiz ƣn rɛwɛrd ɑcƣrdiŋ tu hiz ƣn lɑbur. Đɛ sɑm wurd iz ɥzd in Col., 3. 20,—"Ɡildrɛn, ƣbɑ ɥr parɛnts in ƣl ťiŋz, fƣr đis iz *wɛl-plɛziŋ* untu đɛ Lƣrd." Sɛ, ƣlsƣ, Hɛb., 13. 21., ɑnd Tịt., 2. 9.; in ƣl đɛz plɑsɛz it iz rɛndɛrd rịtli, ɑz, ƣlsƣ, in đɛ Vulɡɛt ɑnd Frɛnɡ Verſunz.

4.—Fil. 1. 21, 22, "Tu me tu liv iz Crjst, and tu dj, gan; but if ljf in ƺe fleʃ iz mj pƣrʃun, ƺis iz tu me ƺe frut ov labur."

ƺis pƣsej iz veri obscƣrli translated in ƣr Verʃun. It strjciƣli reférz tu ƺe frut hwiç cumz from fatful servis. Under el sercumstansez, det iz gan tu a belever; but ƺar ƣr diferent ƺegrez ov gan. "We wiʃ tu briƣ ƣr ʃevz wiƺ us." ƺe após'l sez, increst daz retúrn increst frut ov labur. In ƺis sens ƣnli can leƣt ov daz be a blesiƣ.

5.—Heb. 4. 3, "We ƺat belev *ƣr enteriƣ* intu rest."

It iz néseseri tu giv ƺe ful fƣrs ov ƺe prezent tens ov ƺe verb in ƺis pƣsej. ƺe hƣl fƣrs ov ƺe çapter depéndz upón it. It iz of'n cwƣted az if it ment *ƺe rest az tu salvaʃun* intu hwiç beleverz hav elrédi enterd bj fat; and sƣ ƺe çapter iz heded in sum Bjbl'z—"Rest atand bj fat." But ƺe veri object ov ƺe çapter iz tu ʃƣ ƺat ƺe poziʃun ov beleverz iz presjsli analogus tu ƺat ov ƺe 'Izraeljts in ƺe wildernes, namli, *engajd in enteriƣ intu ƺar rest.* ƺe fjnal rest woz not ƺe rest ov ƺe sev'nt da, az sum Jƣ mjt be incljnd tu sa; neƺer woz it ƺe rest ov Canan, fer ƺen David wud not hav spƣc'n ov a fƣtƣr rest: ƺárfƣr ƺar remanet a rest tu ƺe pep'l ov God. If ƺa had enterd elrédi intu ƺar rest, ƺa wud hav sest from ƺar laburz, az God did from Hiz. But ƺa hav not sest from ƺar laburz, fer we hav stil tu sa tu ƺem, "Labur tu enter;" ƺárfƣr ƺar rest iz fƣtƣr.

6.—2 Cor. 5. 14, 15, "Becez we ƺus juj, ƺat if wun djd on behçf ov el, ƺen *hav we el djd* (vjcariusli in Him). And ƺat He djd fer el wiƺ ƺis object—ƺat ƺa hu liv (bj vertƣ ov ƺis vjcarius det and rezurecʃun) mjt nƣ loƣger liv untu ƺemsélvz, but untu hím hu djd and rƣz agen fer ƺem."

ƺis pƣsej aperz tu refér entjrli tu ƺe det and rezurecʃun ov ƺe Ƣurç in Crjst. *ƺa hav djd (ἀπεθανον)* in Him—ƺa ƣr "a nƣ creaʃun" in Hiu. ƺárfƣr ƺe responsibiliti rests on ƺem ov liviƣ az ƺƣz hu hav djd and riz'n. It iz, j tiƣc, in referens tu ƺis "nƣ creaʃun" in Crjst, ƺat baptiz'm iz termd ƺe laver ov rejeneraʃun, becez it iz ƺe sjn ov det and rezurecʃun in Jezus.

7.—Rƣm. 8. 19-23, "Fer ƺe érnest ecspectaʃun ov ƺe creaʃun wateƺ fer ƺe manifestaʃun ov ƺe sunz ov God. Fer ƺe creaʃun woz mad subject tu vaniti, not wiliƣli, but bj rez'n ov him hu hat subjécted it, in ecspectansi, becez ƺe creaʃun elsƣ ʃal be delíverd from ƺe bondej ov

corupſun intu ðe glorius liberti ov ðe çildren ov God. For we no ðat ðe hol creaſun gronet and travelet in pan tugéðer until nɜ; and not onli so, but ɜrsélvz ólso, hwiç hav ðe ferst fruts ov ðe Spirit, ev'n we ɜrsélvz gron wiðín ɜrsélvz, watiŋ for ðe adopſun, tu wit, ðe redemſun ov ɜr bodi."

ðis pasej iz most important, az conectiŋ ðe deliverans ov creaſun wið ðe rezurecſun ov ðe sants. "In ecspectansi" iz a Hébraiz'm, denotiŋ ðe stat in hwiç ðe creaſun iz nɜ sustand, namli, a stat ov hop or ecspectansi. It anserz tu ðe Hébru *laveta*h hwiç ocurz in Sam, 4, 8, and signifiz "confidentli," "in secur trust."

8.—Acts, 3. 19-21, "Repent and be converted, for ðe blotiŋ ɜt ov ur sinz, *ðat* ðe tjmz ov refreſiŋ ma cum from ðe prezens ov ðe Lord, and *ðat* he ma send Crjst, hum ðe hev'nz must resev until ðe tjmz ov ðe restoriŋ ov el tiŋz."

ðe corecſun ov ðis pasej iz important. 'Ovos iz never uzd in ðe Nu Testament tu signifj "hwen," and not of'n in uder rjtiŋz. It iz uzd in ðe sam sens az in ðis pasej mor ðan fifti tjmz in ðe Nu Testament, and in everi plas, ecsept ðe prezent, iz rjtli translated. ðe dificulti ov atagiŋ eni intélijib'l meniŋ tu ðe wurdz "repént, in order ðat," semz tu hav distrést ðe translaterz, and tu hav led ðem tu vjolat ðe gramer. But ðe sens becumz cwjt plan, hwen we se ðe conecſun betwen ðe *deliverans ov ðe Juz* and ðe *deliverans ov Creaſun*. It iz sed in Hozea, ðat ðe Lord haz retjrd intu hiz plas til ða (ðe Juz) ſal acnólej ðar oféns.—"In ðar aflicſun ða wil sec me erli," Hoz. 5. 15. Hwen ðe prests and ðe ministerz (az ða bj and bj wil du) wep betwen ðe porç and ðe elter, and sa, "Spar ðj pep'l, o Lord, and giv not ðj heritej tu reproç, *ðen* wil ðe Lord be jelus for Hiz land, and piti hiz pep'l," Joel, 2. 17, 18. "He wil send Jezus." Acts, 3. 19, "ðar ſal cum ɜt ov Zjun ðe deliverer, and turn awa ungodlines from Jacub." ðe resevin ov ðem bac wil be ljf from ðe ded untu ðe wurld, Rom. 11. 15, 26; and so we fjnd it rit'n in ðe 67 Sam, "ðe Lord be mersiful untu us, (ðat iz, 'Izrael,) and bles us, ('Izrael,) and cez ðj fas tu ſjn upon us, *ðat* ðj nam ma be non upon ert, ðj saviŋ helt amúŋ el naſunz." "God ſal bles us, (ðe Juz,) and (az a consecwens) el ðe endz ov ðe ert ſal fer Him."—ðárfor "pra for ðe pes ov Jerusalem."

INTELIJENS.

MƦ MƐTIƲZ ʼAT HWƦHƐNƦ (HUAHINE), ƢƢƦETI ƦLANDZ.

In a comuɳicaʃun adrest tu Mr. Plat, under dat ov Juɳ lɑst, we hav ðɛ folƣiɳ veri gratifjiɳ acɜnt ov ðɛ Nativ Aniverseri Mɛtiɳz held at Hwɑhɛna in ðɛ munt ov Ma:—

Ƨ went from Rjɑteɑ tu Hwɑhɛna in ðɛ beginiɳ ov Ma. After a veej ov tú daz and tú njts, we arjvd at da-brac on ðɛ Wénzda, a wɛc bɛfɔr ðɛ Ma mɛtiɳ. On mj arjval, j woz infɔrmd ðat ðɛ fólƣiɳ da woz apɔnted az a fɑst, fɔr ðɛ pɛp'l tu umb'l ðemselvz bɛfɔr God, on acɜnt ov ðɛ grat sicnes and mɔrtaliti ðen prɛvaliɳ.

Ƨ wil nɜ prɔsed tu giv ɥ an acɜnt ov ðɛ concluʒun ov ɜr Ma mɛtiɳz; prɛmjziɳ ðat ðɛ Juvenjl mɛtiɳ, fólƣd bj ðɛ ɥʒɥal fest, woz ov a veri gratifjiɳ caracter. Ƣ several ov ðɛ çildren wer sic, and sum had djd, and meni cud not cum from ðar landz on acɜnt ov ðɛ hevi ran, yet we had nɛrli 200 prezent.

Ðɛ hɑl colecʃun amɜnted tu 94 dolerz, includiɳ 19 dolerz from ðɛ çildren.

Ðɛ mɛtiɳ woz animated; and ɜr ɑld bljnd çarman acted beter ðan meni hu hav jz. Ðɛ rezoluʃunz and specerz wer az fólƣz:—

Téte and Tatufɑ prɔpɔzd ðɛ çarman; hu, hwen hɛ had tac'n ðɛ çar, cɑld on Tɑ́mɔr tu engaj in prar.

Tjmjnu prɔpɔzd, and Mjhɔru secunded,—Ðat we ɥnjt in prazjiɳ God, bɛcɛz ðɛ grat comɔʃunz, hwiç distrácted us a ʃɔrt tjm agƣ, hav pɑst awa, and we ɑr nɜ liviɳ in pɛs.

It woz prɔpɔzd bj Vjpɑtu, and secunded bj Mɑtɜwɛ,—Ðat bɛcɛz we hav nɜ pɛs, it wil not bɛ rjt tu sit stil widɜt eni object in vɥ; ðat we bɛ enerjetic in cɛziɳ ðɛ wurd ov God tu spred amuɳ ðɛ hɛd'n.

It woz prɔpɔzd bj Túa, and secunded bj Utuurƣɑ,—Ðat we arjz and du ðɛ wurc ov ðɛ Lɔrd in ɜr ƣn land, ðat ðar ma not rɛman wun ignorant man ɛr wuman in ðis land.

It woz prɔpɔzd bj Pɑ́mu, and secunded bj Tyɑhyɑ,—Ðat we ov ðis

land praz God becoz he haz cozd hiz Wurd tu gro amuŋ ðe heð'n, and contínuz tu prosper it.

It woz propozd bj Pohwataq, and secunded bj Arua,—Ðat we must not sa ðe wurc iz dun, and so sit dɔn in jd'lnes; but luc for uðer landz, and send ðe mesenjerz ov pes tu tac tu ðem elso ðe Gospel.

It woz propozd bj Ɔmj, and secunded bj Pjte,—Ðat ðe çurç and ðe pep'l jenerali pra tu God tu send dɔn hiz Holi Spirit on el landz, ðat ða ma be mor enerjetic and ernest in maciŋ non ðe Wurd ov God, and ðat ðe heð'n ma resev it.

Tomqtoq propozd, and Róe secunded,—Ðat ðe Scéreteri giv in hiz acɔnt. Ðe subscripʃun ðen coménst, and ɑfter ðe colecʃun woz mad, ðe pep'l dispérst.

AMSTERDAM.

Ðe foloiŋ interestiŋ intelijens from Mr. Pɔli, pruvz ðat ðe Lord iz stil oniŋ in a remɑrcab'l maner ðe laburz ov hiz servant amuŋ hiz Anʃent Pep'l. He rjts, in a leter ov Féburueri 8:—

Ðat ðe Juz trust Holand ɑr at lɑst sterd up, tru ðe speʃal mersi ov ɔr graʃus God, from ðar det-ljc slep, hwiç ða hav slept for so meni senturiz, wiðɔt haviŋ ben distúrbd bj ðe sɔnd ov ðe gospel; and ðat ðe blesed Spirit iz breðiŋ upon meni ov ðem,—j hav menʃund from tjm tu tjm in mj comunicaʃunz. Ðat grat numberz ɑr serçiŋ ɑfter ðe saviŋ trut az it iz in Jezus, and ɑr flociŋ tu ɔr çurç her tu her ðe mesej ov reconsiliaʃun, iz a fact hwiç we witnes élmost in everi public servis we hav. But ðat ðar ɑr élso meni hu hav fɔnd ðe Savyer preʃus tu ðarsolz—or rɑðer hav benfɔnd bj him—ðe fólloiŋ narɑtiv ma pruv.

Ðar iz a lit'l plas, M——, not veri fɑr from R——, hwiðer ðe gospel strem ov etérnal ljf haz fɔnd its wa. It ma be abɔt a yer and a hɑf ago, hwen j had a loŋ dispuṭaʃun wiðɑ a respectab'l Ju, hum j fɔnd wel verst in ðe Old Testament, and tólerabli acwanted wiðɑ ðe sacred tuŋ. Ol ðe profesiz fulfíld in ɔr blesed Redemer j went tru wiðɑ him in order, pruviŋ ðat Jezus woz ðe Crjst. He left me aparentli muç distúrbd in mjnd, and ʃac'n in hiz Júdaiz'm. Ðis individual

haz an ƣnli sun, abɜt fjv ɜr sics and twenti yɜrz ov aj, tu hum hɛ iz dɔtiŋli atacṭ, fɜr hiz pjeti and gud caracter. Hɛ comuṇicated tu him muc ov hwot hɛ had herd ov mj arguments respectiŋ ƺɛ Lɜrd Jezus Crjst. His sun becam ƺarbj ecsjted tu red meni ov ƺɛ profesiz, and hiz mjnd becam unset'ld. Hɛ sɜt ƺɛ acwantans ov sum pjus Cristyanz, hu urjd upón him tu red ƺɛ Wurd ov God, and tu pra. Hwen convicſun becam at tjmz tú stroŋ, hiz struglin agénst ƺem becam stroŋger stil, til ƺɛ pɜer ov truṭ, ƺƣ not çanjin hiz hart, ƣverpɜerd ƺɛ scrup'lz ov his understándin, and hɛ felt compéld tu acnólej ƺat Jezus woz ƺɛ Mesja. But, fɜr fɜr ov hiz faƺer, hɛ carfuli conseld hiz convicſunz.

But mare ƺɛ providens ov ɜr blesed Savyer. In ƺɛ sam plas livd a ner relaſun ov ƺat yuŋ man, hu haz ṭre çildren, ƺɛ eldest ov hwiç iz a yuŋ wecli gerl, aparentli ov ƺɛ aj ov 14, but, in fact, ſɛ iz 18 yerz. ƺis gerl, Sara bj nam, of'ntjmz went tu a nabur, a pjus Cristyan wuman. Wun da, Sara fɜnd a leter upón ƺɛ tab'l, in hwiç a frend ov ƺat Cristyan wuman comuṇicated ƺɛ deṭ ov a pjus Cristyan. Tú ecspreſunz in ƺat leter, *eterniti*, and *everlastiŋ condemnaſun*, ɜr *everlastiŋ felisiti in ƺɛ sjt ov God*, sayc depli intu ƺɛ mjnd ov Sara. Cumiŋ hom, ſɛ trjd el in her pɜer, but in van, tu get rid ov ƺɛ ṭet; if *ſɛ ſud be lost tu el eterniti!* It hanted her njt and da, ſɛ cud not clƣz her jz njt after njt. Her mjnd woz fild wiƺ tiŋciŋ ov hwot ſɛ had red in ƺat leter. Sɛ becam gratli distrést. ¶ Sal j tel mj nabur hwot sƣ muç distrésez mɛ, ſɛ ṭet But ¶ hɜ can ſɛ help mɛ, ſɛ repljd tu hersélf. At last ſɛ told ƺɛ nabur hwot woz goiŋ on wiƺín her. Ƣ, sed ƺat pjus wuman, mj dɜr Sara, el pep'l fel at ferst mɜr ɜr les sƣ, hwen ƺa ar setiŋ ɜt hev'nwerd. ƺis iz ƺɛ wurc ov ƺɛ Holi Spirit in ur hart, and u must aplj in ernest prar tu ƺɛ Lɜrd Jezus Crjst fɜr mersi, and u wil becúm hapi tu el eterniti, fɜr hɛ haz bɜrn ur sinz, and hɛ haz savd u, az hɛ haz savd mɛ, from deṭ, hel, and condemnaſun.

Sara becam ecsedinli alarmd at ƺɛ ṭet ov belevin in ƺɛ Lɜrd Jezus Crjst. In hast ſɛ levz her naburz hɜs, and runz hom. Her faƺer had el alóŋ notist ƺɛ dep dejecſun ov hiz deter, and had of'ntjmz prohíbited her from goiŋ tu ƺis Cristyan wuman; but nɜ hɛ gav her

a strict injuŋcſun bj nɔ mɛnz tu gɔ ɑgén tu "*ꝺis Cristyan*," hu wud ensnar her sɔl, hɛ sɛd, intu hel. Sara felt, hɜ́ever, ɑn irezistib'l temtaſun tu transgrés ꝺis injuŋcſun; ɑnd tu ꝺɛ nabur ſɛ went ɑgénꝺɛ Nu Testament, wiꝺ ꝺɛ Ɔld, woz brɔt ɔt. Sara begán tu red ꝺɛ Nu Testament, ɑnd ꝺɛ mɔr ſɛ red in it, ꝺɛ mɔr her sɔl becam enrápturd wiꝺ its conténts. Fɔr sum tjm ſɛ remand ignorant ꝺat her sɔl woz fild wiꝺ luv tu ꝺɛ blesed Jezus, hu ferst luvd her, ɑnd dru her wiꝺ ꝺɛ cɔrdz ov hiz mersi ɑnd gras tu ꝺɛ atɔniŋ fɜnten ov hiz preſus blud; but ɑ sljt sjn ov ɑn ɑprɔgiŋ stɔrm sun dru her ɔt ov her ignorɑns.

Her fɑꝺer, heriŋ ꝺat ſɛ had ɑgén transgrést hiz ɔrderz, becam veri ɔstɛr tɔrdz her. Hɜ́ever, it nɔ becam ɑ mɑter uterli imposib'l fɔr her tu wiꝺstánd ꝺɛ spendiŋ everi mɔment ſɛ cud spar wiꝺ "ꝺɛ nabur." Ꝺis pjus ɑnd devɔted wumɑn prad wiꝺ Sara ɑrdentli tu ꝺɛ blesed Jezus, ɑnd hiz ljf wez pɔrd ɔt in stremz intu her sɔl. Sɛ begán tu res'l, ɑz wuns her fɑꝺer Jacub did, wiꝺ ꝺɛ anjel ov ꝺɛ everlɑstiŋ cuvenɑnt; ɑnd trɑ hiz gras ſɛ prevald. Jezus blest ꝺis dɔter ov Ꝺbrɑham wiꝺ *saviŋ* fat, ya, hwiɡ wozmɔr, wiꝺ ꝺɛ ɑſurɑns ov fat in hiz blud ɑnd rjtyusnes. Sara cud nɔ nɔ loŋger wiꝺstánd ꝺɛ wiſ tu hav communicaſun wiꝺ ꝺɛ sants; ſɛ ɑténded ɑ prar-metiŋ ov ɑ fu pjus Cristyɑnz, in her nɑtiv plɑs. Her fɑꝺer herd ov it, ɑnd ꝺɛ dɔmestic scj becam tic wiꝺ tunder clɜdz. Sara woz sɛverli puniſt, ɑnd fɔr sɛveral dɑz deprjvd ov fud. "Fɑꝺer," sɛd ꝺɛ pur ɑflícted gerl, "u ma deprjv me ov fud, but ꝺɛ Lɔrd Jezus Crjst, ɔr Mesjɑ, hɛ sumhɔ givz me strenŋt wiꝺɔt fud; sɔ ɑz u se, j can du fɔr u ɑnd mj lit'l bruꝺer ɑnd sister el ꝺɛ hɜswurc; fɔr hɛ givz me hev'nli fud, ov hwiɡ, ɑlɑs! u nɔ nutiŋ; but j pra fɔr u, mj dɔr fɑꝺer, ꝺat, ɔ́lsɔ, ur ſz ma be ɔp'nd. ✠ tɑŋc God ꝺat hɛ cɜnts me wurꝺi ov sɔ muɡ suferiŋ fɔr hiz hɔli namz sɑc. Ꝺɛ mɔr u bet me, ꝺɛ mɔr j ſɑl pra fɔr u."

Her fɑꝺer, ɑlɑs! becam mɔr ɑnd mɔr hɑrd'nd, ɑnd treted pur lit'l Sara wiꝺ ꝺɛ gratest sɛveriti. Ꝺus mɑterz went on fɔr ɑt munts.

Wun evniŋ, goiŋ hɔm from ɑ prar-metiŋ, ſɛ met her cuz'n, ꝺɛ yuŋ Ju menſund ɑbúv. Hɛ sɛd, "Sara, ʔ hwot du j her ɑbɔt u; ʔ hwot hav u tu du wiꝺ ꝺez Cristyɑnz; if u tel me, cɑndidli, hwot iz goiŋ on, u ma relj on me, j ſɑl not betra u." "A," ſɛ repljd, "j du not trust

ꝼ." After sum lit'l parli, ſe told him ꝼe histori ov her converſun. In retúrn, he told her ꝼat, élso, he himsélf woz a secret belever in ꝼe Lord Jezus Crist, and aded, "we can not reman longer in ꝼis ər nativ plas, we must go tu Mr. Peli, in Amsterdam, hu wil resev us wiꝼ luv and afecſun; i hav herd him preç meni a tim, hwen i woz wiꝼ ər cuz'n, hu, ꝼ wel no, haz ben baptized wiꝼ hiz hol hóshold, bi ꝼis Mr. Peli." Sara replid, "We must ase ꝼe opinyun ov 'ꝼe nabur,' and ꝼe uder gud Cristyanz in ꝼe plas." Acordiŋli, ꝼe fóloiŋ da, ꝼa met a fu pius Cristyanz in "ꝼe naburz" hər, and bot ꝼez çildren ov Abraham wer adviżd tu set ər fer Amsterdam. ꝼis adviżs woz giv'n ꝼem after muç prar and suplicaſun.

Sara and her cuz'n arivd her in Amsterdam, ꝼe 26t ov Janueri. ꝼ fortold her ꝼat grat suferiŋz wer awatiŋ her, and ꝼat her fat wil be trid in a crusib'l. ꝼ red and prad wiꝼ bot ov ꝼem, and after ꝼat, i mad ꝼem rit imedietli tu ꝼar parents, tu inferm ꝼem hwar ꝼa wer; namli, in ꝼe hər ov a belevin relativ her, hu, in ꝼe ardent luv he barz ꝼe Lord Jezus Crist, had tac'n ꝼem, on ꝼar arival, intu hiz dweliŋ. ꝼe leterz beiŋ rit'n, i sent ꝼem imedietli tu ər tract distríbuter in Roterdam, hu had tu briŋ ꝼem tu M——, and incwir hweꝼer hwot ꝼa bot had related tu me woz acordiŋ tu truꝼ. Saraz leter tu her faꝼer woz ful ov ꝼe most afecſunet luv; ſe related tu him ꝼe histori ov her converſun, and closiŋ, ſe aded, "ꝼ wil tiŋc ꝼe nabur haz dun ꝼis. O, no! mi faꝼer, ꝼe blesed and Holi Jezus haz dun ꝼis, he haz revald himsélf tu mi sol," ets.

ꝼe tract distríbuter went tu ꝼe parents. ꝼe faꝼer ov ꝼe gerl red ꝼe leter ov hiz lit'l deter, and he begán criiŋ and laméntiŋ most biterli. After a lit'l hwil, he fel intu a most violent paſun ov raj, and ecsclamd, "ꝼ ſal hav her bac!" "ꝼe faꝼer ov ꝼe yuŋ man did not aper tu tac ꝼe departur ov hiz sun so muç tu hart," rits tu me ꝼe tract distríbuter; but, noiŋ ꝼe Juz, i dreded ꝼat man mor ꝼan ꝼe faꝼer ov ꝼe gerl. And wiꝼ regard tu mi cwestyun, hweꝼer ꝼe yuŋ man and hiz cuz'n Sara had spac'n ꝼe truꝼ, ꝼe tract distríbuter comunicated tu me, ꝼat everi wurd ov ꝼe histori ꝼa had giv'n me woz most coréct, acordiŋ tu truꝼ, and everi Cristyan in ꝼe plas ꝼat nu ꝼem, coroborated ꝼar statment.

Ǽ bret Sara tu a Cristyan famili, hu, a yer or tú agƢ, had left ƷE RƢman Ꞓurç, and had jƢnd mj coŋgregaſun, persunz upón huz pjeti and prudens j cud fuli dɛpénd; ƷE yuŋ man j bret tu anúƷer member ov mj floc. Ʒar beiŋ bƢt in ƷE hɜs ov a belɛviŋ relativ wud hav ben tú grat a burd'n fƢr ƷIs famili.

Ǽ met ƷE yuŋ converts dali, rediŋ and praiŋ wiƷ ƷEm; and, under ƷE asístans ov mj graſus MƢster, j endévurd tu prepar ƷEm fƢr ƷE aprƢçiŋ stƢrm, hwiç j fuli ecspécted. Ʒe gerlz fat surprjzd me, her grat simplisiti and luv tu ƷE LƢrd Jɛzus Crjst refréſt and animated me. Sara stud prepard fƢr ƷE gratest trub'lz, hwiç, alas! tú sun ruſt upón her in fludz. Ǽ sa, *ſe stud prepard*, fƢr ſe felt her wɛcnes, and in ƷAt wɛcnes ſe held ferm tu ƷE roc ov ajez.

Ʒe cónverts had ben in Amsterdam just wun wɛc, hwen tre Juz cam tu mj hɜs, and dɛmanded, in raƷer a ruf maner, tu spec wiƷ me. Ǽ woz not at hom. In ƷE evniŋ ƷAr cam a jent'lman, hu sed he cam from ƷE Dirécter ov ƷE Poles, tu encwjr after Sara ƷE yuŋ Juɛs, hu, not beiŋ yet ov aj, (23,) must be delíverd up tu her faƷer, hu had cum her tu encwjr fƢr her from ƷE handz ov ƷE poles, acƢrdiŋ tu ƷE lɛz ov ƷE land. Ǽ tƢld ƷE jent'lman hwar ſe woz tu be fɜnd.

Ʒe fólƢiŋ da, belɛviŋ Sara woz compéld tu aper befƢr ƷE dirécter ov ƷE poles. A pjus Cristyan Ju, a relaſun ov herz, acumpanid her. Ʒar ſe met her faƷer. ƷE dirécter ov poles tƢld ƷE crjiŋ gerl he had nƢ pɜer tu cep her bac from her faƷer, az ſe iz not yet ov aj. Ɛe fel upón her nez, implƢriŋ fƢr Crjsts sac tu be permíted tu remain her, az her faƷer wud be ſur tu cil her, hwen cumiŋ hom. ƷE poles dirécter tƢld her if her faƷer ſud tret her il, ſe must aplj tu ƷE BúrgƢmaster ov M——. ƷE dirécter himsélf semd tu tac grat interest in ƷE gerl, but he woz ƢbljjƷ tu act acƢrdiŋ tu ƷE lɛ ov ƷE land. Hwen ſe se ƷAt ƷE directer cud not help her, ſe fel on her nez, and prad alɜd tu ƷE LƢrd Jɛzus Crjst, ƷAt he wud streŋt'n her fat and constansi under ƷE trjalz ƷAt awated her. ƷI persunz, ecsépt her faƷer, aperd tu be muç muvd wiƷ compaſun fƢr ƷIs interestiŋ convert. Her belɛviŋ relativ, hu had acumpanid her tu ƷE poles cƢrt, ran tu ƷE Bjb'l SƢsjetiz dɛpƢ, and got fƢr her a duƢdesimƢ Nu Testament, and manejd tu giv it her secretli.

Ƣe pɑrti left ƣe cɑrt, ɑnd Sɑrɑ woz tɑc'n bj her fɑƣer tu ƣe Juiʃ cwɑrter, tu ƣe hɔs ov wun ov ƣe mɑst biguted Juz. Ƣɑr ɑ bɑnd ov ruf Juiʃ félɑz fel upón ƣe pur gerl, ɑbuzin her wiƣ vjl lɑngwej, ɑnd betin her mɑst unmersifuli; wun ev'n tret'nd her ljf if ʃe dɑrd tu menʃun ƣe nɑm ov Jezus, but ƣe mɑr ʃe woz tret'nd, ƣe mɑr ʃe prɑd ɑlɔd tu ƣe Lɑrd Jezus Crjst, tu ƣelíver her ɔt ov ƣɑr cruel hɑndz, testifjin ƣɑt he woz ƣe Crjst, ƣe Sun ov ƣe livin Gɑd, 'Izrɑelz Mesja. Ƣe rɑj ov ƣe Juz reçt ƣe hjest piç, ƣɑ bet her til ʃe cud not muv ɑ lim; her unnɑtural fɑƣer remɑnin el ƣe tjm ɑ spectɑter, lɑfin ɑnd blɑsfemin, ƣɑt her crucifijd Jezus mjt cum tu sav her. Wun sed, "We must serç ƣis Meʃumed," (ƣɑt iz, wun ƣɑt iz tu be dɑstrɑd,) "hweƣer ʃe hɑz not sum ov Pɔliz bucs abɔt her." Ƣɑ fel upón her ɑnd stript ƣe pur gerl, ɑnd hwen ƣɑ fɔnd ƣe lit'l Nu Testɑment her relɑtiv hɑd giv'n her ƣe previus dɑ, ƣɑ tɑr it, wiƣ ƣe biterest rɑj, intu pesez, ɑnd begɑn tu bet ƣe pur gerl ɑfréʃ. Ƣe ecsclɑmd, "U mɑ tɑr ƣe buc ɑnd bet me tu pesez, but u cɑn not tɑc ɑwɑ him ov hum ƣis buc specs, Jezus Crjst, ɔt ov ƣis mj hɑrt."

Ƣe fóloin ƣɑ, ƣe fɑƣer ov ƣis interestin gerl cɑm tu ƣe Cristyɑn fɑmili wiƣ hum Sɑrɑ hɑd livd ɑ fu dɑz, ɑnd demɑnded, he sed, hiz deterz cloƣz; but ƣez wer veri prudentli refuzd, unles ƣe gerl hersélf cɑm tu feç ƣem. Ƣe Ju becɑm veri ɑbusiv, but he fɔnd el hiz trets ov no us; he, ƣárfɑr, went ɑnd bret Sɑrɑ. Az sun ɑz ʃe enterd ƣe rum, ʃe brɑc ɔt intu ɑ flud ov terz, ɑnd begán tu relɑt hɔ ʃe hɑd suferd, ɑnd hɔ ƣe Lɑrd Jezus hɑd ben her suport; egzertin her fɑƣer tu belev in hiz preʃus nɑm. A member ov mj çurç, livin in ƣe nɑburhud, woz sent fɑr, ɑnd ƣe gerl refréʃt ɑnd strent'nd. Ƣe sed tu her fɑƣer. "Az j ɑm compéld tu folo u hwiƣersoever u drɑg me, no ƣɑt ƣe Lɑrd Jezus Crjst wil be ƣɑr tú, fɑr he wil not lev ner fɑrsɑc me, ɑnd j wil never denj him, lest he ʃud denj me befɑr hiz Fɑƣer." Ƣe fel, ƣen, upón her nez, entretin her fɑƣer tu sufer her tu remɑn wiƣ ƣez pep'l; but he remɑnd def tu el her entretiz, hepin upón her ɑbus upón ɑbus. Ƣe gerl, under ɑ flud ov terz, hɑd tu fólo him.

Hwjlst j rot ƣis, j herd ƣɑt ƣe pur gerl woz stil in Amsterdɑm, cept clos ɑmún ƣe Juz.

Nɔ j must retúrn, be it but fɑr ɑ moment, tu ƣe yun mɑn, Sɑrɑz

cuz'n, hu cam wiđ her tu Amsterdam. Hiz fqđer, wiđ tú uđer Juz, cam tu hiz lojiŋz on đɛ sam da, hwen Sara mad suç a gud confeſun in đɛ poles cort. Hiz fqđer and đɛ uđer Juz demqnded ov him tu giv a rez'n hwj hɛ belevd in đɛ Lord Jezus Crjst. Hɛ ɷp'nd đɛ Bjb'l, and pruvd tu đem đat Jezus woz đɛ Crjst. Hiz fqđer demqnded đat hɛ ſud gɷ bac wiđ him; for a tjm, hɛ wiđstúd el entretiz and el tretniŋz, but at lqst hɛ sed, "Wel, j wil gɷ wiđ u, but nɷ đat j reman stédfqst in đɛ fat ov đɛ Lord Jezus Crjst." Hɛ tuc wiđ him el đɛ bucs, and đɛ Nu Testament j had giv'n, but sent me bac a wurc ov Solomun Dog, hwiç j had lent him.

Eldɷ j fer muç for đis yuŋ man, yet j can not giv up đɛ hɷp ov seiŋ him agén wiđ me befɷr loŋ. Đɛ elmjti gras ov Jezus wil not sufer him tu fel awa from đɛ fat. And ¶ hu can tel hwot đɛ Lordz purpusez ma yet be wiđ đez tú witnesez, bj permítiŋ đar biguted parents tu drag đem bac tu đar abɷdz ov dqrcnes. ¶ Ɛuđ we be tot tú saŋgwin, hwen we belev đat it ma be fer đɛ sol purpus, đat đus ljt mjt be bret đar, hwar đɛ dqrcnes ov ignorans, superstiſun, and unbelef qr spredin đar dedli ſadz. Đɛ disjp'lz ov đɛ Lord wer fleiŋ in el direcſunz, on acɜnt ov đɛ sever persecuſunz hwiç arɷz agénst đem; and hwaréver đa went, đa bret wiđ đem đɛ sed ov stérnal ljf. Đus, let us hu luv đɛ Lord Jezus Crjst, ernestli pra đat đis ma elsɷ becúm đɛ cas wiđ đez ɜr der converts. ɷ ma đɛ Lord be wiđ đem, and giv đem boldnes tu profés hiz holi nam wiđɜt fer; ma hɛ cep đem bj hiz pɜer, tru fat untu salvaſun, redi tu be reveld!

El yɛ hu red đis, and qr in đɛ fat, help me wiđ ur prarz in đis grat wurc đɛ Lord haz giv'n me tu du, for j hav not tu res'l wiđ fleſ and blud, but wiđ đɛ pɜerz ov dqrcnes. ɷ ma 'Izrael spedili be delíverd and savd bj đɛ Lord Jezus Crjst. C. W. H. Pɜli.

SWITSERLAND.—CANTON OV VƢ (VAUD).

Đɛ fólɷiŋ pqrticulerz, colécted from resent intelijens, wil ſɷ đɛ poziſun in hwiç ɜr Cristyan bredren qr stil plast in đis distrácted cuntri:—

"Freſ acts ov intolerans hav tac'n plas; metiŋz hav ben agén

dizólvd at Lƣzan, and ðát sumhwot vjolentli; at Vëvä, ðɛ prefect, ðƣ a frend tu relíjus liberti, wɔz ƣbljjd tu dɛzjr a number ɔv Cristyanz hu had met tu selebrat wurʃip, cwjetli tu seperat, in ɔrder tu avɔd unplezant sɛrcumstansez. Pƣster Rjs, hu had rɛtúrnd tu ðɛ sɛn ɔv hiz ministri, hwens hɛ had bɛn ɛcspéld in pursúans ɔv ðɛ decré ɔv Nƣv. 24, hɛz bɛn agén ɔrderd bac tu hiz pariʃ, widɛst ɛni judiʃal prƣsedinz havin tac'n plas. Pƣsterz Mƣnrƣ ɔv Pjɛrn, and Dacƣnbƣ, hav ɛlsƣ rɛsɛvd ɔrderz tu cwit ðar pƣsts; but, az ðɛ rɛzólvd tu wat til ðɛ ʃud bɛ condúcted ðɛns bj ʒƣndƣrm [polɛs], j bɛlɛv ðat ðɛ ɔrder hɛz not bɛn enfɔrst. Ðis wud sɛm tu bɛ lit'l calculated tu raz ɜr hƣpz, and tu afɔrd grɛnd fɔr tinɛin ðat ðɛ cɛz ɔv relíjus liberti duz not mac ðɛ prƣgres hwiɛ wɛ cud dɛzjr. But, upón ðɛ uðer hand, MM. Ʒɔrdƣn and Secrëtƣn ɔv Lütrɛ, agénst hum prƣsedinz wɛr cƣménst fɔr havin ɔfiʃiated at a funeral sɛrvis, hav bɛn acwíted bj ðɛ dɛsizun ɔv ðɛ district trjbúnal; and an individual hu went intu ðɛ hɛs ɔv a dɛmiʃuneri minister, hwar hɛ imájind a mɛtin wɔz bein held, hɛz bɛn condémd, az havin unlɛfuli enterd a prjvet dwelin. It iz probab'l, ɛlsƣ, ðat ðɛ prinsip'l ɔv relíjus liberti wil bɛ inscrjbd in ɜr nu Federal Compact; at lɛst, ðɛ comiʃun hwiɛ hɛz bɛn ɛarjd wid ðɛ prepɛraʃun ɔv it, prƣpƣzɛz ðɛ frɛ ɛcsɛrsiz ɔv relíjun, az rɛgardz ðɛ Rƣman Cátɔlic Ɛurɛ and ðɛ Evanjelical Rɛfɔrmd Ɛurɛ trustɛ ðɛ cantɔnz. ¶ Ma wɛ not hƣp, ɛlsƣ, ðat ðɛ prinsip'lz ɔv relíjus liberti, hwiɛ hav bɛn prɔclamd in Frans, wil ðus recƣménd ðɛmsɛlvz tu ɜr rulɛrz. ¶ Wil not ðɛ ʃɛt ɔv jƣ wid hwiɛ ðɛ Vƣdwƣ valiz ɔv Pyämƣn (Piɛdmƣnt) hav run, find an écƣ upón ɜr hilz and in ɜr valiz. It wil tac plas hwɛn ðɛ Lƣrd, in Hiz adƣrab'l wizdum, ʃal tinɛ fit tu grant it us; fɔr wɛ lɛrn tu rɛc'n upón Him and upón Hím ƣnli.

"Sum ɔv ɜr ɛarɛez ar stil dɛprjvd ɔv ðar pƣsterz; hidɛrtu ðɛ dun not aper tu hav suferd bj it. Unjted amúnst ðɛmsɛlvz, ðɛ ar ab'l tu mɛt regulɛrli fɔr wurʃip widɛst fɛr ɔv anɛans; fɔr ðɛ hostiliti ɔv ðɛ populɛs iz dirécted espɛʃali agénst ðɛ pƣsterz. Sins ðar dɛpartur, ðɛ plasez ɔv wurʃip hav not bɛn molésted.

"Ðɛ Plimut brɛðrɛn met at ðɛ hɛs ɔv ðɛ inspécter-jeneral ɔv ðɛ miliʃa, a man dɛvƣted tu ðɛ dƣminant partɛ. Ðar cud not bɛ ðɛ lɛst suspiʃun ɔv politics, fɔr ðɛ Frɛ Ɛurɛ, ðɛ dɛmiʃuneri pƣsterz, wɛr

stranjerz tuı đɛ mɛtiŋ. Đɛ polɛs cam, on Sunda lɑst, [đis, hɜ́ever, woz sum wɛcs bac] tuı dizólv it. Đɛ persunz prezent wer compéld tuı lɛv đɛ hɜs, and upón duiŋ sɷ đa fɜnd individuɑlz watiŋ ɜtsjd tuı fɛl upón đem, and đa wer cruɛli il-ɑzd.

"Madam Vɛnä haviŋ ɑt her hɜs lɑst Súnda sum ten gildren, tuı huum ʃɛ woz ecsplaniŋ đɛ wurd ov God, rɛsɛvd a vizit from đɛ uɛsya [uʃɛr, polɛs mesenjer] ov đɛ prɛfect, and from a ʒoṅdɑrm; đa cam tuı dizólv a relíjus mɛtiŋ. An unhapi man, huum Madam Vɛnä had gratli benefited, espeʃali sins her widɷhud, dɛnɜnst đɛ 'mɛtiŋ' tuı đɛ prɛfect. Đɛ uɛsya and đɛ ʒoṅdɑrm wer, hɜ́ever, confuzd, and sed, 'Wɛ hav bɛn dɛsɛvd.' "

LUNDUN SITI MIƷUN.

Đɛ fólɷiŋ interestiŋ cas iz tac'n from đɛ intelijens giv'n bj Mr. T. R. Taler, Miʃuneri ov đɛ *Ceniŋtun Cros* district. In Ma lɑst, đɛ periud ov Mr. Talerz apɜntment, ɷnli tú persunz cud bɛ indɑst tuı aténd hiz mɛtiŋz; đa ɑr nɜ aténded bj abɜt 100 individuɑlz. On wun ocaʒun, hwen on hiz rɜnd, hɛ woz advjzd not tuı gɷ nɛr a ruum huuz ínmats hɛ woz tɷld wer liviŋ ljc heđ'nz, and had insúlted a minister huı cɷld tuı sɛ đem. Hɛ ṫɛt it, hɜ́ever, hiz duti tuı mac an efurt, and givz đɛ fólɷiŋ acɜnt ov hiz intervu:—"Ɨ sum stud bɛfɷr tú yuŋ men huı aperd bizili engajd in ʃúmaciŋ. Đa bɷṫ luct up, and imɛdietli recoménst đar wurc az đɷ nɷ wun had bɛn đar. Haviŋ ɑsct several cwestyunz tuı hwiç nɷ ɑnser woz retúrnd, 'Ɨ hav,' j sed, 'wɷrn ʃuuz in America, mad wiđ pegz; đat iz đɛ cuntri fɛr an industrius man; đar đa ɑr properli pad fɛr đar wurc; j wunder u never ṫɛt ov gɷiŋ đar.' 'Ɨ hav often ṫɛt ov gɷiŋ,' woz đɛ rɛplj ov đɛ elder wun, 'and wiʃ j had gon ten yɛrz agɷ.' America nɜ bɛcam đɛ subject ov conversaʃun, in đɛ cɷrs ov hwiç j remɑrct đat đɛ plasez ov public wurʃip wer mɷr numerus in Nu Yɛrc đan in Lundun. Hɛ rɛplid, 'It ma bɛ ɷl đɛ wurs fɛr đat.' Ɨ sed, 'Ɨ am sori tuı her u spec sɷ; u nɷ đɛ Scriptuɑrz tel us đat rjtyusnes egzɷltɛt a naʃun.' 'Ɨ dɷnt mind,' hɛ ɑnserd, 'hwot đɛ Bjb'l sez: it iz ɷl nonsens; it iz ful ov ljz, and đɛ pep'l huı tɛc mɷst abɜt relíjun ɑr đɛ gratest ljerz, and đa ɑr đɛ hɑrdest men j

ever wurct fər.' 'Ai, ƺát ƺa ɥr,' sed ƺe yuŋger wun, hu had hiƺertu ben sɟlent. ƺis led tu ƺe folƣiŋ conversaʃun:—

"*Miʃuneri.* Hwen men tec abət relíjun, and yet act unjustli, it ʃƣz ƺat ƺa ɥr not ínfluenst bɟ ƺe pər ov trut; but hwen ɥ cəl ƺe Bjb'l a buc ov nonsens, and prənənsns it ful ov lɟz, ɥ mac a veri bəld and fərful əserʃun. ¶ Pra, hav ɥ carfuli red and clƣsli egzámind ƺe buc ɥ ƺus ventɥr tu condém.

"*Anser.* ✠ hav red cwɟt enúf ov it.

"*Miʃuneri.* ƺat iz not ƺe ƣp'n ɥnser ɟ ecspécted from ɥ. Ɥ hav declard ƺe Bjb'l tu be fəls and fuliʃ: ¶ hav ɥ cum tu ƺat əful conclugun ɥfter clƣs and dilijent studi.

"*Anser.* Indəd, ɟ hav uƺer tiŋz tu studi. ✠ dənt wont tu nƣ enitiŋ abət it, and ɟ am veri bizi just nə.

"*Miʃuneri.* Indəd, ɥ aper tu be a hɥrd-wurciŋ man, and tu pozés sum nolej in ɥr lɟn ov biznes. Nə, abət ten daz agƣ, ɟ purçest a par ov ʃuz, fər 8*s.* 6*d.*: ¶ du ɥ tiŋc ɟ gav tú muç fər ƺem.

"*Anser.* Nƣ, if ƺa ɥr a gud par.

"*Miʃuneri.* ¶ Du ɥ tiŋc ƺem a gud par.

"*Anser.* Σƣ ƺem tu me, and ɟ wil sun tel ɥ.

"*Miʃuneri.* ƺa ɥr at hƣm; but ¶ canot ɥ tel me hweƺer ƺa ɥr gud ər bad wiƺət seiŋ ƺem."

"*Anser.* Nun but a ful wud ɥsc suç a cwestyun.

"*Miʃuneri.* Wel, perháps ƺe cwesɥun woz not a veri wɟz wun, but ɟ had an object in vɥ, and nə pra lis'n tu me. ƺar iz a yuŋ man hu sez he canot tel hweƺer a par ov ʃuz be gud ər bad wiƺət seiŋ ƺem, and yet he prənənsez condemnaʃun on a buc he haz never red. Nə, mɟ dər ser, it iz ov lit'l consecwens hwot ƣpinyun ɥ ma fərm ov a par ov ʃuz, but it iz ov everlɥstiŋ impərtans hweƺer ɥ fərm a coréct ƣpinyun abət ƺe sacred Scriptɥrz. Milyunz ov ƺe hƣliest and wɟzest ov men hav clƣsli egzámind ƺe Bjb'l, and ɥnɟtedli declard it tu be trɥu. ✠ am but a stranjer, yet ɟ canot fərbar teliŋ ɥ ƺat ƺe Scriptɥrz hav given me grat pes, and ɟ sinserli dezɟr ɥr pes and hapines. ƺis haz bret me tu ɥr hə̈s, and haz cept me standiŋ her fər nərli an ər, and ƺis it woz ƺat mad me pɥs bɟ ɥr loŋ ungraʃus sɟlens ɥfter ɟ enterd ɥr rum.

"*Anser.* Hwj, j tel ʉ hwot, had ʉ eum in preçiŋ and cantiŋ, j wud hav çuet ʉ trʉ ðat dƣr.

"*Misfuneri.* ƊAt, frend, wud not hav ben veri poljt. ✠ supƣz wɛ hav mad sum acwantans nɜ, and j ma ventʉr tʉ ƣsc fƣr a çar."

ƊƐ recwést woz grʉnted, and Mr. Taler remand nɛrli tú ɜrz. Hɛ fɜnd ðat ðar woz nƣ Bjb'l in ðɛ hɜs, and ðat ðɛ yuŋ man tʉ humm hɛ had ben tociŋ, had not ben tʉ eni plas ov wurſip fƣr mƣr ðan sev'n yɛrz. Hɛ contínʉd tʉ vizit him fƣr several munts, and ðɛ rezúlt haz ben ðat ðɛ sacred volʉm hwiç ðɛ yuŋ man wuns sƣ muç despjzd, haz becúm ðɛ man ov hiz cɜnsel; hiz hɜs iz nɜ a hɜs ov prar, and hɛ iz frecwentli emplƣd in rediŋ ðɛ Scriptʉrz loŋ ƣfter ðɛ famili hav retjrd tʉ rest.

ON ƊƐ DʉTI OV MENTƊNIƲ ʉNITI.

Sins wɛ ƣr agred on ðɛ prinsipal pƣnts ov ðɛ Cristyan fat, let us bar wiď wun anúder in luv wiď regƣrd tʉ everi tiŋ els. Nƣ diferens in rjts and séremuniz ƣt tʉ brac ɜr ʉniʉn. St. Pƣl of'n specs ov séremuniz, but hɛ fƣrbídz Cristyanz tʉ seperat wun from anúder on acɜnt ov ðar diferensez, ðƣ in ðɛ wurld ðɛz ƣr a sƣrs ov vjƣlent contenſunz. ƊƐ strict disiplin obzervab'l in ʉr çurçez duz not ofénd mɛ; wúd tʉ God ðat hɛ wud giv us mƣr zel tʉ ecsersjz it in ɜrz. Az it respécts mj hƣrti gud wil tʉ ʉ, j wiſ from mj veri hƣrt ðat ƣl hʉ luv ðɛ gospel and dɛzjr ðɛ nam ov Jɛzus Crjst tʉ be egzelted, and ðɛ nolej ov it tʉ be spred mƣr ecsténsivli, wud ʉnjt tʉgéder, and mʉtʉali fƣrbar wiď wun anúder in Cristyan luv.—*Melayctʉn tʉ ðɛ Mƣrzvianz.*

Comʉnicaſunz tʉ ðɛ Editer tʉ be sent tʉ ðɛ Bƣt Fƣnetic Institʉſun; if posib'l, ðɛ ferst wec in eç munt.

Publiſt bj Fred Pitman, at ðɛ Fƣnetic Depƣ, 1, Cwɛnz Hed Pasej, Páternoster Rƣ, Lundun. Sƣld bj ƣl Bucselerz.—Printed bj A. J. Ellis, B.Ā., at ðɛ Fƣnetic Printiŋ Ofisez, Bƣt (Bath).

[Prıs 1½d.

ƎƐ

EVANJELICAL ECƢ.

NR. 18.] JƢN, 1848. [VOL. 2.

IN order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ƀ a, Ā ɑ, A ɑ, Θ ɵ, Ƣ ƣ, Ƣ u, Ƣ u, Ꝗ ꝗ, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ꞓ ç, Ꞇ ꞇ, Ƌ ƌ, Σ ʃ, Ƶ ʒ, Ƣ ŋ.—Foreign, k, q.
etch, wre*ath*, wrea*the*, vicious, vision, si*ng*. ich G, sie*g* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

RƐ-TRANSLƋƐUNZ IN ƎƐ NƢ TESTAMENT.

1 Cor. 2. 13. "Comparin spíritual tinz wić spíritual."

Ǝɛ ƣrijinal termz ov ƌis pasej sertenli *admít* ov ƌɛ abův renderin; but ȷ du not tinc ƌat it givz us ƌar trui menin, tac'n wić ƌɛ contecst. Ǝɛ após'l iz not, it ʃud be remémberd, specin ov comúnicatin nolej hwiq he had acwȷrd bȷ a comparisun ov spíritual tinz wić spíritual; but ov nolej hwiq he had resevd bȷ diréct revelaʃun from ƌɛ Lƣrd. Az he sez, (vers 10,) "But God hat reveld ƌem tui us bȷ hiz Spirit;" (and se vers 12.) Havin, ƌen, (in versez 10—12,) set fƣrt ƌɛ sƣrs ov hiz nolej ov ƌez divȷn tinz, he necst prƣsedz tui declar, ferst, hiz mƣd ov mínisterin ƌem; and necst, ƌɛ descripʃun ov persunz tui hum he ministerd ƌem. ƎIs he duz in vers 13, hwiq, az ȷ juȷ, ʃud stand ƌus: "Hwiq tinz we spec, not in ƌɛ wurdz hwiq manz wizdum teget, but hwiq ƌɛ Hƣli Gƣst teget;

ecsplaniŋ spíritual tiŋz tu ƺe spíritual"—numaticos ⟨*pneumaticóis*⟩. ƺen fólƢz hiz rez'n fer ƺis, (versez 14, 15,) "Fer ƺe natural man resevet not ƺe tiŋz ov ƺe Spirit ov God," ets.; "but ƺe spíritual man dizérnet el tiŋz," ets. And, finali, ƺe hal iz aplid in ƺe wa ov rebuc, (çap. 3. 1,) "And j, bredren, cud not spec úntu u az úntu spíritual," ets.

1 Cor. 4. 3—5. ƺis pasej pozésez, in ƺe ƢrijinaI, mug streŋt and buti, hwiç ƺe Iŋgliſ verſun haz cwjt fald tu egzíbit. ƺe intenſun ov ƺe após'l her iz, not merli tu asért hiz disregárd ov manz jujment, but tu declar ƺe grend upón hwiç he disregarded, and woz uterli carles abst it, namli, manz inabiliti tu dizérn ƺe tets and motivz ov ƺe hart, and hiz consecwent incapasiti tu ferm a send and tru jujment. ƺe verb anacrino ⟨*anacríno*⟩, her tre timz renderd "juj," haz never, j belev, properli speciŋ, ƺis sens; but rather, ƺat ov egzaminaſun previus tu jujment; er ƺe serçiŋ st and dizérnment ov ƺe grendz ov jujment, hweƺer ov persunz er tiŋz. And, ƺárfor, hwen ƺe após'l cumz tu ƺe prohibiſun ov *jujment*, in vers 5, he at wunz çanjez ƺe wurd, and uzez ƺe verb crino ⟨*críno*⟩.

Agén, a veri butiful antitesis iz lost, bj renderiŋ ƺe wurdz antropinez hemeras ⟨*antropinés heméras*⟩, bj "manz jujment," instéd ov "manz da;" ƺe intenſun beiŋ, her, tu cóntrast ƺe da ov man wiƺ ƺe da spoc'n ov in çap. 3. 13, ƺat iz, ƺe da ov ƺe Lerd, hwiç wil mac manifest everi manz wurc, and trj hwot sert it iz; hwiç manz da can not dun.

Last li, ƺe begíniŋ ov vers 4, iz deprivd ov fers, and, inded, ov intelijibiliti, bj ƺe prezent verſun ov ƺe wurd sunoda ⟨*sunoída*⟩; ƺe tru ímport ov ƺis wurd beiŋ, not, "tu no," but "tu be conſus." ✠ juj, ƺen, ƺat ƺe hal pasej ſud be ƺus translated—"But wiƺ me it iz a veri smel tiŋ, ƺat j ſud be serçt ov u, er ov manz da; ya, j serç not min on self,* fer j am not conſus tu misélf ov eni tiŋ;† yet am j not hérbj

* ƺat iz, j hav not pser fuli tu serç misélf.

† ƺis woz ƺe fers ov "bj misélf," in ƺar da, and iz stil, in provinſal Iŋgliſ. Biſup Hel uzez it in ƺis sens, in replj tu ƺe deprivin Parliment, under ƺe Comunwelt. ¶ Hwj not render anacrino ⟨*anacríno*⟩, "dizérn," az in ƺe presediŋ çapter.

justifiȝd, but hɛ ɗat serȝet mɛ iz ɗɛ Lərd. ƺárfər juj, crȝnete ⟨*crínete*⟩, nutiŋ befər ɗɛ tȝm, untíl ɗɛ Lərd cum, hu wil bət briŋ tu lȝt ɗɛ hid'n tiŋz ov dqrcnes, and mac manifest ɗɛ cənselz ov hqrts: and ɗen ʃal ɗɛ praz tu eç be *from God.*" W.

ON INTIMET COMƢNIUN WIƺ GOD.

ƺɛ fóləiŋ leter iz from a dəter, in replȝ tu ɗɛ ecsprést dɛzȝr ov her fqɗer, ɗat ʃɛ wud bɛ on her gqrd agenst ƢziŋƢ tú familyer laŋgwej hwen speciŋ ov ɗɛ Redɛmer. ƺɛ rȝter haz sum tȝm sins "fəl'n aslɛp," but her leter wil not bɛ red wiɗ les interest on ɗat acənt, alzans beiŋ mad in regqrd tu sum ecspreʃunz fər ɗɛ frɛdum ov a familyer leter, not ment fər publicaʃun; it brɛɗz fərt ɗɛ qrdent fɛliŋz ov a hqrt dɛpli imbud wiɗ ɗɛ luv ov Crȝst:

"Mȝ dɛrest Fqɗer,—Hwȝl ɗɛ subject engajez mȝ mȝnd, ȝ wont tu spec abət wun pqrt ov ur leter, hwar u bid mɛ bɛ carful ov ƢziŋƢ tú familyer laŋgwej in speciŋ ov ɗɛ Redɛmer. ⸸ du not indɛd wiʃ tu justifȝ misélf in ɗis. But ȝ hav of'n bɛn veri gratli cumfurted bȝ obzérviŋ in Godz wurd, ɗat God duz not, acərdiŋ tu mȝ juȝment, aper pqrtículerli tu regqrd ɗɛ wurdz spoc'n bȝ hiz pɛ'pl, sə intént iz hɛ upón ɗɛ fɛliŋz ov ɗɛ hqrt, and sə mersiful in regqrdiŋ ɗɛ sércumstansez under hwiç ɗa qr spoc'n.

"Sez Ɛljja, 'Tac nət mȝ lȝf from mɛ, fər ȝ am weri ov it.' ¶Woz ɗat ɗɛ wɛ tu spec tu God—ɗɛ God hu had led him sə mérsifuli, and wurɛt mirac'lz fər him. Lisniŋ tu hiz wurdz, wun wud hav tət God wud hav granted hiz prar, and smit'n him tu ɗɛ ert; but nə, it woz ɗɛ hasti laŋgwej ov wun hu luvd him; and God luɛt upón ɗɛ hqrt. Sez Jəna, '⸸ du wel tu bɛ aŋgri, ɛv'n úntu det.' Hwot an qnser tu giv tu ɗɛ Əlmȝti! Yet, ə, hət jentli, hət mȝldli did God replȝ! Jəna luvd him in hiz hqrt; hər iz ɗɛ secret.

"Wɛ hav veri roŋ tət ov God bȝ nátur, and ət jeneral conversaʃun iz cálculated tu streŋt'n ɗem. ⸸ loŋ laburd under ɗem, regqrdiŋ him az a hqrd tqsc-mqster, recwȝriŋ hwot it woz not in ɗɛ pər ov man tu du; but nət ȝ nə ɗat God recwȝrz nutiə at əl from us, but ɗat wɛ ʃud luv him. 'Mȝ sun, giv mɛ ɗȝu hqrt.' And seiŋ ɹt wɛ can nə mər giv him ət ən hqrts (wiɗət hiz ad) ɗan wɛ can mac a wurld, hɛ

veri dəlịt ov mị lịf, ʔ hwot must it be tu luc dəpli. ƺe mƣr ị luc íntu ƺez tiŋz, ƺe mƣr contemtib'l, insignificant, and uterli unwurƺi duz everi tiŋ els benət ƺe sun aper, tu engaj ƺe pursụt ov ƺe mind; ị men eni fƣrƺer ƺan absolụt dụti recwịrz. Seiŋ ƺat ƺe ert ſal sun be rƣld up az a scrƣl, ƣ hɜ ị luv tu get a glims ov ƺat hev'n ƺat ſal endụr fər ever! ✠ wep muç, becoz ƺar ƣr nun tu ƣp'n ƺe selz.

"'If ɜr hƣrt condém us not, ƺen hav we confidens tƣrd God.' If hwot ụ sed had fɜnd a mƣrc in mị conſens, ị ſud hav ben terifịd; fər ị hav non hwot it iz tu be puft up, and ị nƣ hwot it iz tu be cƣst dɜn fər it; and, ƣ, ƺe hịdiŋ ov hiz cɜntenans iz sƣ dredful, ƺat ƺe veri tət ov it macs me tremb'l! But in ƺis mater mị hƣrt condémz me not, ƺárfƣr hav ị confidens tƣrdz ụ and tƣrdz God.

"✠ hav pƣrtículerli obzérvd, ƺat ƺƣz hu hav ben dɜn ƺe lƣest at Godz fet, hum he haz sƣ umb'ld wiƺ ƺe sịt ov ƺar ƣn ev'l hƣrts, ƺat ƺa wer ev'n driv'n tu despar ov hiz mersi, and tu hum, tu 'hel ƺe bƣnz he haz brƣc'n,' he givz a grat del ov ƺe lịt ov hiz cɜntenans, ƣr invárіabli consíderd bị ƺe wurld arɜnd ƺem hị-mịnded and prezúmtụus; hwịl meni hu serv God wiƺ a cƣld, fərmal, slaviſ reverens, ƣr consíderd veri umb'l sƣlz, and tət tu serv God in a veri proper maner. But ʔ iz it sƣ. ƺƣz hu 'luv muç' must hav ben umb'ld, fər ƺe wurd ov God declarz it tu be ƺe diréct consecwens ov nƣiŋ and feliŋ ƺat muç iz fərgív'n ƺem. Hwarás, ƺƣz hu dem ƺa ned but lit'l fərgívnes, luv lit'l. ✠ luv muç, fər mị God nƣz he haz ſƣn me ƺat muç iz fərgív'n me.

"Ụ tel me tu be 'a confident Cristyan' bị and bị. But ʔ duz it not rƣƺer depénd on hwot ị am confident ov.' ✠ woz az confident at túı yerz ƣld ƺat ụ luvd me, az ị am nɜ. I am confident nɜ ƺat ị am a siner, ƺat God iz a mersiful God, ƺat he haz had mersi upón me, and ƺat he luvz me wiƺ an unspecab'l luv, and ƺis iz *ƣl* ị ever dezịr tu be confident ov, hwịl ị am in 'ƺe land ov ƺe liviŋ.' ƺar woz a grat wurc pƣst upón me befƣr ị woz umb'ld, but at lƣst ị woz truli umb'l. Ƣ ƺat ị cud hav ƣlwaz contínụd in ƺat umb'l fram! It iz ƺe swetest ị ever nụ; ev'n ƺe distrés and terur ƺat aténdz it iz swet. God aperz at suç tịmz sƣ veri ner, acərdiŋ tu hiz promis, tu cum in trub'l, espeſali in suç trub'l az ƺis. A tɜzand tịmz sweter iz godli sóro ƺan cƣrnal jɜ.

"Az ȷ sed bɛfɔr, ȷ woz truli umb'l. Ƨ implɔrd ðɛ Lɔrd in ðɛ agoni ov mȷ sɔl tu ɑnser mɛ wun prar, ɔnli wun; tu giv mɛ bȷ his Hɔli Spirit ðɛ nolej and fɛliŋ ðat ȷ woz pɑrd'nd and ɑcsépted in hiz Sun Crȷst; and ðat if hɛ wud ɑnser mɛ ðis wun recwést, ȷ wud never ɑfterwerdz car, if ȷ wer turnd íntu ðɛ strɛt, tu wonder naced and barfut ɔl mȷ lȷf. But ȷ am ʃur hwen God briŋz a pur self-despariŋ siner dɔn tu ðis, hɛ prezentli razez him up ɑgén, 'tu sit in hev'nli plasez wiθ Crȷst Jɛzus;' and suɑ suden onur hɑz turnd meni a bran befɔr mȷn. ƧoƧ hu ɑr brɛt up in hȷ lȷf ɑr not sɔ muɑ ɑféсted wiθ its splendur. Timoti nu ðɛ scríptur from hiz ut; but Pel must hav lȷtniŋ from hev'n tu briŋ him tu ðɛ nolej ov ðem. Hɔ́ever, ɑfter ðis, Pel mɔnts up hjer ðan Timoti. We du not red ov Timoti feliŋ tu ðɛ grɔnd; but ðen, *but ðen*—we du not red ov Timoti beiŋ 'cɔt up tu ðɛ terd hev'nz,' tu her 'unspecab'l wurdz.'

"Ƨ hav ben loer ðan wun in a hundred ðat ȷ can mɛt wiθ, but ȷ hav rez'n tu bles mȷ God everi ɔr in ðɛ da ðat ȷ went sɔ lɔ, ðɔ ȷ tɛt it veri hɑrd ɑt ðɛ tȷm; fɔr ȷ wud not nɔ çanj mȷ spíritual enjements wiθ wun in ten tɔzend. Nɔ, ȷ ʃud fɛr tu run sɔ grat a hɑzerd.

"Ω, mȷ dɛrest fɑðer, bɛ not ɑfrad fɔr mɛ, bɛcez hɛ duz indɛd coréct mɛ hwenéver ȷ get self-confident, but never, ɔ never, fɔr ecsprésiŋ tɔrdz him, in ðɛ mɔst unbɔnded laŋgwej, ðɛ ɑfecʃun ov mȷ hɑrt.

"Ur ɔn deter."

INTELIJENS.

JERMANI.

ðɛ fóloiŋ ecstracts from ðɛ corespóndens ov *Evanjelical Cris'ndum*, contan sɔ muɑ sɔnd sens, combȷnd wiθ ðɛ purest Cristyan sentiment, ðat wɛ tiŋc ðɑ dezérv a plas in ðɛ pajez ov ðɛ *'Ecɔ*.

Ƨɔrz ov ðɛ Beltic, April 1848.

Wɔrid ɔt and hɑrast wiθ ðɛ sɛsles contenʃunz ov ðɛ pɔlitical arena, and sɔl-sic'nd bȷ ðɛ senz ov tumult, vȷolens, and, ɑlas! ov blud-ʃed ɔ́lsɔ, ov hwiɑ ðɛ Jerman continent hɑz, fɔr fɔr wecs pɑst, ben ðɛ teater,

it wud bɛ a rɛlɛf tu turn asjd from ðɛ contemplaʃun ov wurldli animositiz, and, taciŋ ɜr Rɛdɛmerz wurdz in lɑrj aplicaʃun, az comprehéndiŋ hiz bodi ðɛ çurç, cɑm ɜr pertúrbd spirits, bj rɛpɛtiŋ tu ɜr sɑlz, "In Mɛ yɛ ʃal hav pɛs!" But, alɑs, ɛv'n from ðis aŋcur ov Cristyan consɑlaʃun, wɛ ɑr driv'n, bj ðɛ divizunz, ðɛ conflicts, ðɛ biter strjfs, ðɛ unhálɑd dispuṭaʃunz abɜt "hu ʃal bɛ gratest," wiđ hwiç ɛv'n bređren sɑ of'n distúrb ðɛ hɑrmoni ov "ðɛ wa" tu ðemsélvz, and render it, not ɑnli nárɑer, but mɑr tɜrni tu nu converts, ðan ðɛ Savyur inténded. And muç du j fɜr, ðat nɑ smɛl pɑrʃun ov ðɛ prezent dizɜrganjzd stat ov ðɛ sɑʃal sistem in Ɥrup, ma farli bɛ ascrjbd tu ðɛ wurciŋ ov ðat rɛléntles spirit ov ɛclɛziɑstical dominaʃun hwiç haz, in ðɛz cuntriz, prɑduṣt a rɛɑcʃun ov ðɛ mɑst lɛlɛs tendensi, and ov hwiç ðɛ rɛzúlts ɑr ɑnli nɜ bɛgíniŋ tu bɛ felt bj ðɛ meni, ðɑ loŋ fɜrd and déprecated bj ðɛ fu. Ꝥ hav mɑr ðan wuns had ocazun tu aluḍ tu ðɛ spredin discontént wiđ ðɛ egzístiŋ ɛclɛziɑstical ɜrder in Protestant Jermani, and ðɛ simultanius ɛfurt hwiç woz bɛiŋ mad fɜr troiŋ of ðɛ constituʃunal yɑc, in hwiç ðɛ hjerɑrcical prinsip'l woz dɛmd tú prɛdominant fɜr ðɛ stat ov manhud hwiç ðɛ Jerman pɛp'l bɛlɛvz itsélf tu hav atand.

Ɛclɛziɑstical cɛzɛz ov complant, and ðɛ van ɛfurts mad duriŋ loŋ yɛrz tu obtan rɛlɛf from ðem, hav bɛn prɑdúctiv ov mɑst lámentab'l cónsɛcwɛnsɛz, namli, ðɛ jɛnɛral convicʃun amúŋ ðɛ pɛp'l, ðat ðɛ clɛrji, az a bodi, sɛc not ðem, but ðarz; and ðat ðar ɛgzɜrtaʃun tu, ɜr rɑðɛr ɛnfɑrsment ov, atɛnʃun tu rɛlíjus ɔbzɜrvansɛz, (fɜr baptiz'm, confɛrmaʃun, bɛrial bj ðɛ ɛstábliʃt clɛrji, and ɛv'n aténdans at ðɛ Lɜrdz supɜr, ɑr hɜr compɛlab'l and compéld,) iz prɔmtɛd sɑlli bj ðar grɑspiŋ dɛzjr fɜr ðɛ fɛz apénded tu ɛç ov ðɛz clɛrical sɜrvisɛz. Hwot wundɜr, ðɛn, ðat suç fɛliŋz, cup'ld wiđ ðɛ wurldli ljvz ov a grat mɛni Luđɛran pɑsturz, hav lus'nd ðɛ tj bɛtwɛn parjʃ ministɛrz and ðar flocs, and indusṭ ðɛ lɑtɛr tu dɜst, not mɜrli ðɛ pjɛti ov ðar pɑsturz, but ðɛ divjn orijin ov ðar doctrin, and ðɛ divjn apɜntment ov ðar ofis! Ráʃunaliz'm haz, undɜtɛdli, its çɛf sɜrs in ðɛ uncóŋcɛrd ɛnmiti ov ðɛ unrɛgɛnɛrɛt hart tu ðɛ humíliatiŋ doctrinz ov frɛ grɑs; but ðat, in tɜzɛndz, it haz bɛn mɑr fɔstɛrd and strɛŋṭ'nd bj ðɛ conduct ov ðɛ órtɔdocs, ðan bj ðɛ árgumɛnts ov ðɛ únértɔdocs, iz mj ful convicʃun, az wɛl az, ðat an

unrelácsiŋ hjerɑrcical déspotiz'm iz çɛfli tu blam, fər ðɛ *vjolent* disrupʃun betwɛn çurç and stat, and ðɛ ɑsɛrʃun ov ɑn *ecsténť* ov relíjus frɛdum, hwiç woz ɑz lit'l drɛmd ov bj ðɛ pɛp'l ɑ fu ʃərt wɛcs ɑgɔ, ɑz ðɛ tɔtɑl ɔvɛrtrɔ ov pɔlitical ɛmbáŋçments, ɛfécted widín ðɛ sɑm brɛf spɑs, woz ɛðɛr hɔpt fər bj ðɛ ruild, ər fɛrd bj ðɑr rulɛrz. In bɔť casɛz, tjmli consɛʃun wud, j fɛrmli bɛlɛv, hɑv prɛvénted ðát ɛcsés ov rjut bj hwiç wɛ ɑr nɔ surɔnded, and rɛstrand bj ðɛ prɛʃur ov ɑ jɛnt'l ran, ðɛ ɑt prɛzɛnt unmánɛjɑb'l hərsɛz ov wjld dɛmocrɛsi, and infidɛl ljsɛnʃusnɛs! But ðɛ dj hɑz bɛn cɑst! ðɛ Rubicun, from hwiç mɛni wud hɑv préviusli stɑrtɛd bɑc ɑpɛld, hɑz bɛn pɑst; and ʕ hú iz bɔld enúf tu prɛdicat ðɛ ɛnd.

If ɛvɛr ðɑr woz ɑ tjm in hwiç ðɛ trunðz ov ðɛ divjn áforiz'm "ðɔ nɔɛst not hwot ɑ dɑ mɑ briŋ fɔrt," hɑz bɛn prɛst hɔm wiď irɛzistib'l fɔrs on ðɛ convicʃun ov prins and pɛzɑnt, ʃurli it iz ðɛ prɛzɛnt. And if ɛvɛr ðɛ vɔs ov ðɛ Lərd woz hɛrd, prɔclamiŋ ðɛ instɑbiliti ov ɛrtli grɑtnɛs, it mɑ nɔ bɛ hɛrd, sɔndiŋ ɑ solɛm wɔrniŋ in ðɛ ɛrz ov ðɛ mjti and ðɛ nɔb'l, tu rɛmémbɛr, ðɑt ðɑ ɑr but mɛn in rɛgɑrd tu ðɑr félɔmɔrtɑlz, and mɛr "grɑshopɛrz" in ðɛ jz ov ðɛ Ciŋ ov ciŋz. Hwil monɛrcs ɑr dɛtrɔnd ər ábdicatiŋ, and ɛlmɔst ɛvɛri trɔn in Urup trɛmbliŋ tu its bɑs; hwjl ðɛ pɔɛr hwiç sénturiz hɑv bɛn spɛnt in consólidatiŋ, iz sɛn tu mɛlt ɑz ðɛ snɔ in sumɛr, ər "drɪv'n ɑwɑ ljc ɑ rɔliŋ tiŋ bɛfɔr ðɛ hwɛrlwind" ov pópuler insurɛcʃun; hwjl ðɛ wɑriɛst stɑtsmɛn fjnd ðɑr dɛpɛst-lɑd plɑnz frústrɑtɛd, bj dɛspjzd, pɛrháps rɛɑli déspicɑb'l, újitɑtɛrz; hwjl ðɛ hj-bɔrn nɔb'l, "ðɛ ɑnʃɛnt and ðɛ ónurɑb'l"—ðɔ stɑrs ov ðɛ pɔlitical fɛrmɑmɛnt—ɑr ʃɑriŋ ðɛ fɑt ov ciŋz and prinsɛz, bj bɛiŋ drɛn from ðɑr hɛréditɛri cɑs'lz, and ɑsɑld bj ðɛ handz, and tɔntɛd bj ðɛ tuŋz, ov vɑsɑlz, ɔvɛr hum ðɑ and ðɑr fórfɑðɛrz hɑd ruild fər ɑjɛz,—ðɛ mɔst cɑrlɛs obzérvɛr ov pɑsiŋ ɛvénts, must bɛ lɛd tu rɛd ðɛ ɑstɔndiŋ rjd'l ov ðɛ lɑst munť, ɑz ɑ nu ɛcspɔziʃun ov Godz dɛclɛrɑʃun tu Nɛbucɑdnézɛr, "ðɛ Mɔst Hj rulɛť in ðɛ ciŋdum ov mɛn, and givɛť it tu humsɔɛ́vɛr hɛ wil." Truli ðɛ Lərd iz "pulij dɔn and sɛtiŋ up"—and, it mɑ bɛ, in mɛni instɑnsɛz, "ðɛ bɑsɛst ov mɛn." Nər cɑn wɛ fər ɑ mɔmɛnt dɔt, ðɑt jujmɛnt iz lɑrjli miŋg'ld wiď ðɛ dislɔcɑʃun ov sɔ mɛni loŋ-ɛstábliʃt, and ɑpɑrɛntli wɛl-nit, bodiz pólitic. On indivídual sufɛrɛrz, hɔɛ́vɛr, wɛ wud not

prezuṃ tu sit in jujment, fuṛ les tu proununs đem "sinerz abův uđerz, becez đa sufer sug tiṇz." Ov veri meni ov đe fuḷitiv nob'lz ov Sḷeſia, Hungeri, Virtemberɥ, and Swabia, đar iz tú muɡ rez'n tu aléj đe loṇ opreſun, "hwiɡ maceť ev'n a wḷz man mad," az đe procuriṇ cez ov đar unpopuḷariti; but ov meni uđerz, çariti wud hop beter tiṇz, az ov sum it can wiđ sertenti be prounust, đat đe çastizment iz holli unmerited from đe hand ov man. Ov đez, ḷ grev espeſali tu hav tu notis đe prezident ov đe Bḷb'l Soseḷeti at Bukvald, in Sḷeſia, đe ecselent Cunt Raden, hu, tugéđer wiđ hiz pḷus Cuntes, đe zelus promotres ov el scemz ov pḷeti and benevolens in her naburhud, haz ben, az ḷ yesterda lernd from a frend, driv'n from đar fḷn cus'l bḷ a band ov insúrjent pezants, probabli from anúđer district, and forst tu fḷj for đar ḷivz. Đe nob'l bildiṇ woz ferst pilejd, and đen set fḷr tu! Đar iz, inded, no fétuṛ, in đe prezent revoḷúſuneri muvment, so ful ov horur, az đez agrarian strejez.

Dep and varid uṛ đe calamitiz comanded, or permíted, tu trḷ đe inhabitants ov đe Ƣropean continent; and, eldo ḷi-favurd Brit'n haz ben hiđertu gurded bḷ đe Olmḷti from revoluſun, anerci, and bluđſed, ſe, tú, haz not ben left wiđst her porſun ov đe "distrés ov naſunz."

Stil, ferful and trjiṇ az sug tḷmz uṛ, ? ma we not hop, đat, az đe dévastatiṇ storm, ev'n hwḷl laiṇ lo đe sénteneri ocs, and hurliṇ dun, bḷ its swepiṇ mḷt, meni a statli tuer, and struiṇ meni a fruitful feld wiđ unsḷtli ruinz, iz yet freewentli đe benefisent clenzer ov đe atmosfer from unholsum vapurz, and đe rud hurbinjer ov purer ar and brḷter sciz, đus He hu rḷdz on đe hwerlwind and dirécts đe storms ov human paſunz, wil be plezd graſusli tu edus gud from đez ferful ev'lz, and render đis gel and wurmwud medisinal, if not plezant, tu hiz on pep'l: na; ev'n, perháps, đe menz ov incresiṇ đar numberz, bḷ đe acseſun ov sug, az beiṇ "afrḷted, ſal giv glori tu đe God ov hev'n."

Sum hopful simtumz ov so dezḷrab'l a consumaſun, hav elrédi aperd, in đe púrifiṇ ov đe political atmosfer from đe dure vapurz ov intolerans. Prótestantiz'm iz at leṇt fre, *de fácto*, az wel az *de júre*, in Bavaria; and its recogniſun efécted in Ostria, đat most stroṇli gurded ov el đe stróṇholdz ov bigutri. It woz but last sumer, đat a jent'lman,

travelin̨ trɯ Ɵstria, woz dɛpri̧vd on ƫɛ fruntyer ov several rɛlíjus bɯcs, ɵlƫƢ hɛ stated trɯli, ƫat ƫa wer sɵlli fɵr hiz ɵn ɯs. Hiz Bi̧b'l wɯd hav ſard ƫɛ fat ov ƫɛ uƫer pɵrts ov hiz travelin̨ li̧breri, but fɵr ƫɛ sɛrcumstans ov its bɛin̨ wel-wɵrn, and havin̨ hiz nam stamt on ƫɛ bi̧ndin̨. Nɔ, a frɛ pres wil permít ƫɛ unhínderd sɛrcɯlaſun ov ƫɛ sacred scriptɯrz, az wel az uƫer publicaſunz dɛmd heretical under ƫɛ ɵld *razem;* and az pɛp'l ɵr of'n mɵr grɛdi ov ƫat from hwic̨ ƫa hav bɛn lon̨ dɛbɵrd, it ma bɛ, ƫat contrɵverſal wurcs wil fi̧nd acséptans in Ɵstria, prɵpɵrſund tɯ ƫar novelti wiƫín ƫɛ émpi̧r. Az anúƫer caracteristic si̧n ov ƫɛ ti̧mz, it ma bɛ menſund, ƫat ƫɛ ɵnli rɛlíjus confeſun nɔ at ɵl ecspɵzd, ɛƫer tɯ insult ɵr injuri in Viéna, i̧z ƫat wun hwic̨ fɵrmerli lɵrded it sɵ árogantli ɵver ƫɛ conſensez ov ƫɛ pɛp'l. ƫɛ ɵnli bildin̨z hwic̨ suferd from pópɯler fɯri dɯrin̨ ƫɛ mémorab'l 14ƫ and 15ƫ ov Mɵrg, wer, ƫɛ vila ov Prins Meternik, and ƫɛ Ligɵrian Mónasteri—ƫɛ tú reprɛzentativz ov pɵlitical and ecleziɵstical opreſun; and ƫɛ ɵnli clerji hɯ nɔ nɛd pɵlɛs prɵtecſun in Ɵstria ɵr its dɛpendensiz, ɵr ƫɵz ov ƫɛ Rɵman Cáƫolic perswazun hɯ ɵr bɛlɛvd tɯ bɛ Jézɯits.

Intelijens from Viéna, ov ƫɛ 8ƫ instant, reprɛzénts ƫɛ ecspulſun ov ƫɛ Ligɵrianz, (a Jézɯit *sliás,*) hum ƫɛ Ƣtsenderf pezants ɵr sɛd tɯ pursɯ, and ábsolɯtli hunt dɔn, wiƫ pertinaſus animositi, az havin̨ mɵst dɛpli afécted ƫɛ Empres Muƫer, bi̧ hum ƫa wer speſali prɵtécted. Bɵhɛmia, wuns ƫɛ hɵm and nurseri ov Bi̧b'l doctrin, iz ɵgén rɛstɵrd tɯ confeſunal frɛdum; and wɛ ma ecspéct sun tɯ sɛ its efécts in ƫɛ suden íncrɛs ov avɔd Prótestantiz'm; it bein̨ priti wel nɵn, ƫat Bɵhɛmia numberd veri meni amúɯ her popɯlaſun hɯ "bɔd not ƫɛ nɛ tɯ Baal," ɵlƫƢ dred ov perseɯſun held ƫem bɵc from an ɵp'n confeſun ov ƫar Protestant fat: and, az infidelz wer les hatful in Jezɯit i̧z ƫan heretics, ƫa wer left in comparativ pɛs, bi̧ rɛzɵrtin̨ tɯ nɵ plas ov wurſip. ƫis timiditi iz aſurɛdli not tɯ bɛ prazd; but wɛ must nɵ *ɵl* ƫar sércumstansez, and prɵb ɔr ɵn hɵrts wel, bɛfɵr wɛ véntɯr tɯ cɵst ƫɛ ferst stɵn at ƫem. It iz a stron̨ téstimuni tɯ ƫɛ ɛv'lz ari̧zin̨ from enfɵrst clerical sélibesi, ƫat ƫɛ hɵf-savej Crɵaſianz, hɯ, az far az i̧ am awar, ɵr ɵl, wiƫɔt ecsepſun, Rɵman Cáƫolics, in brin̨in̨ rɛsentli ƫar list ov dɛzi̧rd rɛfɵrmz bɛfɵr ƫɛ Emperur, included ƫɛ abrɵgaſun ov prɛstli sélibesi in ƫɛ number.

Nər qr ðe çanjez projected in ðe ecleziqstical politi ov Prufa ov les magnitud; sins ðar iz everi probabiliti ov ðe consistorial rul beiŋ vértuali abólift, and a presbiterian form ov çurç guvernment introdúst in its rum—at el evénts, in Prufa Proper, and ðe nərðern provinsez—bj hwiç ðe wifez ov ðe mqs ov ðe populafun wil afuredli be met. A jeneral sjnod, comprjziŋ la az wel az clerical memberz, haz ben ofifali sumund bj ðe guvernment, tu deliberat on a plan, hwiç, hwen maturd, wil be submited tu ðe pep'l fər acséptans. Ðe ruliŋ jdea, az far az it can at prezent be dezjferd, semz tu be, ðe divizun ov ðe cuntri íntu présbiteriz, wid apel tu wun ecleziqstical cort, priti nerli rezémbliŋ ðe Jeneral Asémbli ov ðe Curç ov Scotland, but divésted ov ðe anomali ov *hjrd* leyerz beiŋ engajd *pro* and *con* in ðe conduct ov ecleziqstical biznes. Furðer, a total abrogafun ov ðe rjt ov patrunej: eç coŋgregafun tu be legali invésted wid ðe pser ov çuziŋ its on pqstur. It wil be interestiŋ tu woç ðe prosediŋz ov ðis *Constituziŋ* Sjnod, (tu uz a term hwiç nə mets us at everi turniŋ;) and j fal not fal onestli tu report progres.

Ðe "wərz and rumurz ov wərz" hwiç qr rjf arənd us, qr, we trust, not holli widət a benefifal ínfluens on ðe spíritual pozifun ov ðe Beltic provinsez. Ðe tretniŋ aspect hwiç Jerman revolufun barz tordz hiz Polif pozefunz, az wel az ðe far from flateriŋ prospects in Cocasus, qr jénerali ecspécted so fuli tu ócupj ðe Rufan Emperurz lezur, az not onli tu detér him from interferiŋ hóstjlli in Jerman politics, but ev'n tu dispoz him tu suç a cors ov leniti and ecleziqstical non-intervenfun in ðe provinsez, az ma justli les'n hiz fer ov eni disrupfun from hiz sovrenti—tu hwiç ðe aŋgwif ov oprést confensez mjt drjv ðem; and tu hwiç a fávurab'l opniŋ mjt ezili be fənd, in a solísited incorporafun wid, and consecwent protecfun from, ðe Jerman Confederafun, hwiç iz nə rəformiŋ on so larj a scal ov federal uniti.

Anúðer and mor blesed eféct ov ðez discwjets iz, ðe evident re-acfun hwiç ða qr prodúsiŋ in ðe profésiŋ Cristyan public. Ðe "distrés ov nafunz," ðe "perplecsiti," and ðe "faliŋ ov hart," az tu ner impéndiŋ evénts, qr, in meni plasez, ecsjtiŋ tu a beter aténdans on ðe preçed gospel; a grater sériusnes ov mjnd in el clasez, and, az a natural consecwens, a les eger pursut ov ðe plezurz and amuzments ov ðe

wurld. Estáblijt Cristyanz ɑr ljćwjz rƨzd tu mƢr ɑctiv zel bj seiŋ đɛ djr efécts ov irelíjun ɛv'n on đɛ ƨtwerd condijun ov sƢsjeti. Smel, pópuɳerli-rit'n trɛtisez ɑnd trɑcts, cálcuɳated tu ƢP'n đɛ jz ov đɛ nɑjun tu đɛ presipis on hwiç it iz standiŋ, ɑr beiŋ sércuɳated, Bjb'l SƢsjetiz, Súnda-scuɳz, ɑnd uđer mɛnz ov pópuɳer instrucjun, ɑr mƢr zeluslı supƢrted; ɑnd ɵl, but đɛ mƢst *rabid* revƢluʃunists, sɛm imprést wiđ đɛ nɛsesiti ov mɛtiŋ đɛ flud ov infidel ɑnd demƢcratic rjtiŋz, hwiç đɛ nuɳli-grɑnted liberti ov đɛ pres wil enab'l Sɑtɑnz propagánda tu pƢr in on đɛ pɛp'l, bj đɛ egzerʃun ov corespóndiŋ enerji in đɛ promulgɑʃun ov moral ɑnd relíjus publicɑʃunz.

Hwot j ma hɑv tu comuɳicɑt in ɑnúđer munt, ɵr hweđer j ma bɛ spard tu comuɳicɑt it, iz beyónd đɛ grɑsp ov mƢrtɑl cen. Ma it sufjz fƢr ƨr stroŋ consƢlɑʃun, đɑt "đɛ hev'nz du rul!" And ma Hɛ "hu hɑt đɛ hɑrts ov ciŋz in hiz hɑnd," and ljćwjz "stilet đɛ tuɳmult ov đɛ pɛp'l," pronƨns đɛ comɑnd, "Pɛs! Bɛ stil!" And ma đɛ "grɑt cɑm," hwiç wil đen ɑʃuredli ensu, bɛ emplƢd in wurcs ov rjtyusnes, sƢ đɑt đɛ "ƨtgƢiŋz ov đɛ mƢrniŋz ɑnd ɛvniŋz ma rejƢs!"

T. B. C.

PRUƩAN PƢLAND.

Ʃnjdemül (Schneidemühl), April 3, 1848.

* * * Amíd ɵl đez muvments, it iz çɛriŋ tu đɛ Cristyɑn tu persev, đɑt éverihwar đɑr ɑr men turniŋ đɑr bɑcs on đɛ grɑt hɑrlut ov RƢm. Ɛv'n sum RƢmɑn Cátolic bijups bɛgín tu persev đɛ abúsez tu hwiç sélibesi ɑnd Ƣrícuɳɛr confeʃun led, ɑnd tƢc ov sɛciŋ đɑr abolíʃun. 'Everihwar, men bɛgín tu se đɑt đɛ çurç ov Crjst must not ƢnɳI bɛ frɛ from đɛ jdulz ov RƢm, but élsƢ from đɛ trɑmelz ov đɛ Stɑt. ƨr rɛfƢrm prƢsedz pƨerfuɳli, bɛcez Crjst iz wiđ us, ɑnd đɛ hɑnd ov đɛ Ƣlmjti sustɑnz us. If pƢlitical ɑfɑrz wer ɑ lit'l mƢr cɑm, we wud hƢld ɑ Jeneral Asémbli.

Wiđ regɑrd tu ƨr finɑnʃɑl ɑfɑrz, ƨr situɑʃun luɛs dɑrc indɛd, ɑz in đez revƢlúʃuneri tjmz đɛ wont ov muni tret'nz stɑrvɑʃun tu meni. ✠ ɑm unɑb'l tu cɛp up đɛ néseseri corespóndens wiđ đɛ diferent coŋgrɛgɑʃunz, fƢr wont ov mɛnz; ɑnd j ɑm compéld tu ɑbstɑn from meni

néseseri jurniz. In ƧEz sércumstansez ị turn tu ụ, and tu el tru Cristyanz in Iŋgland, hu du sƢ muç fər ƧE difuçun ov Cristianiti. Tiŋc on us; and reç fərt tu us a helpiŋ hand. ƧE Lord bles and be wiƧ ụ. *Y. Cersci* (J. Czerski).

CORESPONDENS.

Carnrjan bị Stranrqr, 3 Ma, 1848.

Der Ser,—In ƧE Féhruerí Number ov ƧE *'EcƢ*, aperd an interéstiŋ ecstract from a leter ov Dr. Duf, (misprinted *Buf*,) ov Calcúta, giviŋ an acənt ov tre yuŋ Braminz hu had mad up ƧEr mịndz tu renənz Híndu-iz'm, and embras Cristianiti. Ụ wil remémber, ƧEt tú ov ƧEz wiƧstúd el ƧE sƢlisitaſunz ov ƧEr frendz tu retúrn tu ƧEr heƧen familiz, and wer baptịzd; hwịl ƧE terd, yeldiŋ at leŋt tu ƧE entretiz and misreprezent-aſunz ov hiz frendz, put himsélf wiƧín ƧEr pəer, and woz hurid of bị ƧEm tu a distans from Calcúta, ƧEs aperiŋ tu be amúŋst ƧEt clas hwiç, az Crịst declarz, luviŋ fqƧer and muƧer, and sisterz and breƧren, mər ƧEn him, iz not wurƧi ov him. But ƧE Lərd haz brət bac ƧIs strad ſep. In ƧE Number fər ƧIs munt, ov ƧE *Fre Curç Míſuneri Récord*, Dr. Duf givz an acənt ov ƧE retúrn and baptiz'm ov ƧIs Bramin. ✠ hav mad an ecstract ov ƧE pqrt ov ƧE leter relatiŋ tu ƧIs convert, lest ụ mịt, perháps, ƢverlƢc it; and ị tiŋc ƧEt Dr. Dufs fərmer leter regqrdiŋ ƧE aparent los tu Crịst ov ƧIs yuŋ man haviŋ aperd in ƧE *'EcƢ*, it wud be ínterestiŋ tu its rederz hu du not se ər *Fre Curç Récord* ólsƢ, tu lern hiz recúveri. ✠ trust ƧEt ụr válụab'l *'EcƢ* iz nə getiŋ on sucsesfuli. It ſud be mər atráctiv nə, on acənt ov ƧE cwontiti ov adiſunal mater, and ſud be ácseptab'l tu el Cristyanz, on acənt ov its ádmirab'l fredum from everi tiŋ ljc sectárianiz'm. ƧE *'EcƢ* beiŋ red bị men ov meni diferent denominaſunz, ♀ mịt it not be a ụsſul fétụr tu sa a lit'l nə and ƧEn in favur ov Cristyan Ụniun.* In ƧEz daz, hwen ƧE enemi

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* We fel, wiƧ ər corespóndent, ƧE dep impərtans ov a practical manifestaſun ov *ụniti* in ƧE çurç ov Crịst; and ſal ólwaz gladli insért paperz bariŋ a scríptụral caracter, in relaſun tu ƧIs er eni uƧer subject conécted wiƧ ƧE onur ov ƧE Lərd and ƧE tru interests ov hiz ciŋdum.—*Ed.*

cumeṭ in ɩjc a flud, in ðɛ ʃap ov Rómaniz'm, infideliti, and uder manifestaʃunz ov Anticrjst, it iz mor ðan ever néseseri, ðat Cristyanz, in holdiŋ up ðɛ baner ov ðɛ Lord, ʃud prezént wun unbroc'n frunt. It iz scarsli credib'l, ðat for so loŋ a periud, ðɛ lit'l díferensez hwiç egzíst betwen ðoz hu truli luv ðɛ Lord Jɛzus, ʃud hav cɛzd ðem tu ranj ðemsélvz in so meni hóstjl camps, mor intént, in tú meni instansez, upón bildiŋ up ðar on pecuɩier dogmaz, ðan in spredin ðɛ cɛz ov Crjst trurst a wurld ɩjiŋ in wicednes. ⊞ hop, ðat befor ðɛ cloz ov 1848, ðɛ Fonetic Reform wil hav mad suç progres, az tu als u tu véntur upón a relíjus magazén, ðɛ sjz ov ðɛ *Fonetic Jurnal*, or at lɛst tu enlarj ur sicsten pajez tu an octavo form. Wiʃiŋ grat sucsés tu ðɛ *'Eco*, als me tu reman,

Urz truli,

Jamz Cet Edwerdz.

Leter from ðɛ Rev. Dr. Duf, Calcúta, alúded tu in ðɛ presediŋ comunicaʃun :—

Calcúta, 7 Feb. 1848.

It iz wid gratitud tu God ɩ hav tu anɜns, ðat anúder member haz ben aded tu ɜr nativ floc. In ðɛ acɜnt hwiç ɩ forwerded, in Sep. last, [se *'Eco*, paj 20,] ov ðɛ yuŋ men from ɜr Baranagór braŋç scul, u ma remember ðɛ cas ov wun hu woz overperswaded bɩ ðɛ fels, but plezíb'l, reprezentaʃunz ov hiz frendz, tu lev ðɛ miʃun premisez, hwɩl hɛ woz yet onli an incwjrer. Hɛ woz den tac'n tu hiz nativ vilej, súmhwar in ðɛ naburhud ov Serampór, but wɛ cud lern nuṭiŋ definit consérniŋ him. Stil, ɜr prarz fólod him. On ðɛ 18ṭ ov last munṭ, ɩ resevd ðɛ enclozd not from Mr. 'Ardwjz, ðɛ hed teçer ov ðɛ Baranagór scul. Sun after, ðɛ yuŋ man woz brot tu ðɛ miʃun hɜs. Hɛ reali semd tu be truli penitent. Hiz acɜnt ov himsélf woz, ðat from ðɛ tjm hɛ left us, hɛ woz unezi, ya, mízerab'l, in hiz mjnd. Hiz frendz treted him wid ðɛ útmost cjndnes—leviŋ him at ful liberti tu fólo hiz on wa, and not constraniŋ him tu jon in eni ov ðar ɩdolatrus séremuniz. Stil, hiz pes ov mjnd woz gon, and cud not be restord. Hiz conʃens goded him njt and da. ðɛ consecwens woz, ðat hɛ becam incresiŋli reged in hiz spirit, and len and emáʃiated in bodi. At leŋṭ, hiz mizeri beiŋ mor ðan hɛ cud bar, hɛ aroz, and left hiz hom, wid ðɛ rezolut purpus ov freli and fuli confésiŋ el hiz sinz, and seciŋ relɛf

from ðe pes-speciŋ blud ov Criȷst, and ðe public consecraſun ov himséłf tu ðe Lørd. ðe substans ov el hiz statments, and ðe tøn and maner in hwiç ða wer uterd, left a dep impreſun ov hiz hart-felt sinseriti. Az møst ov ər converts wer ət ov tən, and ȷ woz abət tu lev it fər a wec, ȷ tət it best ðat he ſud gø on tu Mr. Ułert ⟨Ewart⟩, hu woz not tu lev Calcúta, and under hiz ruſ resev protecſun and instrucſun. ðis, acørdiŋli, woz dun. ðe yuŋ man contínud tu giv everi satisfacſun; and, on Wénzda evniŋ, ðe 26ð, he woz publicli baptȷzd bȷ Mr. Smit. After ðat, he cam tu rezȷd at ðe converts miſun həs, and haz ben wecin *joyfuli* in ðe wa ov ðe Lørd.

ðe fóløiŋ iz ðe leter from Mr. 'Ardwȷz, reférd tu in ðe abúv:—

Baranagór, 18 Jan. 1848.

Mȷ der Ser,—I am glad ȷ am ab'l tu conva tu u hart-gəriŋ nuz. Surji, ðe lad hu had retúrnd tu hiz famili abət fər munts agø, iz nə wiđ me. He arȷvd hər lat on Súnda nȷt from Bulubpór, nər Serampór, hwar he woz rezȷdiŋ el ðis tȷm. Afecſun fər hiz famili mad him act ðus inconsistentli. He sez, he never entertánd eni dət az tu ðe trut ov Cristianiti; ðat, ðø he woz liviŋ amúŋ heđenz, ðe never fər a møment confermd tu ðar practisez. He sez, he haz ever mørnd øver hiz wont ov fermnes ov mȷnd and desizun ov caracter. He haz not enjød pes ov mȷnd, nər pəst wun hapi da, sins he left us. He haz retúrnd, tu fȷnd in Cristianiti ðát pes hwiç hiz famili cud not impart tu him. He sez, ðat az he haz, in a maner, publicli denȷd Criȷst, he iz nə ernestli dezȷrus ov confésiŋ Him publicli, bȷ beiŋ baptȷzd in Hiz nam. He semz tu be truli penitent. I ſal tac him øver, eđer ðis evniŋ, ər tu-móro mərniŋ at haf-pəst at ər njn ø-cloc.

I reman, ets.

Comunicaſunz tu ðe Editer tu be sent tu ðe Bat Fonetic Instituſun; if posib'l, ðe ferst wec in eç munt.

Publiſt bȷ Fred Pitman, at ðe Fonetic Depø, 1, Cwenz Hed Pasej, Páternoster Rø, Lundun. Sold bȷ el Bucselerz.—Printed bȷ A. J. Elis, B.A., at ðe Fonetic Printiŋ Ofisez, Bat ⟨Bath⟩.

[Prịs 1½*d*.

ƎƎ

EVANJELICAL ECƢ.

Nr. 19.] JUƢLƎ, 1848. [Vol. 2.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the Italic letters in the words placed under them.

Ɛ ɛ, Ꞓ a, Ꞓ ɑ, A ɑ, Θ θ, Ꝏ ꝏ, Ƣ ƣ, Ƣ ƣ, Ꞓ ị, Ƣ ƣ, Ƣ ƣ, Ƣ ƣ.
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ꞓ ç, T t̀, Ꞓ ꞓ, Σ ʃ, Ꞓ ʒ, Ƣ ŋ.—Foreign, k, q.
etch, wre*ath*, wre*athe*, vicious, vi*s*ion, si*ng*. i*ch* G, sie*g* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

CRITISIZ'MZ.

It apérz tu me, ꞓat hwịl in jeneral ꞓe etorịzd Iŋgliʃ translaʃun iz wun ov incómparab'l valu, on ꞓe subject ov ꞓe *dispensaʃun ov ꞓe glori tu cum*, ꞓar ar several pasejez hwiq ꞓe Translaterz hav forst from ꞓar plan sens, in consecwens ov ꞓar not seiŋ er not belevin in it, and ꞓarfor, not seiŋ hɜ it cud be posib'l tu tac it in ꞓe sens ꞓe pasejez planli reprezénted—uꞓerwịz ꞓar panz ar veri remarcab'l. Sum ov ꞓez pasejez ị wil notis. Ꞓar iz wun veri impertant pasej, ov sum leŋt̀, ecsediŋli obscúrd bị a fer, ị supóz, ov populer mistác. Ꞓe wurd translated "condemnaʃun" in Jon, 5, 24, and in vers 29 "damnaʃun," iz ꞓe ịdentical wurd renderd "jujment" in versez 22 and 27, and coréctli so renderd. Ꞓe wurd properli uzd fer condemnaʃun iz diferent, az in Rom. 8. 1. *Crịsis* ⟨*crísis*⟩ iz ꞓe wurd in Jon, *catacrima* ⟨*catácrima*⟩ in Romanz. Ꞓ plan and butiful pasej iz obscúrd bị ꞓis efurt tu met comun tets, er a fer ov stranj wunz.

Ƨe statment ov ƧE pasej iz, ƧAt ƧAr qr tú tiŋz in hwiq, respectivli, ƧE Sunz glori iz ʃon—cwicniŋ and jujiŋ. In ƧE fermer, az a blesiŋ, He écsersizez hiz pser conjontli wiƧ ƧE FqƧer; in ƧE later, az ƧE vindicaʃun ov hiz onur agénst ƧOz ƧAt hav despízd it, He iz alón, and ecsecuts it in ƧE wa in hwiq He woz despízd—He jujez az Sun ov Man. But az tu ƧOz hu qr cwic'nd, ƧAr iz no ned ov briŋiŋ ƧEm intu Crisis, for ƧA, tru gras, hav onurd ƧE Sun hwen ƧE rest dizónurd Him unrityusli; and it iz just st ov suq Crisis ƧA qr savd, az ƧE objects ov ƧE ecsersiz ov ƧE Sunz cwicniŋ pser; but ƧAt el men ʃud onur Him, jujment iz comíted entirli tu Him hum ƧA dizónurd, secúriŋ Hiz onur az ƧE FqƧerz. ƧEz ƧEn qr ƧE tú grat ínstruments bi hwiq onur iz bret and secúrd tu ƧE Sun—cwicniŋ pser and Crisis. ƧA darfor ƧAt qr cwic'nd du not cum intu Crisis—ƧA hav pqst from det intu lif. ¶ Hs qr ƧA non. ƧA her Crists wurd, and belév on ƧE FqƧer hu sent Him: ƧUs we no ƧAt ƧA hav etérnal lif, and ʃal not cum intu Crisis at el. Befór ƧE *bema* ⟨*béma*⟩ er tribúnal ov Crist ƧA ma stand, tu hav rityus apontment befór Him; but intu Crisis ƧA du not cum. ƧIs iz ƧE statment ov 2 Cor. 5. 10—"We must el apér befór ƧE *bema* ov Crist, tu resév ƧE tiŋz dun in ƧE bodi, gud er ev'l." ƧIs ƧEn iz ƧE pozitiv aserʃun ov ƧE Lord, ƧAt ƧE cwic'nd ʃal not cum intu Crisis, but hav everlqstiŋ lif. ƧE sam iz ƧE rezúlt ov rezurecʃun, hwen ƧIs truth iz disclózd. ƧA ƧAt qr in ƧAr gravz ʃal cum fort, at ƧE pser ov ƧE sam vos: ƧA ƧAt hav dun gud, tu ƧE rezurecʃun ov lif, ov hwiq ƧA hav ben mad pqrtacerz—not tu Crisis; and ƧA ƧAt hav dun ev'l, tu ƧE rezurecʃun ov jujment,—a distíŋct tiŋ, hwiq iz ƧE rezúlt ov ƧE ecsersiz ov Crists vos on an uncwíc'nd sol, and in hwiq nun at el can stand. (Sqm, 143. 2.) ƧUs ƧE rezurecʃun ov lif iz ƧE filiŋ up ov ƧE cwicniŋ pser ov Crist, az tu ƧIs mortal bodi, mortaliti beiŋ swolod up ov lif: ƧE rezurecʃun, ƧE jujment tu Crisis, ƧÁt iz for ƧE wiced onli, for nun can stand in it. ƧE conecʃun ov ƧIs wiƧ prezent blesiŋ iz manifest; ƧE butiful conecʃun wiƧ ƧE egzibiʃun ov ƧE pser ov Crist iz mad most plan. ƧE çanj ov ƧE wurd destróz ƧE consecwens and conecʃun ov ƧE pasej. We ses tu hav ƧE dub'l egzibiʃun ov ƧE pser ov Crist in its pursúd efects; and we luz ƧE prezent pes hwiq rezúlts from noiŋ,—conformabli wiƧ sr complét justificaʃun in Him hu iz himsélf ƧE juj,—ƧAt we ʃal not

cum intu cwestyun ov jujment, az tu ɜr resepʃun at el. ¶ Hɜ indéd ʃud Criʒt du it, sav az despiʒiŋ hiz on sacrifiʒ and riʒtyusnes, hwen it iz befór Him we stand. Ɜr rezurecʃun iz a rezurecʃun ov liʒf, hwotéver ɜr responsibiliti, hwiq 2 Cor. 5 mantánz complét in its plas.

Tu turn tu anúder pasej, in 1 Cor. 11. 29, *and fol.* Ʒis wurd iz agén misúzd: "He dat eteť and driŋceť unwurdili, eteť and driŋceť *damnaʃun* tu himsélf." ƷE após'l iz specin ov Cristyanz fel'n under çasniŋz ov sicnes, er ev'n temporal deť—slepiŋ, (de comun Cristyan wurd fer a beleverz deť,) becéz ov ev'lz intu hwiq da had fel'n; and telz dem da ar but etiŋ and driŋciŋ jujment tu demsélvz; but dat hwen da wer jujd, da wer ças'nd ov de Lerd, *dat de ʃud not be condémd wid de wurld.* ƷA wer Cristyanz, and darfor çasniŋ jujment cam upón dem her, dat da ʃud not be condémd alóŋ wid de wurld. But if, sez de após'l, we wud juj ɜrsélvz, we ʃud not be jujd ov de Lerd. ƷE ferst wurd "juj" iz agén a diferent wun, *diacriŋi* ⟨*diacrínei*⟩, dizérn ɜrsélvz—if bj de çeriʃt us ov de prezens ov de Lord wid ɜr selz, bj de Holi Gost, we dizérnd de spriŋz ov ev'l er sércumstansez ov ev'l darín—hwiq ar de ocazunz ov hwot celz fort de çasniŋ—we ʃud not cum under it. Egzámin ursélvz; and ¶ hɜ. Bj de lit ov de prezens ov de Spirit ov God; and hens de impertans ov cepiŋ it undímd, ungrévd in de sel, and écsersiziŋ wunz self bj egzaminiŋ woçfulnes, so az not tu luz it; uderwjz, de veri pɜer ov dizérnment bj hwiq de ev'l iz detécted iz comparativli gon—we becúm blind, and can not se afúr of. ƷE gud Ʒeperd ma restór us, and duz, fer hiz namz sac; but it iz bj çasniŋ, and posibli sorœful ev'l. Ɜr wizdum iz de spiritualiti bj hwiq ev'l iz sen in its spriŋz, not in its efécts; and woçiŋ over ɜrsélvz in dis, so az dat unconʃusli de pɜer ov dizérnment be not wec'nd bj luziŋ de sens ov de veri ev'l hwiq celz fer it, and de remedi be de sórœful but stil luviŋ stroc ov de Lerdz hand. "Mac de hart ov dis pep'l fat," iz de wurst sert ov jujment; but eni megur ov it in us iz a grevus ev'l. Ma we, bj dus dizérniŋ ɜrsélvz, be cept er mad veri brjt and joful in spirit, ov cwic understándiŋ in de fer ov de Lerd; ɜr estimet ov holines hj, becéz ɜr comuniun, and cónsecwentli understándiŋ, iz brjt, ev'n wid Him hu macs us partacerz ov Hiz holines! D.

ƺƐ SERƐ FƏR PƐS.

Hwen ɑn Iŋgliʃman, in convérsiŋ wiđ a Hindú devɷté, hu woz ɩjiŋ on a bed ov spɩcs, sɛmd tu dɜt đɛ realiti ov hiz fat, and tu cwestyun đɛ sinseriti ov hiz dɛvɷʃun, đɛ puɹ man mɛrli pɷnted tu đɛ spɩcs, and smɩld at đɛ increduliti ov wun huz ɩz cud witnes sɷ clɛr ɑn evidens đat đar woz nɷ dɛsepʃun. ƺɛ spectatur mɩt wel hav pitid đɛ absurditi ov suɡ a belɛ́f, đɛ foli ov suɡ a relíjun; but hɛ had nɷ grɔnd fər cwestyuniŋ its realiti.

An ɷld ladi, hu woz in đɛ habit ov cɛpiŋ a strict acɔ́nt ov her ɷn conduct, acnólejd tu a clɛrjiman ov her acwantans, đat ʃɛ never luct ɷver her djeri wiđɔ́t fɩndiŋ a loŋ catalog ov suɡ prɷsediŋz az ʃɛ cud not but lamént; đat ʃɛ never balanst her acɔ́nt wiđɔt fɩndiŋ đɛ balans gratli on đɛ deter sɩd. "ƺ du not wunder at it," sed đɛ clɛrjiman. "But hwen ɥ fɩnd it sɷ, ʔhwot du ɥ dú." "Ƣ," sed đɛ ladi, "ƺ red a serten number ov sermunz."

It woz obvius, from đɛ ɑnser ov đis ɷld ladi, đat redɪŋ sermunz woz tu her ɑn operaʃun ov đɛ sam caracter az đɛ ljiŋ on spɩcs woz tu đɛ puɹ Hindú. It duz not sem ljcli đat ʃɛ antísipated đat eni grat spíritɥal gud wud bɛ prodúst in her ɷn mɩnd bɩ đɛ conténts ov hwot ʃɛ red; but ʃɛ tɛt it rɩt tu red sermunz, and nɥ đat đɛ duiŋ sɷ woz ɑn act ov self-dɛnjal tu her; and ʃɛ dɛnjd hersélf, and did it, becóz in sum uđer pɷnt ʃɛ had giv'n wa tu her ɷn wiʃɛz, and had dun roŋ. ƺɛ Hindú ecspécted tu bɛ egzɛlted in a fɥtɥr stat, bɩ đɛ suferiŋz hwiɡ hɛ had vólunterili impózd on himsélf in đis; đɛ ladi inténded tu puniʃ hersélf bɩ duiŋ đat hwiɡ ʃɛ dislɩct; ʃɛ hɷpt tu gan a sɛrt ov pɷrdun bɩ her self-inflícted severiti. ƺɛ prinsip'l hwiɡ ínfluɛnst đɛz persunz iz not veri diferent.

A Hindú hu woz convérted tu Cristianiti, ecsprést himsélf in sumtiŋ ov đɛ fólɷiŋ maner: "In erli lɩf ɩ ecsersɩzd misélf in đɛ sɥperstiʃunz ov mɩ ɷn cred, but woz never satisfɩd wiđ đat hwiɡ mɩ teɡerz dirécted mɛ tu perfórm. ƺ cud not help persɛviŋ đat đɛ God ov đɛ ɥnivers cud not bɛ gratifɩd bɩ đɛ absúrd spɛʃiɛz ov dɛvɷʃun bɩ hwiɡ ɩ woz dirécted tu endévur tu obtán hiz favur. Mɩ ɷn moral sens tɷld mɛ đat ɩ had dun ɛv'l; and ʔhɔ cud đat ɛv'l bɛ wɩpt of bɩ iraʃunal, degradiŋ,

and cruel rjts. Ƨe sə ðat j woz roŋ; but j nu not hwar tu flj. Ƨe woz convínst ov mj ɔn gilt; but j lɔdd ðe ecspiaſunz tu hwiç j woz diréсted tu aplj, in ɔrder tu obtán reléf. Ƨe Mahometan tu hum j aplj́d, tɔld me, ðat God woz gud and benefisent, and ðat if j wud drə nj tu ðe God hum he wurſipt, j must mac misélf hɔli, and be bɜntiful tu mj puurer felɔ-cretuɹz.

"Ɵl ðis woz raſunal: j sə ðe trut ov hiz poziſunz, but mj nuli acwjrd nolej gav me nɔ cumfurt. Nɔ dɜt hɔlines wud plez a hɔli God; but j woz not hɔli. Nɔ dɜt acts ov cjndnes and justis perférmd tɔrdz men, wud plez a Deiti hu must aprúv ov ðɔz vértuz hwiç ſjn fɔrt sɔ brjtli in himsélf; but ʔ hɜ woz j bénefited bj ðis. Ƨe woz not hɔli tɔrdz mj God; j had not conférd eni benefits on mj félɔ-men; sɔ ðat ðe mɔr puɹ and just ðe God ov ðe Mahometanz ſud pruv, ðe les hɔps had j ov beiŋ ab'l tu endúr hiz jujment. Ƨe sə ðat ðar woz rez'n and trut in ðar relíjun, but ðis ɔnli tended tu alúrm mj ferz, and tu cut me of from hɔps ov safti. But hwen j lis'nd tu a Cristyan teçer, he tɔld me ov Jezus, ðe sun ov Mari, hu had cum dɜn from hiz Fɑðer in hev'n tu dj fer sinerz. Ƨis woz hwot j neded. Ƨe God ov ðe Cristyan hated ðe sin, but he spard ðe siner; and j fled tu Jezus, and fɜnd pes."

ƧE ΣEPERD ЄURЄ IN ƧE PIRENЄZ.

From a Jerman Magazén.

Ƨar ɑr, partículerli in ðe sɜt ov Frɑns, meni Protestant comunitiz, hwiç hav ben fer a loŋger er ſerter tjm widɜ́t spíritual pɑsturz er gjdz. Tu remedi ðis ev'l, ða ɑr from tjm tu tjm vizited bj ðe pɑsturz hu rezjd in uðer plasez. Ƨez prívilejez, sɔ seldum widín ðar reç, ɑr hjli prjzd; hwarás ða ɑr tú of'n sljted, hwar ða ɑr constantli pozést.

In wun ov ðez apostolical jurniz, abɜ́t ten yerz agɔ, ðe pɑstur Σɑbroň. ov Tuluuz, wid anúðer fatful minister, in vizitiŋ ðe dɛpartment ov ðe Uper Pirenez, reçt ðe hj rij ov mɜntenz sɔ cɔld, hwiç séperat Frɑns from Span bj a trefɔld çan. Beyónd ðe first ranj ov hilz, he woz surprjzd tu fjnd a Cristyan çurç er congregaſun, hiðertu unnón, consístiŋ ov ſeperdz and ðar familiz, hu, on acɜ́nt ov ðar abód in ðis élevated spot, hav lit'l intercɔrs wid ðɔz hu inhábit ðe plan, and hav remánd

wiđšt eni set'ld pqstur ever sins đe revƣcaſun ov đe edict ov Noȵt; bj hwiç edict ful secqriti woz promist tu đe Protestants ov Frqns, under Ciŋ Henri đe Fƣrt, but it woz revóct bj hiz grqndsun, Lme đe Fƣrtént. in 1682. ƷE wont ov a pqstur in đis plas, hsévər, onli macs đe fatfulnes ov God tu hiz çurç incresiŋli evident.

Amuŋ đe cabinz ov đis pep'l, iz sen a simp'l plas ov wurſip, hwiç đa hav razd wiđ đar ƣn handz from đe stonz ov đar rocs. Everi famili pozésez tú copiz ov đe wurd ov God; and đa qr wel acwanted wiđ its conténts, meni ov đem haviŋ stƣrd larj pƣrſunz in đar memoriz, az wel az lad đem up in đar hqrts. Ɛv'n đe yuŋgest hav sum ȷdea ov đe histori ov đe reformaſun, hwiç haz ben handed dsn amúŋ đem from fqđer tu sun; nər qr đa stranjerz tu đe dats ov đe most remqrcab'l evénts conécted wiđ it. Ʒar iz a vénerab'l man, wiđ silveri har, đe oldest ov đe ſeperdz, hum đa cel đar elder; and everi evniŋ, hwen đa hav driv'n hƣm đar flocs, he mets đem in đe çurç, and redz tu đem sum çapterz from đe hƣli bjb'l. Ʒa resév đe wurd ov God wiđ el simplisiti, wiđšt trubliŋ đemsélvz az tu đe varius sects and pqrtiz intu hwiç Cristyanz qr divȷded; and tu đem đe reformaſun haz ben a çanj never tu be lost sȷt ov, a cumiŋ bac tu đe pqr wurd ov God, and an entȷr subjecſun tu đe sam.

Gud-wil and tru-hqrtednes qr sen in el đar waz. ƷE persecqſunz hwiç đa fərmerli suferd, and hwiç deprívd đem ov đar pqsturz, hav left nƣ tras ov biternes in đar mȷndz. Ʒa liv on gud termz wiđ a naburiŋ Roman Cáđolic prest; and he woz herd tu ecsprés a wiſ đat đa mȷt hav a pqstur ov đar ƣn set'ld amúŋ đem. ƷE nqz ov đe vizit ov đe pqstur Ɛqbroṅ woz cwicli spred, and đe fólƣiŋ Sunda woz tu đem a hapi da, hwen đe under-prefect (ər majistrat) ov đe deportment cam tu vizit đem, hwiç he had never befƣr dun, and consénted tu pqrtác ov đe Lərdz super wiđ đem.

Loŋ and constant qs had élmƣst wƣrn ɜt đe copiz ov đe bjb'l hwiç đez pur ſeperdz had prezérvd. Ʒa had qsct Pqstur Ɛqbroṅ tu help đem tu prƣcúr uđerz, but nq not đat it wud be in hiz pser. He, hsévər, on hiz retúrn, imedyetli rət tu đe Jenevu Bjb'l Sƣsȷeti, and obtánd a hundred bjb'lz, hwiç he sent tu đe vilej in cwestyun, hwar đa wer taŋcfuli resévd.

ðE BIB'L COLPØRTÖR.

Veri resentli, wun ov ðe Bjb'l colpertörz [pedlerz], on enteriŋ ðe ín in a smel vilej, fænd at persunz asémb'ld in wun cerner ov ðe jeneral sitiŋ-rum, hwz rjutus demenur and bersterus merť planli ſod ðat ða had øverstépt ðe strict rulz ov temperans. ðe colpertör tuc hiz set at a tab'l not fqr remúvd from ðem, hwar hiz moderet and frugal repást woz prepárd. He plast hiz napsac at hiz sjd, but az it had ben damejd in wun ov hiz jurniz, it hap'nd ðat a copi ov ðe sacred volum fel ɔt, and rold veri ner tu ðe plas ocupjd bj ðe uðerz. "Hø!" crjd wun ov ðem, "¶Hwot iz ðis. Hwot a fjn lqrj buc! ¶Haz it eni amúziŋ storiz. Let us her hwot it contánz. We hav finiſt teliŋ ɔr hol stoc, and we wont sumtiŋ freſ; but mjnd, it must be sumtiŋ nu, and ðat wil mac us lqf." ðe colpertör, celiŋ tu mjnd ðe injuŋcſun ov ðe holi scripturz, not tu cqst perlz befór swjn, se at wuns ðat it woz not a fit tjm tu begín a serius conversaſun wiť persunz hu wer stil engájd over ðar cups. He ðarfor conténted himsélf wiť reclámiŋ hiz buc, beiŋ unwíliŋ tu sufer it tu becúm ðe bút ov ðe ribald jests ov ðe pur delúded wjn-biberz. ðe individual, however, hu pict up ðe volum, wud not at wuns agré tu restór it. "No," sed he, "if ur buc suts me, and j çuz tu purges it, u can not refúz tu sel it me." "Uncwéstyunabli," repljd ðe colpertör; "but supozin ðe storiz hwiç qr in mj buc du not plez u, az j elmost suspéct wil be ðe cas; and if u fjnd in it serten tiŋz ðat mia tend tu iritat and vecs u, ðis iz aſuredli not ðe tjm tu sufer u tu red ðem." "¶Hwot duz ðat signifj tu u," qsct ðe uðer. "I hav a rjt tu egzámin ur merçandjz, and j am detérmind tu egzámin it in ðe prezens ov mj frendz. Nɔ," crjd he tu hiz cumpanyunz, "let us se hwot qr ðe meri conténts ov ðis buc, hwiç iz leterd on ðe bac in gold, 'ðe Bjb'l!'" "ðe Bjb'l! ðe Bjb'l!" ejáculated ðe rest; "¶Hwot cjnd ov a buc iz ðat." "Let it spec for itsélf, it wil sun tel u," repljd ðe spocsman ov ðe jovial club.

ðe pur colpertör woz under ðe gratest aprehenſun, elmost tremblin lest ðe conténts ov ðe sacred volum, hwen red, wud be turnd intu impius ridicul. He ferventli prad tu ðe Lerd tu put tu ſam ðe scernerz arównd him, and tu glorifj hiz holi nam, at a moment

hwen, ɑz hiz unwúrđi servɑnt, hɛ himsélf đard not lift up hiz vɔs. Ƣ, hwot pɔer lịz in đɛ prɑr ov fɑt! Đɛ colpɛrtör woz herd, ɑnd hiz prɑr ɑnserd. Wiđśt eni intenʃun, wiđśt eni çɔs on đɛ pɑrt ov him hun held đɛ sɑcred buc, hɛ ɑp'nd ov hiz ɑn ɑcórd, ɑz it mɑ bɛ sɛd, đɛ twentieť çɑpter ov đɛ buc ov Jɑb, ɑnd hiz ị́ fel upón đɛ twenti-ťerd vers, "Hwen hɛ iz ɑbśt tun fil hiz beli, God ʃɑl cɑst đɛ fɑri ov hiz rɛť upón him, ɑnd ʃɑl rɑn it upón him hwịl hɛ iz ɛtiŋ;" hwiç sɛmd, lịc ɑn ɑrɑ, tun pɛrs hiz veri sɑl. Đɛn, wiđ muç sériusnɛs, hɛ sɛd, "¶ But ʃurli đis iz not ɑdrést tun persunz fond ov ɑ lit'l gud çɛr." Hiz frendz rɛdub'ld đɑr ʃɔts ov lɑfter, ɛcsclɑmiŋ, "Wel dun! wel dun! Ụ hɑv drɛn ɑ priti lot fɛr ɥrsélf, ɥ hun ɑr ɛlwɑz đɛ ferst tun invịt us tun driŋc ɑnd tun enjó ɔrsélvz." Đɛ rɛdɛr ɑt wunz clɑzd đɛ sɑcred volụm, ɑnd rɛmánd fɛr ɑ hwịl in dɛp ťɛt; ɑnd ɛlđó hiz cumpɑnyunz mɑd him đɛ but ov đɑr sɑrcɑz'mz ɑnd rɑleri, hɛ sɛmd ɑz if hɛ pɑd nɑ ɑtenʃun hwotɛ́ver tun đem. Hɛ lent wiđ bɑť elbɑz on đɛ bịb'l, wiđ hiz fɑs berid in hiz hɑndz; ɑnd ɑz hɛ wɔz ɛlwɑz đɛ lɛder ov đɛ cumpɑni, ɑz sun ɑz hɛ sɛst from tɑciŋ eni pɑrt ov đɛ conversɑʃun, ɛl rɛlápst intun sịlens, ɑnd hiz bun cumpɑnyunz in ɑ ʃɔrt tịm tuc đɑr dɛpɑrtụr, lɛviŋ him bɛhínd. Fịndiŋ himsélf ɑlón wiđ đɛ colpɛrtör, hɛ ɑcósted him, ɑnd, wiđ ɑn ɑfɛ́ctiŋ simplisiti, ɑcnólejd đɛ dɛp impreʃun hwiç đɛ rɛdiŋ ov đɛ wurdz bɛfór-menʃund hɑd mɑd upón hiz mịnd. "If đɑ ɑr trun," sɛd hɛ, "đɛ rɛť ov God iz nɔ restiŋ upón mɛ; ɑnd ɑ! hɔ drɛdful! hɔ drɛdful!" It mɑ bɛ supózd đɑt đɛ colpɛrtör did not bɛgín ɑt wunz tun trɑŋcwilịz hiz fɛrz: sɑ fɑr from đɑt, hɛ sɛt ɔt sum ov đɛ hevi ťretniŋz dɛnśnst bị đɛ Ɵlmịti in hiz sɑcred wurd ɑgénst đɛ prɑfán ɑnd intɛmperɛt, ʃɑiŋ from đem hwɑt ɑ drɛdful fɑt ɑwɑtɛd đem. "¶ Ɑm ị đɛn uterli lɔst," incwị́rd đɛ yuŋ mɑn, in ɑ tɑn ov đɛ dɛpɛst ɑŋgwiʃ. At đez wurdz ɔr frend prɑsɛdɛd tun pɛnt ɔt đɛ infinit mɛrsi ov đɛ Lɔrd, ɑz rɛcɔrdɛd in nụmɛrus pɑsɛjɛz in hɑli rit, ʃɑiŋ đɑt hɛ dɛzírz not đɛ dɛť ov đɛ sinɛr, but hiz rɛstorɑʃun ɑnd converʃun from sin. In fɑct, đɛ rɛzúlt wɔz, đɑt đɛ yuŋ mɑn purçɛst ɑ bịb'l, ɑnd ʃurli nɛver (ɔbzérvz đɛ colpɛrtör) wɔz ɑ bịb'l mɔr fɑvurɑbli dispósd ov fɛr bɛnɛfitiŋ đɛ sɑl ov đɛ purçɛsɛr. *Dë Presoniza.*

INTELIJENS.

FRANS.

Ðɛ wurc ov evanjeljzaſun, az it iz ɛzi tu understánd, haz ben impeded bj̨ political ajitaſun. Ðɛ mjnd ov Frɑns paz but lit'l ɑtenſun, ɑt ðɛ prezent mɔment, tu ðɛ interests ov ðɛ sɔl ɑnd ov ɛterniti. Hɜ́ever, j̨ hɑv tu nɑrát a plezin̨ fɑct. On ðɛ twelfˢt ov Mɑrç lɑst, M. Parɑ ⟨*Peyrat*⟩ a pɑstur ov ðɛ naſunɑl çurç, woz invj̨ted bj̨ a number ov ðɛ inhɑbitants ov Gomcur, tu preç ðɛ Gospel ɑmúŋ ðem. Gomcur iz a lit'l tɜn, ov sum impɔrtɑns, sítu̧ɑted a fu̧ legz from Paris, in ðɛ dɛpɑrtment ov Sän-a-Waz. Ðar wer a grɑt number ov Protestants in ðis district ɑt ðɛ tjm ov ðɛ reformaſun; but ðɑ wer scɑterd ɑnd dɛstréd bj̨ persecu̧ſun. Pɑstur Parɑ reséd a veri cordial rɛsepſun; ɑnd az ðɛ concɔrs ov hɛrerz woz tu grɑt tu be contánd in ɑn ɑpɑrtment, hɛ rezólvd tu preç in ðɛ ɔp'n ar, ɑmíd ðɛ raz ov a fjn Mɑrç sun. In ðɛ mɔrniŋ, ðar woz a gɑðeriŋ ov 600 persunz; in ðɛ evniŋ ðar wer 1,500. Ol lis'nd wiɑ́ dɛp ɑtenſun tu ðɛ gospel mesej, ɑnd several ecsprést ðar intenſun ov enteriŋ, az sun az posib'l, ðɛ refórmd comu̧niun. M. Parɑ distribu̧ted tu ðem relíjus tracts, hwiç wer ɛgerli ɑcsépted. Befór hiz dɛpɑrtur, he ɑránjd fɔr ðɛ regu̧ler selebraſun ov wurſip ɑt Gomcur. Mɔrɔver, a Protestant scul-mɑster hɑz ben sent, tu estábliſ a scul. Hɛr, ðen, if ðɛ Lɔrd blesez ðɛz hɑpi beginiŋz, wil be a nu̧ ɑnd popu̧lus pɑriſ ɑded tu ɜr refórmd çurçez. Let us hɔp ðɑt it wil not be ðɛ lɑst!

CRISTYAN EFURTS IN FRAWCFURT.

Frɑn̨cfurt on ðɛ Mjn, 18 April, 1848.

Sins mj̨ retúrn from Iŋgland, j̨ hɑv dɛpli felt ðɛ wont ov Cristyɑn comu̧niun, ɑnd ov ðɛ meni Cristyɑn prívilejez hwiç renderd mj̨ rezidens ðar sɔ prófitab'l ɑnd plezɑnt tu mɛ. Not yet haviŋ sɛn mj̨ wa clɛr, j̨ woz liviŋ ɑn ísolated Cristyɑn, wiɑ́ˢt enteriŋ upón eni pozitiv sfɛr ov public u̧sfulnes; but latli, j̨ hɑv ben sterd up bj̨ ðɛ Spirit, ɑnd haviŋ cold a number ov fatˢful bredren ov ɔl ajez ɑnd sects tugéðɛr,

wɛ fɔrmd on ðɛ ferst ɛvniŋ an asɔʃiaʃun fɔr ðɛ spred ɔv Criʒts ciŋdum. Ɔr ferst object iz ðɛ evanjeliʒaʃun ɔv ðis siti, hwiç, from its sentral poziʃun, ma, under ðɛ providens ɔv God, egzért a blesed ínfluɛns truśt Jermani and sentral Ʊrup. Ɔr Sɔsjeti iz rɑðɛr ɔv a novel caracter, az wɛ du not la dɔn eni rit'n rulz ɔr statuts, (hwiç wɛ tinc of'n dɛjenerat intu tecnical ɔrganiʒaʃun, and pruv a hindrans tu sum ecselent sɔsjetiz,) and wɛ inclúd ɔl egzístiŋ relíjus sɔsjetiz under ɔr ajensi. Ðɛ bond ɔv uniun iz *luv tu Criʒt*, and ðɛ dɛzír tu mɛnifest it tɔrdz men bj wurd and dɛd. Everi wun çuzez hiz wurciŋ acɔrdiŋ tu ðɛ talent hwiç dwelz in him, resévz encurejment, advís, and asístans from ðɛ frendz, and repórts hiz prɔsediŋz ɔr ecsperiens at ɔr wɛcli mɛtiŋ, hwiç iz tu bɛ held everi Tuzda ɛvniŋ, and, fɔr ðɛ prezent, at ɔr hɔs, az beiŋ mɔst sentral.

Sum ɔv ɔr bredren hav agréd tu cɔl upon profésiŋ Cristyanz indivíduali, in ɔrder tu perswád ðem tu liv hensfɔrt consistentli untu Criʒt; uðerz wil vizit ðɛ indiferent ɔr wurldli; uðerz dɛlíver adrésez, and mac us ɔv ðɛ pres tu briŋ relíjus topics próminentli befɔr ðɛ public; uðerz asíst ðɛ Bjb'l Sɔsjeti bj distributiŋ ðɛ scriptuɛz and tracts; uðerz (tu hwiç clɑs j belóŋ) inténd tu adrés ðɛ yuŋ bj mɛnz ɔv Sunda-sculz, relíjus servisez fɔr yuŋ persunz, and Bjb'l-clɑsez. Ʊ sɛ ɔr planz ɑr vɑst, and wil recwír muç enerji and dɛvɔtednes tu cari ðem ɔt. If ðɛ blesiŋ ɔv God duz not rest upón us, ɔr efurts ɑr van. Ma Hiz Spirit gid and streŋt'n us everi hwar! Ma ɔr Tuzda mɛtiŋz becúm indéd sɛz'nz ɔv mutual edificaʃun, ɔv prar, and ɔv tanɛsgíviŋ! Ɔ ðat God ma bɛ plɛzd tu acsépt ɔr lit'l instruumentaliti, and mac us fatful servants, duiŋ Hiz wil. Wɛ ʃal at prezent hav nɔ pad ajensi, nɔr eni nominal memberz. Ɔl ɑr tu contríbut sumtiŋ, hwjlst ðar wil bɛ perfect liberti fɔr everi wun.—*Privet Corespóndent ɔv "Evanjelical Cris'ndum"*

SWITSERLAND.—CANTON OV VƆ (VAUD).

Ðɛ fóloiŋ interéstiŋ insident iz related in a leter ɔv Cɔnt Sain Ʒɔrʒ.

Dr. Märl d'Ɔbenyá, beiŋ at Lɔzan a fu wecs sins, ðɛ Rev. Cɑrlz Ʃɔl, fɔrmerli pɑstur in Lundun, recwésted him tu hɔld a mɛtiŋ fɔr

wurſip in conecſun wić đe Fre Ƣurȝ ov VƢ. Đez metiŋz beiŋ iníƢwitusli prƢhibited, Dr Märl demd it hiz duti tu acsépt đe invitaſun, and đus tu protést agénst đis persecuſun, and giv a pruf ov hiz fratérnal simpati wić hiz suferiŋ felƢ-Cristyanz. Đe metiŋ woz held at đe ofis ov an evanjelical jurnal; and abśt terti persunz wer prezent. Đe mƢster ov đe hȝs recoménded Dr. Märl not tu raz hiz vȝs, in ȝrder đat il-dispózd persunz mit not lern đat wurſip woz beiŋ held. Dr. Märl spƢc from Mat. 10. 16, "Behóld, i send u fort az ſep in đe midst ov wulvz," tu vers 20, "Đe Spirit ov ur Fađer ſal spec bi u." [Freȝ verſun.] He egzámind đis cwestyun, *? Duz persecuſun destró đe ȝurȝ, or streŋt'n it.* And refériŋ tu Jon, 15. 2, he ſod, đat persecuſun destréz ȝurçez destitut ov lif; but đat, on đe uđer hand, it streŋt'nz đƢz flocs hwiȝ pozés đe *Spirit ov đe Fađer*. In supórt ov đis vu, he adúst several egzamp'lz from đe histori ov đe ȝurȝ; and adrésiŋ himsélf tu hiz hererz, and tru đem tu el đe memberz ov đe Fre Ƣurȝ, he ſod, đat đe ƢnIi, but infalib'l, metud fer đát ȝurȝ tu cum fort victƢrius from đe strug'l hwiȝ tret'nz tu destró her, iz, tu sec bi everi menz, but espeſali bi instant prar, đat đe *Spirit ov đe Fađer* ma dwel abundantli in her, and spec bi and fer her. Just az Dr. Märl woz abśt tu red đe last hím, (fer đe hímz ar red; đa dar not be suŋ,) đe mƢster ov đe hȝs aprógt him, and begd đat he wud ƢmIt đat part ov đe servis, and conclúd az spedili az posib'l. In fact, a priti numerus crȝd ov pe'pl had gađerd befƢr đe hȝs. Đe polés enterd; but instéd ov stopiŋ on đe first flƢr, hwar đe metiŋ woz beiŋ held, đa went tu đe secund, hwar it had ben ugual, upón fermer ocazunz, tu asémb'l fer wurſip; and beiŋ satisfid đat nƢ metiŋ woz beiŋ held đar, đa went íntu đe stret. Acerdiŋ tu đe custum ov đe cuntri, đe several flƢrz ov đe hȝs ar tenanted bi diferent familiz. Đe metiŋ silentli brƢc up; and, az nun ov đe persunz hu compózd it dard ventur śt, đa dispérst đemsélvz Ƣver đe varius apartments. Đe crȝd contínud tu remán in đe stret, el iz beiŋ ficst upón đe windƢz and đe dƢr. Đe Sunda previus, a number ov Cristyanz, on leviŋ đz hȝs, had ben asáld wić stics and stƢnz. At leŋt, tú sércumstansez ocúrd, hwiȝ led đez wiced persunz tu desíst. A lit'l bƢ, elev'n yerz ov aj, (a sun ov Dr. Märl,) hu had hád sum cacs giv'n him, wunderiŋ at đe sen

hwiç ƧE stret at ƧIS tjm prezénted, lent ƣver ƧE windƣ, and prƣseded tu et hiz cacs. At ƧIZ sjt, ƧE pep'l begán tu lƣf, tiŋciŋ, dƣtles, ƧAt ƧAr woz nƣ metiŋ, az çildren wer tu be sen, etiŋ cacs. At ƧE sam tjm, M. Σol, hu woz tu hav condúcted ƧE wurſip, but hu had ben tu hƣld a metiŋ élshwar, haviŋ concluded hiz servis, cam tu se hiz frendz, and mad hiz wa tru ƧE crƣd. Ƨe pep'l crjd ƣfter him, *Tū az ą bą, Σol*, [Ƨƣ ƣrt dƣn, Σol]; and rudli ſƣted, *Tē vualą ą bą*, [dƣn Ƨƣ ƣrt]. Seiŋ him enter ƧE hƣs in hwiç ƧA had supózd hz woz condúctiŋ wurſip, ƧA nƣ concluded ƧAt ƧA had ben mistac'n az tu ƧE fact ov a metiŋ beiŋ held, and gráduąli dispérst. If, instéd ov goiŋ tu ƧE secund flƣr, ƧE pƣlés had stopt at ƧE ferst, Dr. Märl wud hav ben condúcted tu ƧE fruntyerz bj a zoṅ d'ƣrm.

[Later intelijens ƧAn ƧE presediŋ inférmz us, ƧAt ƧE Grand Cƣnsil, at its metiŋ ov ƧE 20t ov April, rejécted ƧE petiſunz in favur ov relíjus liberti, bj a majoriti ov 82 tu 40. Ƨe discuſun ocupjd tú seſunz, and ƧE ádvƣcets ov ƧE beter cez sustánd it wiƧ grat abiliti, Ƨƣ wiƧƣt sucsés. "We remán, Ƨarfƣr," adz ƧE rjter, "under ƣrbitreri rul; but tanes be tu God, hiz wurd remánz fatful and imutab'l; nun ov ƧE efurts ov its ádverseriz can sucséd in cruſiŋ ƧAt."]

JERUZALEM.

Leter from Dr. Macgoan.

Dr. Macgoan (Macgowan) rjts, in a resent comunicaſun tu ƧE Lundun Sƣsjeti:

"I hav muç satisfacſun in statiŋ, ƧAt ƧE medical dƣpartment in its diferent brançez prƣsédz veri satisfácturili. Ƨe aplicaſunz fƣr medical relef contínu tu be numerus, and ƧAr iz, if posib'l, an incresiŋ sens ov gratitud on ƧE part ov ƧE objects hwiç ƣr relévd. Ƨe aténdans ov ƣt-paſents, espeſali duriŋ ƧE last tú munts, haz ben veri numerus; and respéctab'l Juz ov a superiur clas ƣr nƣ sen aténdiŋ in ƧE watiŋrum wiƧ Ƨƣz ov humbler condiſun. Ƨis fact ſƣz hƣ completli ƧE prejudis hwiç ƣríjinali egzísted agénst ƧE hospital haz wƣrn awá, and haz ben replást bj confidens in ƧE abiliti and gud intenſunz ov ƧAr Cristyan bénefacturz.

In consecwens ov ðε asístans aforded tu mε in ðε domestic manejment ov ðε hospital, j hav had mor tjm fer vizitiŋ ðε sic Juz at ðar prjvet dweliŋz.

ðε winter sez'n haz ben unúzuali prolóŋd and sevér ðis yer. An unuzual fel ov ran haz tac'n plas, wiđ damp and suden variaſunz in ðε atmosfer. We hav had, in consecwens, numerus casez ov influénza, fever, numonia, and plurisi. ðar haz ben muç sicnes amúŋ yuŋ çildren, espeſali an aftus [truſ-ljc] afecſun ov ðε mucus membren, ov an obstinet caracter, and in meni instansez acumpanid wiđ fever. ðε prevalens ov ðis complánt haz ben so jeneral, az tu giv it ðε caracter ov an epidemic. Influénza had elso ben veri frecwent, amúŋ el ajez and clasez, and ðε casez wel marct.

Wun cas ov ðε remítent fever ov ðε cuntri, hwiç haz ben cold ðε Sirian fever, dezérvz notis. ðis dizéz iz perháps ðε most insidyus and danjerus form ov fever hwiç ocúrz in ðis cuntri. ðε cas in cwestyun woz ðát ov a respectab'l Moqrabε * Ju, ðε member ov a numerus famili, hu had resentli émigrated from Aljeria, tu estáblij ðemsélvz in Jeruzalem. ðε paſent iz a fjn handsum-luciŋ man, ov abśt terti-fjv yerz ov aj, and ðε faðer ov a yuŋ famili. Hiz faðer, a vénerab'l old man, wiđ a sno-hwjt berd, and hiz muđer, wiđ tre bruđerz, and ðar wjvz and familiz, consístiŋ in el ov upwerdz ov twenti solz, el inhábit ðε sam hεs, and prezént cwjt a patriarcal aperans. ðε individual in cwestyun, Solomun P. bj nam, woz atáct fjv wecs agó wiđ simtumz ov fever. ðε ferst intimaſun j resévd ov it woz wun merniŋ, az j woz levin mj hεs tu pa mj vizit at ðε hospital, hwen hiz wjf cam wepiŋ at ðε dor, beseçiŋ mε tu go and se her huzbund. ✠ told her ðat j cud not defér mj vizit at ðε hospital, but ðat j wud go imedyetli afterwerdz. Loŋ befór mj vizit tu ðε hospital woz pad, ðε faðer ov ðε paſent cam tu beg mε agén tu go wiđśt delá, and wud not lev ðε hospital til j woz redi tu acúmpani him tu ðε hεs. ✠ fend ðε

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* Belóŋiŋ tu Western Africa, hwiç, in ðε laŋgwej ov ðε cuntri, is cold *Al-Moqrab*,—ðε west, ðε furđest of, namli, from Arabia. ðε 'Arabic nam fer ðε cuntri ov *Marócο* iz *Al-Moqrab al-acsa*, er ðε furđest west; ðε siti is cold *Marqcef*.

paſent in a veri alarmiŋ stat. He woz suferiŋ from inténs hed-ac; hiz cəntenans bor ðe ecspreſun ov grat pan and anxjeti, and ðar woz suç a restlesnes abət him, ðat prevénted him from remaniŋ a moment in ðe sam poziſun. Ðe imedyetli bled him larjli from ðe arm, and orderd ðe néseseri remediz. Ðe ilnes woz a loŋ and sevér wun, but after twenti-wun daz, ị had ðe satisfacſun ov seiŋ him ət ov danjer, and he iz nət cwịt convalésent. Wun da, az he woz ecsprésiŋ hiz gratitud tu me, ị told him ðat it woz ðe luv ov ðe Mesịa hwiç constránd me tu ſo cịudnes tu him and hiz cuntrimen. He retúrnd no anser; but ðe obzervaſun arésted hiz atenſun, and mad him totful.

Ðe Hebru scripturz ar freli distributed tu ðe paſents in ðe hospital, and ða ar frecwentli sen atentivli peruziŋ ðem.

Ðe ſal cloz ðez obzervaſunz wiđ an ínterestiŋ anecdot, hwiç ocúrd in ðe hospital abət at munts agó.

A yuŋ marid wuman, ðe wịf ov a Jụ hu haz súbsecwentli ben convérted and baptịzd, had ben for sum wecs a paſent in ðe hospital. It woz ðe secund tịm ðat ſe had ben in ðe institụſun. On ðe ferst ocazun, ſe woz fənd tu be a veri trub'lsum inmat, bị her disorderli conduct and wont ov submiſun tu ðe rulz ov ðe hospital. At last, on ðe det ov a paſent in ðe sam word, ſe declárd ðat ſe wud remán no loŋger in ðe həs, from her dred ov seiŋ a corps. Nutiŋ cud indús her tu remán, ðo ị wornd her ðat her complánt wud becúm ágravated bị her braciŋ of ðe tretment. Se went ət acordiŋli, tu ðe grat jor ov ðe nurs, hu had fənd her tu be a most unruli paſent. Az ị had forsén, həver, ſe got muç wurs, and after an interval ov túı or tre munts, ſe aplịd a secund tịm for admiſun, and woz agén resévd. But ſe retúrnd an elterd caracter; ſe had becúm jent'l, cwịet, and submísiv; ſe cwịt wun ðe hart ov ðe nurs bị ðe swetnes and dosiliti ov her conduct; ſe had lernt tu red, duriŋ ðe interval ov her absens, in her nativ laŋgwej—ðe Jerman, and ðe Jerman Bịb'l woz nət seldum ət ov her hand. After a sta ov sics wecs in ðe hospital, ị told her, wun morniŋ, duriŋ mị reguler vizit, ðat ſe mịt retúrn hom, az ſe woz nət convalésent. Her fas imedyetli lịt'nd up wiđ jor, and wiđ her ịz fild wiđ terz, ſe dropt upón her nez, and seziŋ mị hand and cisiŋ it, ſe uterd a prar ov tanksgíviŋ tu her Savyur

Jɛzus Crjst fər her recuveri, and qsct a blesiŋ on misélf. It woz an act ov grat curej and dɛvotednes in ðis yuŋ néofjt, ðus op'nli tu giv her téstimuni bɛfór so meni ov her cuntri-wimen hu wer in ðɛ word. Ꝼ must not omít tu menʃun, az a pqrt ov her histori, ðat ʃɛ had, fər ðɛ prɛsediŋ tú ər tre munts, bɛn under ðɛ instrucʃun ov Mr. Ꝼald (Ewald), and ðát of Mis Yqrburo, hu had cjndli undertác'n tu teç her tu red her on laŋgwej.

WEST INDIZ.—HATɛ (HAYTI).

Ꝼ hav bɛn, az ꝼ qr awár, abət twelv yerz in Hate; but durij ðat tjm j never so ðɛ sam fervent spirit ov persunal pjeti in ər míʃuneriz. Wɛ hav əl (ecsépt Mr. Təler, hu iz ət ov ər reç) corespónded nɛrli everi wec durij ðis yer. We hav freli op'nd ər hqrts tu eç uder; we hav had no secrets; we hav freli comúnicated ər jor and soroz, ər prosperiti and adversiti; we hav bɛn fatful tu eç uder; we hav bɛn fervent in prar fər eç uder; and, tanc God, persunal pjeti haz gratli increst amúŋst us az míʃuneriz; and j tiŋc we wer never bɛfór, az a bodi, so muç cónsecrated tu Crjst Jɛzus ər Lərd az hiz on pecqlier servants. Ꝼ no ðɛ infinit advqntej ov ðis tu ərsélvz, and hə it cwolifjz us fər ðɛ glorius wurc hwiç ðɛ Lərd haz cəld us tu du. O hə muç beter we ʃud be cwolifjd tu convért ðɛ wurld tu ər Lərd, if we had lqrjer meçurz ov ðɛ Spirit ov ər Savyur! Ꝼ hop we ʃal contínu, az míʃuneriz, tu "gro in gras, and in ðɛ nolej ov ər Lərd and Savyur Jɛzus Crjst."

Ðen, az tu ðɛ district: sertenli relíjun woz never so fluriʃiŋ amúŋst us. It iz not ðat we hav sen ðɛ glorius Spirit pord upón təzandz, ər hundredz ev'n, az apérz tu hav bɛn ðɛ cas upón ðɛ inhabitants ov ðɛ Frendli Ꝼlandz; but we hav sen a fu on most ov ðɛ staʃunz saviŋli brət tu God, redémd from ðɛ wurld and sin, and mad pqr in ðɛ blud ov ðɛ Lam; and ðez hav perháps bɛn mor vizib'l and strjciŋ ðan wud hav bɛn ðɛ converʃun ov a lqrjer number. In ðɛ district, ðen, ər lit'l flocs qr weciŋ in ðɛ fer ov God, and in ðɛ cumfurt ov ðɛ Holi Gost. ¶ Ma we not hop ðat ða wil multiplj dali. Ꝼ bɛlév ðɛ smel curçez in Hate wud not sufer bj a comparisun wid eni ov ðɛ çurçez

ov Cri̯st in eni pɑrt ov ðɛ wurld. Wɛ hav grat pɛs in ɜr bərderz, and glɔrius prospects ov ɥsfulnes. It iz, hɜ́ever, mi̯ duti tu spec pɑrtícɥlerli ov mi̯ ɔn stafun. On ari̯viŋ hɛr in Jánɥeri lɑst, it woz mi̯ ful intenfun tu vizit az muç az posib'l ðɛ naburiŋ tɜnz and vilejez, and i̯ begán tu mac aranjments acərdiŋli; but i̯ sun begán tu fɛl ðat it wud be necst tu imposib'l. ðɛ Romif prest hu iz hɛr iz an ecsediŋli intregiŋ man, and manejez tu cɛp ɛl ðɛ ɛtoritiz under hiz ɔn ínflunens; ðis hɛ duz bi̯ mɛnz ðat ɑr ðɛ veri opozit ov Cristyan. Hɛ sucseded tu set ðɛ hɔl ov ðem agénst mɛ, and blac'nd mɛ mɔst famfuli in ðar prezens. ðɛ *Comandánt ov ðɛ Sitadel*, ðɛ *Jeneral Comandánt ov ðɛ Cwerter*, ðɛ *Comíti ov Public Instrucfun*, and ðɛ *Cɔnsil ov Nɔtab'lz*, wer ɛl opózd tu mɛ. ðɛ ferst drɔv awá a persun i̯ sent tu ecsplán a serten mater tu him. ðɛ secund sent fər mɛ, and ɛlmóst fərbád mɛ tu preç. ðɛ tərd refúzd mɛ permifun tu ɔp'n a scul, and ðɛ fərt rɔt tu nɔ "bi̯ hwɔt ɛtoriti i̯ did ðɛz tiŋz;" sɔ ðat i̯ cud hɑrdli gɔ ɜt ov dɔrz widɛ́t bɛiŋ woçt and folɔd on everi si̯d; and az ðɛ Guvernment ov Hatɛ iz veri jelus, and sɔ redi, ov cɔrs, tu lis'n tu ðɛ estábliſt ɛtoritiz, i̯ had tu ɥz ðɛ gratest cɛfun, and sec nit and da, bi̯ ernest prar, ðɛ wizdum ov ðɛ serpent and ðɛ hɑrmlesnes ov ðɛ duv. ðɛz, ðen, ɑr ðɛ rez'nz hwi̯ i̯ hav not vizited ðɛ plasez in ðɛ naburbud. Ɥ wil nɔ hɜ tu distíŋgwif bɛtwén a foren Guvernment, and ðɛ wi̯z and truli liberal wun ov Old Iŋgland. ✠ detérmind ðen tu bɛ az ɥsful az i̯ cud in ðɛ tɜn, and espefali in ðɛ sɔsi̯eti. Tu ðis end, i̯ estábliſt a sɔsi̯eti-mɛtiŋ wuns a-wec; and in ðez mɛtiŋz i̯ hav endévurd tu instrúct ðɛ sɔsi̯eti in a tɜzend tiŋz hwiç i̯ cud never hav menfund in ðɛ public coŋgregafun; and ðez mɛnz hav ben gratli blest tu ðar sɔlz. *W. T. Cɑrdi.*

Comɥnicafunz tu ðɛ Editer tu be sent tu ðɛ Bɑt Fonetic Instituſun; if posib'l, ðɛ ferst wec in eç munt.

Publiſt bi̯ Fred Pitman, at ðɛ Fonetic Depɔ, 1, Cwenz Hed Pasej, Páternoster Rɔ, Lundun. Sold bi̯ ɛl Bucselerz.—Printed bi̯ A. J. Elis, B.A., at ðɛ Fonetic Printiŋ Ofisez, Bɑt (Bath).

[Prıs 1½*d*.

ƎƐ

EVANJELICAL ECƢ.

Nr. 20.] ƢGUST, 1848. [Vol. 2.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the italic letters in the words placed under them.

Ɛ ɛ, Ƣ a, Ꞓ ɑ, A a, Ɵ ɵ, Ƣ ɷ, Ƣ u, Ƣ ʉ, Ɨ ı, Ƣ ɷ, Ƣ ʊ, Ƣ ʉ,
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ꞓ ç, Ꞇ ꞇ, Ƣ ɖ, Σ ʃ, Ꞓ ʒ, Ƣ ŋ.—Foreign, k, q.
etch, *wreath*, *wreathe*, *vicious*, *vision*, *sing*. *ich* G, *sieg* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

ƎƐ LƢRD JƐZUS IN JON 11, 12.

Ƣez çapterz ʃɷ us in hwot diferent çanelz ɖɛ Lɷrdz ꞇɷts flɷd from ɖɷz ov ɖɛ hɷrt ov man; hiz ɟdɛaz, sɷ tu spec, ov *mizeri* and ov *hapines*, wer sɷ diferent from hwot manz nátʉrali ɷr.

Ƣɛ ɛlév'nꞇ çapter ɷp'nz wiɖ a sɛn ov hʉman mizeri. Ƣɛ dɛr famili at Beꞇani ɷr vizited wiɖ sicnes; and ɖɛ vɷs ov helꞇ and ꞇaŋcs-giviŋ in ɖar dweliŋ haz tu yeld tu mɷrniŋ, lamentaʃun, and wɷ. But hɛ, hu ov el had ɖɛ lɷrjest and tenderest simpaꞇiz, iz ɖɛ cɷmest amúŋ ɖem; fɷr hɛ carid wiɖ him ɖát fɷrsɟt ov rezurecʃun, hwiç mad him ɷverlúc ɖɛ çamber ov sicnes and ɖɛ grav ov deꞇ.

Hwen Jɛzus herd ɖat Lɷzerus woz sic, hɛ abód tú daz loŋger in ɖɛ plas hwar hɛ woz. But hwen ɖát sicnes endz in deꞇ, hɛ begínz hiz jurni in ɖɛ ful and brɟt prospect ov rezurecʃun; and ɖis macs hiz jurni stedi and undistúrbd. And, az hɛ aprɷçez ɖɛ sɛn ov sorɷ, hiz acʃun iz stil ɖɛ sam. Hɛ rɛplíz agén and agén tu ɖɛ paʃun ov Mɷrꞇaz sɷl, from ɖát plas hwar ɖɛ nolej ov a pɜɛr ɖat woz beyónd ɖat ov deꞇ, had, in el sɛreniti, seted him. And ɖɷ hɛ hav tu muv

stil onwerd, ðar iz nɔ hast; fər on Mariz arjval hɛ iz stil in ðɛ sam plas hwar Mɑrta had met him. And ðɛ iʃu, az j̨ nɛd not sa, cumz, in dɥ sɛz'n, tu vindicat ðis stilnes ov hiz hɑrt, and ðis aparent tɑrdines ov hiz jurni.

Ðus it woz wiɑ̉ Jɛzus hər. Ðɛ pɑt ov Jɛzus woz *hiz on*. Hwen man woz bɔd dɔn in sorɔ at ðɛ tət ov det, hɛ woz lifted up in ðɛ sunʃjn ov rezurecʃun.

But ðɛ sens ov rezurecʃun, ðɔ it giv ðis peculier curent tu ðɛ tət̀s ov Jɛzus, left hiz hɑrt stil aljv tu ðɛ sorɔz ov uðerz. Fər hiz woz not *indiferens* but *elevɛʃun*. And suc̣ iz ðɛ wa ov fat̀ əlwaz. Jɛzus wɛps wiɑ̉ ðɛ wɛpiŋ ov Mari and her cumpani. Hiz hɔl sɔl woz in ðɛ sunʃjn ov ðɔz detles rejunz hwic̣ la fɑr awá from ðɛ tum ov Bet̀ani; but it cud vizit ðɛ vali ov tərz, and wɛp ðar wiɑ̉ ðɔz ðat wept.

But agén.—Hwen man woz lifted up in ðɛ ecspectaʃun ov sumt̀iŋ gud and brilyant in ðɛ ert̀, hiz sɔl woz ful ov ðɛ hɔli sertenti ðat det awáts əl hər, hɜ́ever promisiŋ ər plézurab'l; and ðat onur and presperiti must be hɔpt fər ɔnli in uðer and hjer rejunz. Ðɛ twelft̀ çapter ʃɔz us ðis.

Hwen ða herd ov ðɛ raziŋ ov Lazerus, muc̣ pep'l floct tugéðer from Bet̀ani tu Jeruzalem, and at wuns hald him az ðɛ ciŋ ov 'Izrael. Ða wud fan gɔ up wiɑ̉ him tu ðɛ fest ov tábernac'lz, and ántedat ðɛ aj ov glori, setiŋ him in ðɛ onurz and jɔz ov ðɛ ciŋdum. Ðɛ Grecs əlsɔ tac ðar plas wiɑ̉ 'Izrael in suc̣ an ɜ́r. Tru Filip, az taciŋ hold ov ðɛ scert ov a jɥ (Zec. 8), ða wud sɛ Jɛzus, and wurʃip. But in ðɛ midst ov əl ðis, Jɛzus himsélf sits sóliteri. Hɛ nɔz ðat ert̀ iz not ðɛ plas fər əl ðis festivaʃun and cɛpiŋ ov hɔli da. Hiz spirit mɥzez on det, hwj̨l ðar t̀ət̀s wer ful ov a ciŋdum, wiɑ̉ its aténdent onurz and plezurz. "Verili, verili, j̨ sa untu ɥ, ecsépt a cərn ov hwɛt fəl intu ðɛ grənd and dj̨, it abj̨det alón."

Suc̣ woz ðɛ pecuɩier pɑt ov ðɛ spirit ov Jɛzus. *Rezurecʃun woz everi tiŋ tu him.* It woz hiz reléf amíd ðɛ sorɔz ov lj̨f, and hiz object amíd ðɛ promisez and prospects ov ðɛ wurld. It gav hiz sɔl a cɑm sunʃjn, hwen dɑrc and hevi clɔdz had gɑðerd ɔver Bet̀ani; it móderated and séperated hiz afecʃunz, hwen ðɛ brilyant glar ov a festiv da woz lj̨tiŋ up ðɛ wa from ðens tu Jeruzalem. De t̀ət ov it sanctifijd

hiz mịnd ɛcwali amíd grefs and enjɔments arɔ́nd him. Rezurecʃun woz everi ṭiŋ tu him. It mad him a perfect patern ov ɗat fịn prinsip'l ov ɗɛ spirit ov God: "Let hím ɗat wɛpeṭ bɛ az if hɛ wept not, and hím ɗat rɛjɔseṭ az ɗɔ hɛ rejɔ́st not."

Ƣ fɔr a lit'l mɔr ov ɗɛ sam mịnd in us, bɛlúved! a lit'l mɔr ov ɗis elevaʃun abúv ɗɛ pɔsiŋ condịʃunz and sɔ́rcumstansez ov lịf!

Ma ɗɛ faṭ and hɔp ov ɗɛ Gɔspel, ṭru ɗɛ wurciŋ ov ɗɛ in-dweliŋ Spirit, fɔrm ɗɛ hapines and prospects ov ƨr hɔrts!

J. B.

INDIA.—ƟTƢBƱOGRAFI OF A FƐMƦL CONVERT.

In ɗɛ fóƢiŋ simp'l recɔrd ov relíjus ecsperiens, egzemplifịd in ɗɛ cas ov a veri ínterestiŋ convert from Hinduiz'm, ƨr rɛderz wil fịnd an imprésiv instans ov ɗɛ profán and hɔrtles impozịʃunz constantli prɔctist on ɗɛ Hindúz bị ɗar mérseneri prɛsts. Yɛldiŋ hersélf tu ɗɛ gịdans ov ɗez selfiʃ impósturz, ʃɛ sɛt fɔr rest, but fɔnd nun: and, lịc miriadz ov her cuntrimen bɛfɔ́r her, ʃɛ wuɗ hav fɛl'n a victim tu ɗar impius dɛluʒunz, had not ɗɛ God ov gras sent hiz mesenjerz tu her rescụ. Ƨɛ nƨ livz tu rejɔ́s in ɗɛ hɔp ɗat iz ful ov imɔrtaliti, and tu bar her umb'l téstimuni tu ɗɛ riçez ov ɗát mersi bị hwiç ʃɛ woz pluct az a brand from ɗɛ burniŋ. Her lit'l histori, az tɔld in her ɔn wurdz, iz contánd in ɗɛ fóƢiŋ ɔrtic'l:—

From mị infansi til ị atánd tu yɛrz ov discreʃun, ị livd tɔtali ignorant ov ɛtérnal ṭiŋz; and cónsecwentli woz veri indiferent tu ɗɛ welfar ov mị imɔrtal sɔl. Afterwerdz ị reflécted on hev'n and hel, and fɛliŋ dezịrus ov obtaniŋ ɛtérnal hapines, ị ernestli incwịrd ov Hindú Gurưz (prɛsts), "Hwot ị ʃud du tu obtán hev'n." Sum diréctɛd mɛ wun wa, and uɗɛrz anúɗɛr wa, and bị ɗɛm ị woz tɔt several muntrưmz (prarz). Ƨ ʃal nƨ relát a fụ ov ɗɛ meṭudz in hwiç ị woz instrúcted bị ɗɛ Gurưz, in ɔrder tu obṭán hev'n and sɛ God. Wun Gurưu tɔld mɛ ɗat hɛ cưd instrúct mɛ hƨ ị mịt bɛhóld God. "Briŋ," hɛ sɛd, "sum oferiŋz, and ɗen ị wil instrúct ụ." Hwen ị did sɔ, hɛ diréctɛd mɛ tu ʃut mị ịz, and clɔz mị nostrilz and ɛrz; ɗis woz dun bị plasiŋ mị ṭumz on mị ɛrz, and clɔziŋ mị nɔz wiɗ mị

fiŋgerz. ƺen sed he, "Turn ur íz inwerdli, and u wil behóld a lit, and no ƺat ƺát lit iz God." Haviŋ dun so, i imájind i behéld a lit; but afterwerdz i woz convínst ƺat i woz desévd.

Wiƺ veri grat dezír i went tu anúƺer Gurru tu lern muntrumz. After cepiŋ me watiŋ abśt a yer, he told me wun da tu briŋ fraŋcinsens and uƺer artic'lz. On reseviŋ ƺez he wosť hiz fet in a basin, pord sum ov ƺe weter intu mi handz, and diréctet me tu spriŋc'l it over misélf. He ƺen tet me a muntrum, and sed, "If u repét ƺis prar wiƺ ur erz, íz, and noz closd, u wil obtán salvasun." ⊞ went tu anúƺer Gurru, and recwésted him tu teg me sum prarz. He told me, ƺat if i wud giv him a rupé he wud du so; and hwen i replíd ƺat i woz not ab'l tu giv him so mug, he wud not condesénd tu spec tu me.

In ƺis maner i fond bi ecsperiens ƺat ƺez *Gurruz wer deseverz and opréserz*, and ƺar meni muntrumz ov lit'l wurť. Beiŋ in ignorans, and findiŋ no pes tu mi sol, i felt grat soro becéz i cud not find a proper teger tu instrúct me in ƺe rit wa. At ƺis juŋctur, God in grat mersi cezd teçerz from Cudapa tu cum tu mi vilej. A carpenter from Rayalçeru, hu had herd ƺe gospel declárd several timz bi mísuneriz conécted wiƺ ƺe Beleri misun, woz prezent hwen ƺe teçerz ferst cam, and lis'nd wiƺ me and uƺerz tu ƺe declarasun ov ƺe glad tidiŋz ov salvasun. Hwen i lis'nd tu ƺe histori ov Jezus Crist, hiz incarnasun, mirac'lz, holi lif, suferiŋz, deť, and glorius rezurecsun, i woz convínst ƺat he alón woz ab'l tu sav me from ƺe penalti ov mi sinz, teg me ƺe pat tu hev'n, and impárt eternal hapines.

From ƺis periud i detésted idul-wursip, and everi sistem ov fols relíjun; and, trustiŋ in Jezus Crist alón, i coménst praiŋ tu ƺe tru and liviŋ God. Abśt ƺis tim mi eldest sun fel sic and did; hwen mi ungódli and idolatrus naburz sed scofiŋli tu me, "ƺis haz befel'n u becéz u hav forsac'n or relíjun and godz." But i prad tu ƺe Lord, and felt rezínd tu hiz holi wil. On sabats i went tu ƺe carpenter, hu, at mi recwést, ust tu red tu me ƺe wurd ov God, from hwic i resévd cumfurt, and increst in nolej ov divin tiŋz.

Abśt ƺis tim it plezd ƺe Lord tu aflíct mi yuŋger sun, hu woz lad on a bed ov sicnes, and did. In ƺis mi sor berevment ƺe hed'n wer mor sevér in ƺar reflecsunz ev'n ƺan befór, saiŋ, tentiŋli, "Becéz

ɥ wil not retúrn tu us, tu ɜr relíjun and godz, ɥr sunz hav djd; and besjdz ðis ɥ ma ecspéct grater ɛv'lz." In replj j sed, "Ꝥ hav fərsac'n ðɛ fəls relíjun ov mj fɑðerz, and adhér tu ðɛ tru cristyan relíjun. Ƣ everi wun ov mj çildren and relativz ʃud dj, and grater ɛv'lz befól mɛ, yet j wil belév and trust in Jɛzus Crjst mj Savyur. 'Ƣ Lərd gav, and ðɛ Lərd haz tac'n awá.' Ꝥ gladli submít tu hiz wil."

In cónsecwens ov ðɛ persecuʃun j resévd from mj naburz, j woz led mər ferventli and impértunetli tu pra tu ðɛ Lərd. Feliŋ ðɛzjrus tu bɛ baptjzd and admíted intu çurç-félɔʃip, j cam tu Cudapɑ; and, after bɛiŋ mər fuli instrúcted in ðɛ prinsip'lz ov ðɛ blesed gospel, and enjɔiŋ ðɛ menz ov gras from tjm tu tjm, j felt mər cumfurt and pɛs, and mər luv tu mj Savyur, hu haz dun suç grat tiŋz fər mɛ, and hu iz ðɛ ljf and sustenans ov mj sɔl. After a periud ov probaʃun, j woz egzámind relativ tu ðɛ wurc ov gras in mj hart, and mj nolej ov ðɛ doctrinz ov ðɛ gospel; after hwiç j woz baptjzd bj ðɛ Rev. Jon Ɛrevz, and admíted intu çurç félɔʃip; and ðen, wiđ mj bredren and sisterz in ðɛ Lərd, comémorated ðɛ djiŋ luv ov him hum j fjnd everi da mər ecsedinli preʃus tu mj sɔl. Az far az j am ab'l, j tel tu uðerz hwot Jɛzus haz dun fər mɛ; and tu him bɛ glori fər ever and ever. Ƣmén.

Ƣ Tú Blesiŋz.—Prosperiti iz ðɛ blesiŋ ov ðɛ old testament; adversiti iz ðɛ blesiŋ ov ðɛ nu, hwiç carieť ðɛ grater benedicʃun and ðɛ clerer evidens ov Godz favur. Yet, ɛv'n in ðɛ old testament, if ɥ lis'n tu Davidz harp, ɥ wil her az meni hers-ljc arz az carulz; and ðɛ pensil ov ðɛ Holi Gɔst hať laburd mər in descrjbiŋ ðɛ afliciʃunz ov Jɔb ðan ðɛ felisitiz ov Solomun. Prosperiti iz not widđt meni ferz and distásts; and adversiti iz not widđt cumfurts and hɔps. We sɛ in nɛd'lwurcs and embrederiz, it iz mər plezin tu hav a ljvli wurc upón a sad and solem grɛnd, ðan tu hav a darc and mélancoli wurc upón a ljtsum grɛnd. Juj, ðarfər, ov ðɛ plezur ov ðɛ hart bj ðɛ plezur ov ðɛ j. Sertenli, vertu iz ljc preʃus ɔdurz, most fragrant hwen ða ar cruʃt; fər prosperiti duť best discúver vjs, but adversiti duť best discúver vertu.—*Lərd Bac'n.*

INTELIJENS.

FRÆNS.

Sins ɵtum 1846, M. Cünod, wun ov ðɛ demítiŋ pɑsturz ov ðɛ canton ov Vɑ̃ ⟨Vaud⟩, hɑz bɛn laburiŋ in a suburb ov ðɛ important siti ov Ljunz, ðɛ veri hed-cwɵrterz ov frenç pɵperi. Sins ðɑt periud hɛ hɑz bɛn insesɑntli engájd in vizitiŋ from hɜs tu hɜs, in hɵldiŋ relíjus mɛtiŋz in Ljunz and ðɛ naburiŋ districts, in discuʃunz, hwar néseseri, wiđ pɵpiʃ prɛsts, and in prɵclamiŋ ðɛ glad tjdiŋz ov salvaʃun. Meni munts had not ɛlápst ar ðɛ blesed fruts ov hiz laburz ɑpérd; sum gav evidens ov actuɑl converʃun tu God; uđerz wer sériusli imprést, and bɛcám ɑŋcʃus encwjrerz. Súbsecwentli, ɑdiʃunɑl individuɑlz wer ɑwac'nd, and a nu çurç iz rjziŋ up. At ferst ðar wer grat díficultiz in obtaniŋ a plas ov wurʃip. At ðɛ instigaʃun ov ðɛ prɛsts, ðɛ lɑrj rum hwiç wɵz ɵp'nd wɵz sun clɵzd bj ðɛ sivil ɵtoritiz—a strug'l ensúd, and ðɛ Cruɑ Rup ⟨Croix Roupe⟩ wɵz ðɛ arɛna ov a sɛvér contest. At leŋt ðɛ cɵrts ov lɵ gav a dɛsizun, upón ðɛ hɵl fávurab'l; and sins ðɛ revɵluʃun, hɛ and hiz pɛp'l hav had ful liberti tu rɛtúrn tu ðar çapel, and hɵld ɑz meni mɛtiŋz ɑz ðɑ plez.

Speciŋ ov ðɛ plas ov wurʃip, hɛ sez:—"Az a rezúlt ov ðɛ revɵluʃun, wɛ ma indicat ðɛ ɵpniŋ ov ðɛ çapel ɵríjinali destind fɵr ɜr wurʃip, but hwiç wɵz interdícted bj pɵpiʃ ínflumens. ðɛ plas iz lɑrj, beter fited fɵr its object, in a cwɵrter mɵr rɛtjrd and sentrɑl, and secúrz meni ɑdvɑntejez hwiç anúđer cud not ɑfórd. Wɛ enjó an ádmirab'l trɑncwiliti. ɜr mɛtiŋz, indéd, hav ecsperienst a diminuʃun in ðɛ number ov ðɛ *men* hu ɑr hɛrerz. Sins ðɛ proclamaʃun ov ðɛ repúblic, wun ma ɛzili understánd hɜ ðɛ servis ov ðɛ naʃunɑl gɑrd, ðɛ mɛtiŋz prepáraturi tu ðɛ ɛlecʃunz, ðɛ pɵlitical prɛocupaʃunz, ðɛ jeneral tendensi ov menz spirits ɑt ðɛ prezent tjm, ʃud led tu uđer plasez đan a plas ov divjn wurʃip. But wɛ hav had a consíderab'l number ov men, and ɵlsɵ a serten prɵpɵrʃun ov persunz drɵn tugéđer bj curiositi. Az an evidens hwiç permíts us tu test ðɛ soliditi ov convicʃunz, j hav bɛn cɵld tu sɛ yuŋ bređren hu, ɑt ðɛ end ov fɑtegiŋ jurniz, hav cum tu ðɛ çapel tu sec ðɛ bred ov ljf. Ɵlđó ðɛ wimen pɑrtisipat in ðɛ ɑjitaʃun ov ðɛ

tɟmz, ƧƐ number haz ben consíderab'l; and nerli ƧƐ hol ov ƧƐt pqrt ov ƧƐ qapel hwiq iz aprópriated tu ƧƐm haz ben fild. ƧƐ metiŋz on munda evniŋ hav not sustánd eni diminuʃun; and it iz a fact hwiq ɟ am hapi tu recórd, ƧƐ lqst evniŋ ƧƐr wer abƧt sev'nti prezent."

M. Cünod menʃunz ƧƐ ínterestiŋ cas ov a Freŋ aba hu had ben admíted tu ƧƐ memberʃip ov hiz evanjelical qurç, and hu woz ful ov jœ on ƧƐ da on hwiq hɛ ferst pqrtúc ov ƧƐ Lœrdz super. "ƧƐis da," sed hɛ, "haz ben ƧƐ mœst dɛlɟtful ov mɟ lɟf. Ƣ, wiƧ hwot díficulti haz ƧƐ doctrin ov gratuɟtus salvaʃun pénetrated intu mɟ hqrt! Never hav ɟ comprehénded, az on sabat evniŋ, ƧƐ doctrin ov Jɛzus ƧƐ médiater!" He adz, ƧƐt ƧƐis persun, hu iz wel infórmd fœr a prest, and hu iz engájd in ƧƐ studi ov laŋgwejez—iŋgliʃ, latin, and hɛbru—haz, fœr conʃens sac, cwited a gud situaʃun az profeser ov laŋgwejez, in a roman cátolic instituʃun, and dɛpéndz on ƧƐ mœst limited resœrsez.

AMSTERDAM.

Converʃunz amúŋ ƧƐ Juz.

ƧƐ ecspécted a veri danjerus nɟt in ƧƐ remuval ov a juɟʃ famili from ƧƐ veri midst, and from ƧƐ mœst danjerus pqrt ov ƧƐ juɟʃ cwœrter. AbƧt twelv ɷ-cloc on ƧƐ nɟt ov ƧƐ 12t ov April, Mr. De V—— remúvd hiz wɟf and tre ɟildren, not wiƧƧt iminent danjer, from ƧƐ midst ov ƧƐ juɟʃ cwœrter. ƧƐ juz had woɟt, fœr sum tɟm, everi muvment ov ƧƐis ínterestiŋ man, az hɛ woz luct upón az a veri ecselent, and rqƧƐr lerned ju. Hɜ́ever, tru ƧƐ Lœrdz mersi, hɛ arɟvd wiƧ hiz famili in safti in ƧƐ hɜs ov a cristyan juɟʃ famili, hwar hɛ woz resévd wiƧ bruƧerli luv and afecʃun. Betwén tre and fœr in ƧƐ mœrniŋ, tú pœrterz, upón hum dɛpéndens cud be plast, went tu remúv ƧƐ converts furnituɟr, hwen ƧƐ fɜnd, erli az it woz, betwén fifti and sicsti juz asémb'ld, hu apérd tu be detérmind tu prevént ƧƐ remuval ov ƧƐ furnituɟr; but éveritiŋ woz wel aránjd, az we had furniʃt ƧƐ pœrterz wiƧ paperz from ƧƐ polés etœritiz. ƧƐ juz endévurd tu ster up an uprœr, but ƧƐ cud not sucséd. ƧƐ famili and ƧƐr gudz wer, abƧt sics ɷ-cloc in ƧƐ mœrniŋ, safli lojd in a smel hɜs ner mɟ cotej. Fœr ƧƐ hol ov ƧƐ da, lqrj numberz ov ƧƐ juz wer seciŋ ƧƐr retrét truƧt ƧƐ siti

and suburbz. Hwen on ðe secund da ða fɜnd it, j had rez'n tu ecspéct in ðez trublus tjmz an uprɜr, but prar iz mj ſeld. ƷE remánd wiđ mj der converts upón eni hazerd. Numberz ov juz, wiđ meni ov ðe converts relativz cam, pɜrd ɜt muɡ ov ðe venum ov ðar, alǫ́s! unconvérted hɜrts; but hwen ða begún tu blasfém ðe blesed nam ov mj Redemer, fjndiŋ ðat nɜ remónstrans wud du, j sed, "Mjnd u, bredren, ðat u ɜr blɜsfemiŋ ðe nam ov Jezus, in hwiɡ nam ðe ciŋ ov Holand and hiz hɜshɜld hav ben baptjzd." Hwen heriŋ ðis, ða turnd pal, and went of, wun ɜfter ðe uđer; a fu remaniŋ, tu hum j prɜclámd Crjst. Ʒe sensaſun amúŋ ðe Juz, ða haviŋ ðar fest ov pɜs-ɜver, cept on incresiŋ, and meni uđer Juz contínud cumiŋ, in huz prezens Mr. De V—— prɜfést "Ʒat tre yerz agó he had ðe ferst conversaſun wiđ me, and ðe wurdz he ðen herd he cud never erás from hiz mjnd. He had sins ðen carfuli invéstigated cristianiti, and sum wecs agó he had yelded tu ðe impɜrtunitiz ov hiz relativz, and had gon bac tu ðe rabiz tu be refúted bj ðem, az he felt convínst ðat Jezus woz ðe Crjst, ðe savyur ov sinerz; but ðe rabiz wer not ab'l tu giv a rjt ɜnser upón eni siŋg'l cwestyun; he cud not but retúrn tu hiz gratest bénefactur, tu Crjst Jezus," ets. Larj numberz ov juz wer nɜ sterd up bj ðar preçerz tu aná ðez nu converts az muɡ az posib'l, and tu trj everi menz tu briŋ ðem bac agén tu ðar cwerter; but neđer promisez ner tretniŋz wer ov eni avál; bɜt ðe man and hiz wjf remánd, under el cjnd ov anɜansez, stedfast. ƷE juz lad nɜ in wat fɜr ðem, and az j am credibli infér.r d, elsɜ fɜr me, tu puſ us if posib'l intu wun ov ðe canálz, er tu du us sum uđer bodili misçef; but ðe Lerd haz hiđertu prezérvd us.

Pam-sunda cam, and ðe çapel woz veri ful in ðe mɜrniŋ and evniŋ, bɜt ov cristyanz and larj numberz ov juz; ðar cud not hav ben les ðan betwén tre and fɜr hundred juz. On ðe wenzda evniŋ fólɜiŋ, beiŋ ðe reguler juſ lectur evniŋ, we had a stil larjer number ov juz prezent; but on gud-frjda fólɜiŋ, bɜt mɜrniŋ and evniŋ, ðe çapel woz ful wiđ ðem, and ðar conduct woz remarcabli gud. Ester-sunda, bɜt mɜrniŋ and evniŋ, ðe sam veri larj numberz aténded agén ɜr divjn wurſip: in ðe evniŋ ðar number woz sɜ larj, ðat bɜt galeriz and ðe gratest part ov ðe çurç woz fild sɜlli bj Juz; but ðe grat mas

ov jʊz hʊ wer lisniŋ tʊ ɔr servis and tʊ ɔr sermʊn wić mɑrct ɑtenʃʊn, woz ecsediŋli encurejiŋ fər misélf and everi frend ov ɔr cəz. ƺ prəçt on Jɔb 19. 25—27; ţem, Jɔb ƺ trʊ cristyɑn. Ţrʊƺt ƺ sermʊn, ɑbúv ɑn ɔr and ɑ cwərter, ƺ jʊz pɑd ƺ strictest ɑtenʃʊn, and ƺɑr prevɑ́ld sʊç ɑ solem cwjetʊd, ƺɑt ƺ dropiŋ ov ɑ pin mjt hɑv bən herd. In ƺ evniŋ, lɑrj mɑsez ov jʊz fild ƺ strət in hwiç ƺ çɑpel stɑndz, fər ƺɑ ţət j ʃʊd preç ɑgén; but ɑz j had hád ɑt servisez dʊriŋ sev'n dɑz, besjdz beiŋ ocʊpjd everi dɑ dʊriŋ ƺ interval ov ƺ servisez wić lɑrj numberz, j felt, ɑlɑs! unecwɑl tʊ ƺ tɑsc—j felt perfectli egzəsted. ƺ pɑlés, fəriŋ ɑn uprɔr, fər hwiç, hɔ́ever, ƺɑr wɔz nɔ rez'n, endévurd tʊ dispérs ƺez lɑrj crɔdz ov Jʊz, hwiç ƺɑ ɑt lɑst efécted wić consíderɑb'l trʊb'l. Ɔr trɑct distribʊter distribʊted lɑrj numbers ov trɑcts.

ƺ gospel ov Jəzʊs Crjst mʊst coŋcer. ƺ rɑbiz and əl ƺ jʊjʃ ətoritiz hərin əl hwot wɔz gɔiŋ on, and espeʃɑli ƺɑt several jʊz had lɔdli sed, ƺɑt j had prʊvd bj demonstrɑʃʊn ƺɑt Jɔb and Mɔzez wər beleverz in Jəzʊs ov Nɑzeret, bəcám veri mʊç insénst ɑgénst mə. ƺɑ depʊ́ted əl cjndz ov jʊz tʊ mj nʊ converts, tʊ dispʊ́t wić ƺem, and if posib'l tʊ briŋ ƺem ɑwá from mə, and ƺɑt ɑt eni cost.

Amʊ́ŋst ƺez dəpʊ́ted jʊz woz wʊn hʊ bəhávd veri ínsolentli, and ecsediŋli hɑtful ɑgénst ƺ blesed nɑm ov Crjst. Hə had studid ƺ tɑlmʊ́d, and beiŋ wel verst in ƺ ɔld testɑment and rɑbinic rjtiŋz, besjdz beiŋ ɑ ʃrʊd dispʊ́ter, and ɑn ecselent specer, bəcám ƺ everi-dɑ spɔcsmɑn. ƺ ficst mj jz upón him, hwen hə wʊns fel ɔt wić mʊç hɑtred ɑgénst mj blesed Redəmer, and sed tʊ him, "Befór meni dɑz ʊ wil bə prostret ɑt ƺ fət ov Jəzʊs. ƺ tel ʊ sɔ; j, ƺ minister ov Crjst. Cʊm əl wić mə tʊ mj cotej." ƺ yʊŋ mɑn and əl ƺ jʊz folɔd mə imədyetli.

ƺ ɑgrement wić ƺɑr clever spɔcsmɑn, hʊ, bj ƺ bj, iz stil, ɑcərdiŋ tʊ ƺ lə ov ƺ lɑnd, ɑ sɔljer, woz, if wʊn ov ʊs felt himsélf coŋcerd in eni wʊn siŋg'l pənt, hə wʊd redili ɑcnólej it. ƺ ferst cweri tʊ bə discʊ́st woz, hweƺər wʊn ər tʊ́ mesjɑz wər tʊ cʊm intʊ ƺ wʊrld; and if wʊn, fər hwot pʊrpʊs. ƺis cwestyʊn beiŋ set'ld, and ƺ sɔljer feliŋ himsélf coŋcerd, ɔp'nli and veri frɑŋcli ɑcnólejd it. ƺ secʊnd cweri woz, hwot persʊn ƺ mesjɑ woz tʊ bə. Ţerd cwest-

yun, mesja havin mad an atonment bj himsélf, he woz tu rjz from ðe ded. After tú daz discufun in ðe prezens ov meni jux, ðe lerned soljer acnólejd himsélf bet'n, and ecsclámd, "Jezus'iz ðe Crjst! Jezus iz ðe Crjst! I am lost! lost!" "No, der bruðer," j sed tu him, "ðo art not lost; a pruf ov ðj bein savd bj ðe prefus atonin blud ov Crjst iz, ðj veri despár; and wiđ meni uðer wurdz j cumfurted and cwjeted hiz mjnd, nelt don wiđ him befór ðe fet ov Jezus, and prad wiđ him. Ðe fóloin da he bret a yun jues, tu hum he iz engájd, and several ov her relativz wiđ her. Ðis yun jues semd tu labur under convicfunz ðat Jezuz woz ðe Crjst.

Ðis interestin yun man cam ðen several tjmz in ðe da tu me. He begd fer an old and a nu testament, hwiç j gav him. Ðr conversafunz sest tu be ov a dispútin natur, and becám hjli édifjin. Az he woz oblíjd tu retúrn tu hiz rejiment in Z——, he parted from me most afécfunetli, and j woz oblíjd tu promis him sun tu pa him a vizit.

Sara iz stil retánd amún ðe jux, and closli woçt, and not alsd tu muv ðt ov ðe sjt ov a biguted jufj famili; but fe remánz stedfast in ðe gras ov ðr Lord Jezus Crjst. Ðe rabiz hav impózd upón her tu fast everi munda and turzda; but fe fjndz menz tu suplj her hunger. Ov lat her jufj mistres, a veri harf and ferbídin sert ov persun, injurd her fut, and cud not get abst tu woç Saraz muvments, hu ðen cam secretli tu a pjus famili belóninj tu mj çurç, and woz muç refréft in bodi and mjnd. Se begd fer a nu testament, 12mo., hwiç woz giv'n her, and ðe jer and gratitud fe ecsprést wud be dificult tu descríb. Sara repeted her vizit, and sed ðat fe can not restrán her tun from specin a gud wurd fer her blesed savyur tu hiz biter enemiz, "fer I hú can tel," fe sed, "hweder it ma not turn wun ov ðem from hiz unbeléf tu beléf." Wun da fe becám veri bold, and ðe jux, afrád tu bet her, tuc tu an old tric ov Satan, tu ljin. Ða told Sara el woz nt ov no ús tu her, "ðe Zjunz çapel iz *fut up*, fer *ðát Psli* haz ben oblíjd tu lev Amsterdam; Van Qeldern haz ben cast intu prizun fer teft, and Dë Vres haz gon bac tu ðe sinagog;" and az tu ðe uðer proseljts, j no not hwot famful ljz wer told abst ðem. Ðe pur çjld becám gratli alármd hwen herin ðez repórts. Ðe

ɛvniŋ cam, ʃɛ rɑn intu ɑɛ strɛt hwar ɜr çapel iz; ʃɛ sɔ pɛp'l gɔiŋ in; ʃɛ tremb'ld fɛr jɔ; ʃɛ sɔ mɛ ɑt a distɑns enteriŋ ɑɛ çapel tú; sun cam Van Qeldern wiɑ Dë Vrɛs; nɜ ʃɛ cud nɔ loŋger ɾestrán hersélf, ʃɛ cam runiŋ tu ɑem, and ɑa had ɑɛ jɔ ov hɛriŋ a confeʃun ov fat, and ov nɔtisiŋ a dɛgré ov ɑrdent luv tu ɑɛ blesed Jɛzus, suç az ɔnli a hi̯li favurd sɔl can fɛl. Ʒɑɛrted her tu rɛmán stedfɑst tu ɑɛ end, az ɑɛ ti̯m ma sun bɛ ɑt hand hwen ɑɛ Lɔrd wil turn her captiviti, and rɛdém her from ɔl her trub'lz. Ƹɛ woz ɑen ɔbli̯jd tu lɛv ɑem.

Let us contínu tu pra fɛr ɑis çi̯ld ov Ʒbraham, ɑat ʃɛ ma rɛmán a fatful witnes ov Cri̯st, in ɑɛ midst ov ɔl her aflicʃunz and tri̯alz.

W. H. Pɜli.

JERƢZALEM.

Stat ov encwiri in ɑɛ ju̯iʃ mi̯nd.

Ʒɛ grat comɔʃunz amúŋst ɑɛ naʃunz in Ʒrup, ɑɛ cri̯, "Dɜn wiɑ ɑɛ ciŋz and guvernments!" ɑɛ persecuʃunz ov ɑɛ ju̯z in sum pɔrts ov Frɑns and Jermani, haz rɜzd ɑɛ ju̯iʃ popu̯laʃun in ɑɛ hɔli siti, ɔlmɔst tu a man, tu encwi̯r and consíder tu hwot ɑez jeneral trub'lz wil lɛd. Meni ov ɑem ɑsct mɛ wiɑ grat aŋzi̯eti abɜ́t ɑɛ stat ov Ʒrup, and ɑar breɑren ɑar. Ʒɑ hav oferd up prar on behɑ́f ov ɑɛ ju̯z in Ʒrup, and ɔl belév ɑɛ ti̯m iz fɑst aprógiŋ hwen mesi̯az ciŋdum wil bɛ estábliʃt ɔver ɑɛ hɔl ert, pɛntiŋ tu ɑɛ profesi̯ ov Danyel, "And in ɑɛ daz ov ɑez ciŋz ʃɑl ɑɛ God ov hev'n set up a ciŋdum hwiç ʃɑl never bɛ destréɑd; and ɑɛ ciŋdum ʃɑl not bɛ left tu uɑer pɛp'l, but it ʃɑl brac in pɛsez and consúm ɔl ɑez ciŋdumz, and it ʃɑl stand fɛr ever." In ɑis stat ɑar mi̯ndz ɑr nɜ prɛpárd tu lis'n tu ɑɛ glɔrius truut ov ɑɛ secund cumiŋ ov Cri̯st in grat glɔri.

✠ of'n ʃɔd ɑem hwot wɛ belévd in ɑis respéct, acɔrdiŋ tu ɑɛ scriptu̯rz; but ɑt ɑɛ sam ti̯m i̯ preç tu ɑem Cri̯st crusifi̯d, az ɜr sɔl hɔp in li̯f and det. ✠ egzért ɑem ferst tu bɛ reconsi̯ld tu God bi̯ Cri̯st Jɛzus, ɑen ɑa ma cónfidentli ecspéct hiz secund cumiŋ in glɔri. ✠ red tu ɑem hwot wun ov ɑar ɔn breɑren had sed tu ɑɛ ju̯z ov ɔld, "Rɛpént yɛ, ɑarfɔr, and bɛ convérted, ɑat u̯r sinz mɛ bɛ bloted ɜt, hwen ɑɛ ti̯mz ov rɛfreʃiŋ ʃɑl cum from ɑɛ prezens ov ɑɛ Lɔrd, and hɛ ʃɑl send Jɛzus Cri̯st, hu bɛfɔ́r woz preçt untu u̯."

Ɛv'n hwjlst rjtiŋ ðis, an ajed rabi cəld on mɛ tu encwjr abɔ́t ðɛ afárz ov Ɥrup; haviŋ rɛpljd tu hiz cwestyunz, j entrɛted him tu rɛpént and bɛ convérted. Ƣ! fər ðɛ spirit from on hj upón ðɛ bɛnjted sunz ov Ƒbraham.

F. Ɛ. Ɥald ⟨Ewald⟩.

CONSTANTINƢP'L.

Ƒɛ prɔgres ov ðɛ mísʃuneri wurc under Mr. Alan, amúŋst ðɛ jerman juz at Constántinɔp'l, haz əl alóŋ bɛn ov a veri cwjet caracter; but haz resévd ðɛ stroŋgest téstimuni tu its soliditi, in ðɛ regulariti ov aténdans on ðɛ mɛnz ov gras, and ðɛ hɔl aspect and conversaʃun ov ðɛ cristyan converts.

Bj fqr ðɛ mɔst ínterestiŋ and impɔrtant cas ov converʃun ðat haz ocúrd iz ðát ov Rabi Jacub Hqiyim ⟨Hayim⟩, a juiʃ scrjb, and a sun ov ðɛ lat çɛf rabj. Vizitiŋ ðɛ mísʃuneriz at ferst, ljc Nicɔdɛmus, bj njt, but qfterwerdz mɔr ɔp'nli, hɛ woz sun cəld befór ðɛ cɔnsil—egzámind, tret'nd, and strictli çqrjd tu incwjr nɔ mɔr qfter ðɛ nam ov Jezus—ðen sumund agén fər disɔbediens, and tret'nd wiđ impriz'nment—ðen aprehénded, bɛt'n, and cqst intu ðɛ juiʃ priz'n; from hwiç, hɔ́ɛver, hɛ efécted hiz escáp bj njt, and unecspectedli fjndiŋ ɔp'n ðɛ siti gat trɔu hwiç hɛ had tu pqs, and sucsɛdiŋ in hjriŋ a bɔtman tu cari him acrós tu ðɛ suburbz in hwiç hɛ livd, hɛ hastili vizited ðɛ mísʃuneriz, and ðen rɛtúrnd tu hiz ɔn hɔ́s. Asəlted hər bj ðɛ juz wiđ trets ov dragiŋ him bac tu priz'n, hɛ scard ðem from ðar purpus fər ðɛ tjm bj prɔfésiŋ an intenʃun ov turniŋ mahometan, but woz qfterwerdz mɔr efécturali prɔtécted bj ðɛ prompt interpoziʃun ov ðɛ britiʃ ambasadur. Ƒɛ juz ðus baf'ld, delíverd him ɔver tu ðɛ hɛđ'n, and hɛ woz sumund bj a dignifjd turciʃ acuzer befór a turciʃ juj, wiđ twelv turciʃ and juiʃ witnesez agénst him—çqrjd wiđ embézliŋ a válqab'l djamund snuf-bocs—fɔ́nd gilti—ʃut up in a narɔ stɔn sel—standiŋ bɔ́nd wiđ hevi wats—wiđ hiz fet fqs'nd, and wiđ jurn spjcs prɛvéntiŋ him from stupiŋ. Ƣvercúm bj fər, hɛ begd tu bɛ tac'n bac tu hiz juj, and, tu escáp ðɛ tərtur, oferd tu giv up ðɛ preʃus triŋcet hwiç hɛ had inhérited from hiz fqđer, and sɔ obtánd a témporeri relés. Duriŋ əl ðis tjm, hɔ́ever, hɛ had not ɔnli ecsprést nɔ sorɔ fər haviŋ

fəlsli ƭret'nd tuı turn mahometan, but ɛvínst nƣ aŋzɨeti fər ƫɛ salvaſun ov hiz sƣl—hiz simp'l object semiŋ tuı be ƫɛ discuveri ov truƭ; ƫus afordiŋ a remƣrcab'l egzƣmp'l ov ƫɛ leŋƭ tuı hwiɡ natural sinseriti ma cari a man wiƫśt gras, and an egzƣmp'l speſali instrúctiv fər ƫƣz huı hav mad sácrifɨsez fər ƫɛ sac ov ƫɛ gospel. From bəhud, he had egzibited an unuʒual incwízitivnes intuı relíjus truƭ, hwiɡ had never eltuıgéƫer left him, and had led him sum yerz agƣ tuı undertác tú loŋ and ecspénsiv jurniz, ócuıpɨiŋ eltuıgéƫer nɛrli sics munƭs, fər nƣ uƫer object ƫan tuı obtán rest fər hiz unsét'ld mɨnd, bɨ convérsiŋ in varius plasez wiƫ ƫɛ lerned men ov hiz naſun. Hɜ had nɜ, hɜ́ever, in cristianiti fɜnd ƫɛ truı relíjun; fər ƫis he had sacrifɨzd ɛz, frendz, hƣm, and muni; but furƫer he semd tuı hav nƣ dezɨr, apérd muɡ mƣr in ernest abɜ́st acwɨriŋ ƫɛ iŋgliſ laŋgwej ƫan obtaniŋ ƫɛ salvaſun ov hiz ƣn sƣl, and woz oféndɛd hwen hiz converſun woz cwestyund, az if it wer cƣstiŋ a dɜt on hiz sinseriti. Tú munƭs agó, hɜ́ever, ƫɛ curent ov hiz ƭƣts woz entɨrli çanjd—he becám évidentli and sumtɨmz dɛpli distrést, ſƣd a dispoziſun tuı be alón instéd ov beiŋ elwaz in ƫɛ cumpani ov uƫerz, and woz aŋcſus tuı fɨnd ƫɛ Redemer fər himsélf. Menhwɨl hiz trɨalz contínuɛd—hiz ƣn sun woz mad ƫɛ instrument ov slƣnderiŋ him, hiz wɨf woz urjd tuı demánd a divórs, he woz brət befƣr ƫɛ turciſ ƭoritiz a ƭerd tɨm on a fəls acuzaſun, and ƫen hiz hɜs woz robd bƣƭ ov properti and ov ƫɛ lit'l muni he had left—hwiɡ lƣst and mƣst sucsésful atác gav a nu ej tuı hiz incwɨri intuı ƫɛ grat consérn ov hiz sƣlz salvaſun, fər he felt it sad tuı be ƫus luzɨŋ el, and ganiŋ nutiŋ. In ƫɛ midst ov varid temtaſunz, and notwiƫstándiŋ several relácsiŋz ov ƫezɨr, he becám dɛpli solemnɨzd and ernest, til at lƣst ƫez wurdz, "Strɨv tuı enter in at ƫɛ strat gat," semd tuı be fƣs'nd az an arƣ intuı hiz sƣl. Ʒɛ stratnes ov ƫɛ gat intuı lɨf becám ƫɛ wun absərbiŋ ɨdɛa. "Truli ƫɛ gat iz strat! ƣ, ƫɛ gat iz strat!" he sed wiƫ inténs feliŋ, "Strat! it iz not strat—it iz *veri*, veri strat! Ƣ, it must be veri hƣrd fər God tuı fərgív suɡ a siner az ɨ am." Hwen ƣfterwerdz dirécted tuı ƫɛ gras ov God in suɡ pasejez az, "Cum, nɜ, let us rez'n tuıgéƫer; ƫƣ ur sinz be az scƣrlet, ƫa ſal be az hwɨt az snƣ;" he replɨd, "Ʒat iz veri brəd—veri

brəd;" and hwen qəct hwot woz ðə gratest ov el sinz, hə qnserd imədyetli, "Ðə sin ov not bəlevin in Jəzus iz ðə gratest ov el sinz." At leŋt hiz sorə woz çanjd intu jə, and hiz mərniŋ intu dənsiŋ. "Blesed be God! blesed be God!" sed hə, "ị can hav confidens nɜ." Duriŋ ðə tre wecs ðat had elápst sins he apérd tu hav obtánd ðát rest hwiç iz fər ðə weri, and ðat əz hwiç iz fər ðe hevi-lad'n, hə had ben subjécted tu freʃ trịalz, but had bərn Crịsts yəc wiđ muç mecnes, and contínud tu giv hopful evidens ov spiritual lịf and grət, hwiç, hɜ́ever, elwaz recwírz persevérans tu conférm it intu eterniti.

MADƐRA.

Mr. Burnz, ov Dunblán, haz ben laburiŋ in ðe ịland fər sum tịm.

Ðə çurç ðar haz prosperd duriŋ ðə lqst yər; and ðe wurc ov converʃun amúŋ ðə rəman cátolic populaʃun, hwiç awac'nd sə muç interest in fərmer yərz, stil prəsédz, ðə mər grádualí and mər sịlentli. Ðat ịland, indéd, haz prad Crịst tu gə ət ov its cəsts; and ʔ hwot can be ecspécted but cónsecwent dərcnes, setliŋ dən dəp az nịt. Ðar qr yet abɜ́t a hundred nativ individualz hu hav embrást protestant doctrin; and wun ov ðə erdánd elderz iz stil amúŋ đem. Θl ðəz hu wer cəst intu priz'n fər conʃens sac hav ben líberated, ecsépt wun, hu haz ben confínd nɜ fər tú yərz fər hiz adhərens tu ðe gospel ov Crịst.

Ðə bulc ov ðə converts, az iz wel nən, fled tu Trinidád, and hav set'ld ðar. At ferst ða endúrd grat hardʃips, and suferd muç; but ðe Lərd did not sufer đem tu be oprést wiđ wont, and əp'nd up various sutab'l waz ov emplement fər el hu remánd. Ða wer vizited and régulerli organịzd az a prezbiterian çurç bị Mr. Huitsun, and at ðat tịm amənted tu abɜ́t 450. "Duriŋ mị sta amúŋst đem," sez Mr. Huitsun, "ị egzámind and admíted tu ðə Lərdz tab'l abɜ́t terti individualz ov varius ajez, hu egzibited stroŋ mqrcs ov beiŋ in a rejeneret stat. Ðə wurc ov egzaminaʃun woz in sum instanses pecúlierli refreʃiŋ. Sum ov ðe individualz reférd tu, did not begín tu 'clev tu ðə Lərd wiđ ful purpus ov hqrt,' til ðə persecuʃun in Madəra

becám so hot az tu compél ðem tu a determinaſun ov ðe cwestyun, hweðer ða wud serv ðe Lerd er ðe wurld. Gras trjumft in ðe ɔr ov temtaſun, and ða fersúc el gladli fer ðe sac ov Crjst. Tribulaſun, wurciŋ paſens in ðem, woz ðe menz ov briŋiŋ ðem intu suɡ an ecsperiens ov ðe luv ov God az ða had never befór tasted; and nɔ, enlárjd in hart, ða ar runiŋ in ðe wa ov Godz comandments."

Ðe persecuſun in Madera woz elso mad useful tu sum ov ðoz from ðat jland hu had befór left it and set'ld in ðe West Indiz. Abśt terti suɡ, fer instans, wer convérted in Trinidád, and aded tu ðe çurç ðar. Sanyor Arsania Necos da Selva enterd in Ma last az a catecist on ðe çarj ov fediŋ ðat floc, and hiz servisez hav ben hjli acseptab'l tu hiz bredren. He woz fer sum tjm afterwerdz asísted in hiz laburz bj Mes. Cenedi and Brodi. Duriŋ last etum meni mor refujéz arjvd from Madera in Trinidád, and ðe number nɔ wil amśnt tu abśt 700.

Ðe entjr number ov ðoz bariŋ at lest ðe nam ov protestants, hu hav ben driv'n from Madera bj ðe storm ov persecuſun, sins Ɵgust 1846, iz abśt 900; and ov ðez, tre er fer hundred ma, in ðe jujment ov çariti, be regarded az tru beleverz in Jezus. Ðe Lerd haz tac'n ðez in hiz hand, and scaterd ðem abréd in varius parts ov ðe ert, çefli amúŋ ðe uder jlandz ov ðe se, az wel az Trinidád. Twenti er terti ar fend in Demerara; wun ov ðem, a bljnd man, mjti in ðe scripturz, and ab'l tu edifj hiz bredren. A considerab'l number, hu semd tu hav resévd gud impreſunz, ar set'ld in St. Vinsents, and abśt fifti in St. Cits. Ðez last wer vizited bj Mr. Hujtsun, previus tu hiz retúrn hom; and ða ar nɔ under ðe superinténdens ov wun ov ðar elderz, hu left Trinidád fer ðe purpus ov tacin çarj ov ðar metinz fer wurſip, and ov instrúctiŋ ðem in ðe wurd. He supórts himsélf bj laburiŋ az forman amúŋ ðe Portugéz. God haz blest hiz spíritual laburz, not onli tu edifj ðe converts, but tu ad tu ðar number in several instansez.—*Fre Curç Mísuneri Record.*

ANTEGWA.

In ðe jland ov Antegua ðar ar 1,100 roman cátolic emigrants from Madera, oferiŋ a larj and impertant feld ov labur.

JENɛVA.

Wɛ qr muç engájd at ðɛ prezent tjm in gaðerię tugéðer, az muç az posib'l, el ðɛ evanjelical cristyanz ov Jenɛva intu *wun çurç*. Wɛ qr encúrejd tu hƣp fɔr sucsés becóz, tru ðɛ mersi ov God, veri grat ụniti ov doctrin, az wel az afecſun, prevélz amúụ el.—*Leter from Proféser Gƣsan (Gausen).*

SARDINIA, SISILI, AND TUSCANI.

Wɛ qr hqpi tu be infórmd ðat tú ministerz ov ðɛ italyan çurç in Mɛlta, hav left ðát jland fɔr senz ov labur elshwar. Sig. da Sạnctis iz gon tu Tuscani, hwar hiz frendz antisipat ðat hɛ wil hav opurtụnitiz ov prɛçię ðɛ comun fat in sum ov ðɛ çurçez. Sig. Zacaris, elsƣ fɔrmerli a prɛst ov Rƣm, haz trƣn himsélf intu Sisili, hwar ðɛ revƣluſun haz ƣp'nd meni dƣrz fɔr ðɛ Gospel. Hɛ cqriz wiđ him bję'lz and evanjelical tracts. A biſup and fɔr prests in ðɛ ciụdum ov Sạrdinia, hav adrést ðɛ ciụ tu giv complét relíjus liberti tu protestants and juz.

MADAGASCER.

Ðɛ ƣnli sun ov ðɛ cwen, and her sucséser tu ðɛ trƣn, hu haz just atánd tu manhud, contínụz tu afórd tu ðɛ pérsecụted fólƣerz ov Crję̣st ðɛ mƣst conclusiv evidens ðat hɛ iz a fatful bruđer in ðɛ Lɔrd. In dɛfję̣ans ov ðɛ lɔz, hwię prƣnǫns slaveri and det upón ðɛ Cristyanz, ðɛ ụtful convert asémb'lz wiđ ðem fɔr wurſip in ðar plasez ov retrét; and hwen ðar ję̣vz and libertiz qr tret'nd, hɛ emplóz el menz in hiz pɔer tu wɔrn ðem ov impéndię danjer, and eféct ðar rescụ.—*Repórt ov ðɛ Lundun Míſuneri Sosję̣ti.*

NƢTISES TU CORESPONDENTS.

A Constant Subscrję̣ber.—Ur paper is tú elementeri fɔr ðɛ *Ecƣ*; it wud bɛ mƣr sụtab'l fɔr a gospel hand-bil.

A Yuụ Incwję̣rer, in ƣr necst.

Comụnicaſunz tu ðɛ Editer tu be sent tu ðɛ Bạt Fƣnetic Instituſun; if posib'l, ðɛ ferst wec in eç munt.

Publiſt bj FRED PITMAN, at ðɛ Fƣnetic Dɛpó, 1, Cwenz Hed Pasej, Páternoster Rƣ, Lundun. Sƣld bj el Bukselerz.—Printed bj A. J. ELIS, B.A., at ðɛ Fƣnetic Printię Ofisez, Bạt (Bath).

[Prjs 1½*d*.

ƎƐ

EVANJELICAL ECƢ.

Nr. 21.] SEPTEMBER, 1848. [Vol. 2

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the italic letters in the words placed under them.

Ɛ ɛ, Ƀ ƀ, Ꞓ ꞓ, Θ θ, Ƣ ƣ, Ƕ ƕ, Ʊ ʋ, Ƒ ƒ, Ƣ ƣ, Ʊ ʋ,
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ƈ ƈ, Ʈ ʈ, Ƌ ƌ, Ʃ ʃ, Ȝ ȝ, Ƣ ŋ.—Foreign, ʞ, q.
etch, *wreath*, *wreathe*, vicious, vision, *sing*. *ich* G, *sieg* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

CRƎSTS LEGESI TƱ HIZ DISƎP'LZ.

Jon 14. 27.—"Pes ị lev wiđ ʋ, mị pes ị giv untʋ ʋ: not az đ wurld giveť, giv ị untʋ ʋ."

On đz lɑst ɛvniŋ đat ɔr Lerd spent wiđ hiz disịp'lz befór he wo betrád intʋ đz hɑndz ov hiz enemiz, haviŋ comúnicated tʋ đem đ emblemz ov hiz broc'n bodi ɑnd ʃed blud, he prɔseded tʋ pɔnt ɔ đz nesesiti đat he ʃud lev đem fer a tịm; but lest đar hɑrts mịt be wad dɔn wiđ sadnes on acɔ́nt ov hiz aprɔɡiŋ absens, he sed, "ị wil not lev ʋ cumfurtles, but ị wil pra đz Fɑđer, ɑnd he ʃɑl giv ʋ anúđer Cumfurter, đat he ma abịd wiđ ʋ fer ever;" ɑnd đen becwéđd tʋ đem hiz preʃus legesi, "mị pes ị giv untʋ ʋ, not az đz wurld giveť, giv ị untʋ ʋ." Đis tʋ đz disịp'lz woz, in đar prezent sércumstɑnsez, indéd a preʃus gift. Đar hed woz tʋ be tac'n from đem; đa wer tʋ be left tʋ conténd siŋg'l-hɑnded wiđ đz pɔerz ov dɑrcnes; đar miʃʋn woz nɔ les đɑn tʋ ɔvertúrn đz fermli-ruted dɔminyʋn ov Satɑn in đz hɑrts ov men trʋst đz wurld, ɑnd tʋ estábliʃ in its sted đát ciŋdʋm hwiç ʃɑl never be destród. Wel mịt đez fʋ ʋnlérned fiʃermen ecsclám ʔ hʋ iz sufiʃent fer đez tiŋz. Hɔ cumfurtiŋ đen tʋ đz

disip'lz woz ðɛ ɑʃurans ðat ðɛ Spirit ov trut ʃud cum, hu wud gid ðem intu ɵl trut, and ɑrm ðem sufiʃentli fɵr ðar ɑrdɵus undertaciŋ. Mɑrɵver, Jɛzus conséld not from ðem ðat in ðɛ wurld ða wud mɛt wiθ tribɵlaʃun, and ðat ða wud bɛ hated ov ɵl men fɵr hiz namz sac. But hɛ sent ðem not fɵrt a wɵ́rfariŋ on ðar ɵn çɑrjez; hɛ gav ðem hwot wud pruv ðar supórt in ɵl ðar ɑflicʃunz, ɛv'n ðát pɛs hwiç pɑsɛt ɵl understándiŋ. Ðɛ ɛfécts ov ðis in-dweliŋ pɛs wɛ sɛ remɑrcɑbli egzemplifid in ðɛ ɑfter-histori ov ðɛ após'lz: hwen ða wer cɵld bɛfɵ́r ðɛ cɵnsil, and bɛt'n in its prezens, ða dɛpɑrted, "rejɵsiŋ ðat ða wer cɵnted wurði tu sufer ʃam fɵr hiz nam." Ða endúrd impriz'nment, strips, persecuʃun in everi ʃap, ya, det itsélf, not wiθ ðɛ stɵlid indiferens ov ðɛ stɵic, but wiθ ðɛ cɑm trancwiliti ov a sɵl ðat had carfuli cɵnted ðɛ costs, and woz dɛtérmind tu folɵ ðɛ Lɵrd fuli, bɵt trui gud and trui bad repórt. Ɛv'n ðar enemiz cud not but mɑrvel at ðɛ constansi wiθ hwiç ða met det in its mɵst frjtful fɵrmz; and ɵl ðar filosofi woz baf'ld in ɑcɵntiŋ fɵr ðar secret streŋt.

Ðis pɛs woz not confind tu ðɛ erli disip'lz ɵr ðar imɛdyet sucésurz, but iz pozést in a grater ɵr les mezur bj ɵl ðɛ tru fólɵerz ov ðɛ Lam. Ɵl stand in ned ov it. Ðɛ concluzun tu hwiç a lftjmz studi ov hɵman natur brɛt ðɛ moralist ðat haz, perháps, luct ðɛ mɵst prɵfɵndli intu its hid'n ɑrcana, Samuɵl Jonsun, woz ðis: "nɵ man iz hapi but az hɛ iz compárd wiθ ðɛ mízerab'l; fɵr suç iz ðɛ stat ov ðɛ wurld, ðat wɛ find in it absolut mizeri, but hapines ɵnli comparativ." Ɵl hu hav bɛn ab'l tu penetrat benét ðɛ superfiʃal ecsteriur caracter, ɛv'n ov ðɵz hum ðɛ wurld estémz ðɛ mɵst hjli favurd, hav hɵlli cɵinsjded wiθ ðɛ sentiment ov Jɵb, "man ðat iz bɵrn ov a wuman iz ov fu daz, and ful ov trub'l." Hɵmaniti iz but wun mɑs ov reçednes hwaréver ðɛ pɛs ov God haz not fɵnd an entrans. Man bj natur iz at wɵr wiθ hiz God, wiθ himsélf, and wiθ hiz felɵmen. In ðis ljf hiz lot iz wɵ, váriegated but bj a fu strecs ov hapines; and ðar remanet fɵr him nutiŋ but a serten fɵrful luciŋ fɵr ov jujment in ðɛ wurld tu cum, reçednes unmícst, if natur alón bɛ hiz gid and hiz hɵp. Tu suç hɵ gratful must ðát pɛs bɛ hwiç iz unaléd and everlɑstiŋ. But ðɛ pɛs ðat wil satisfj and fil ðɛ sɵl must hav a ferm fɵndaʃun. Ðɛ pɛs ðat Crjst givz tu hiz fólɵerz haz a fɵndaʃun

ðat standeť ſuṛ, ɛv'n ðɛ Roc ov Ƀjez himsélf: fər "God, wiliŋ mər abundantli tu ſo untu ðɛ arz ov promis ðɛ imutabiliti ov hiz cɜnsel, conférmd it bj an ət; ðat bj tú imutab'l tiŋz, in hwiç it woz imposib'l fər God tu lj, we mjt hav a stroŋ consəlaſun hu hav fled fər refuj, tu la həld upón ðɛ həp set befór us." Ƀɛ sinerz pes ðarfər rests on ðɛ imutabiliti ov ðɛ Lərd ov ðɛ uaivers. Ƀɛ mər imedyet restiŋ-plas ov hiz həps, hɜéver, iz "ðát blud ov spriŋcliŋ ðat specet beter tiŋz ðan ðɛ blud ov Ƀbel." Everi siner hu felz himsélf lost and undún, resévz in ðɛ gospel ðɛ fulest worant tu aplj ðis blud ov spriŋcliŋ tu hiz ón səl; fər ɜr Lərd sez, "hím ðat cumeť untu me j wil in nə wjz cəst ɜt;" and agén, "hə! everi wun ðat ťersteť, cum yɛ tu ðɛ wəterz; and hɛ ðat hať nə muni, cum yɛ, bj and ɛt; ya, cum, bj wjn and milc wiðət muni and wiðət prjs." Ƀɛ həps ov him hu haz cləzd wiď ðez graſus invitaſunz, ar bilt on ðát rjtyusnes hwiç Crjst rət ɜt—bj leviŋ ðɛ gləri hwiç hɛ had wiď ðɛ Faðer befór ðɛ wurld woz, and liviŋ on ert despjzd and rejécted ov men, a man ov sorəz and acwanted wiď greť; bj hiz agoniz in Getsemane; bj ðɛ suferiŋz hɛ endúrd on ðɛ cros from ðɛ handz ov wiced men; bj hiz driŋciŋ ðɛ unmíŋg'ld cup ov Godz rət; bj hiz bɜiŋ ðɛ hed and giviŋ up ðɛ gəst; and bj hiz aséndiŋ up on hj, ledin captiviti captiv, victərius əver ðɛ pɜerz ov det and hel. Ƀis rjtyusnes haz ben rət ɜt fər əl hu bj fať ar wiliŋ tu ťrə asjd az həlli wurťles əl ðɛ filťi ragz ov ðar ən self-rjtyusnes, and tu apropriat tu ðemsélvz ðɛ rjtyusnes ov Crjst. Ƀɛ ferst step ðarfər in ðɛ sinerz pes, iz tu cum naced and helples tu ðɛ cros ov Crjst, and tu resév az an əl-sufiſent cuveriŋ ðəz rəbz hwiç hav ben woſt and mad hwjt in ðɛ blud ov ðɛ Lam; and az an əl-sufiſent defens, ðɛ arm ov omnipotens enlísted on hiz sjd. Hɛ can nɜ gə ťru ðɛ wurld wiď an unbúrd'nd hart, wiď a səl restiŋ on God, ecsclamiŋ, "if God be fər me, ʔhu can be agénst me; ʔhu ſal seperat me from ðɛ luv ov Crjst. ʔ Ƀal tribulaſun, ər persecuſun, ər famin, ər nacednes, ər peril, ər sərd. Neðer det, ner ljf, ner anjelz, ner prinsipalitiz, ner pɜerz, ner ťiŋz prezent, ner ťiŋz tu cum, ner hjt, ner dept, ner eni uðer cretur, ſal be ab'l tu seperat me from ðɛ luv ov God hwiç iz in Crjst Jezus mj Lərd." Hɛ can əlsə luc fərwerd wiď an untrúb'ld səl, ya, wiď an ernest loŋiŋ, tu ðát da hwen ðɛ ded, smel and grat, ſal stand befór God, and ðɛ bucs ſal

be ƢP'nd; fƢr he nƢet ðat ðe jujment ov God iz acerdiŋ tu truť; and tu him ðarfƢr hu iz cloðd wið ðe rịtyusnes ov Crịst, ðe jujment ov God iz ðe hịest blesednes. Ɛv'n ðe pụr ɢerụbim and serafim ma wel val ðar fasez in ðar wiŋz in ðe prezens ov hev'nz HƢli Ciŋ; but he hu iz tu be jujd acerdiŋ tu ðe rịtyusnes ov Crịst, haz an imuvab'l roc on hwiɢ tu rest hiz hƢps. ðis rịtyusnes wil bar ðe strictest scrutini, ev'n bị ðe hƢli JehƢva himsélf. Wel ma ðe siner hu haz suɢ a hƢp set befór him ecsclám, "LƢrd! ʔ hwot am ị, ðat ðu hast egzƢlted me, hu am bị natụr on a level wið ðe veri dev'lz, tu be hịer ev'n ðan ðe anjelz, and tu be ab'l tu stand befór ðé wið a mƢr serten aſurans ov ðị favur ev'n ðan ða." "Behóld hwot maner ov luv ðe Fạder hať bestód on us, ðat we ſud be celd ðe sunz ov God."

He hu haz wuns obtánd ðis pes bị fať in ðe ƢnIi begót'n Sun ov God, cariz it wið him trụ lịf mƢr er les serén, acerdiŋ tu ðe simplisiti ov hiz trust in hiz wuns crusifịd but nu riz'n LƢrd and Savyur. Befór ðe pes ov God fsnd an entrans intu hiz hạrt, he woz at wƢr wið himsélf, he woz destrƢiŋ hiz Ƣn sƢl, he woz negléctful ov hiz best interests, and fitiŋ himsélf fƢr beiŋ a pra, boť sƢl and bodi fƢr ever, tu ðe devurịŋ burniŋz; but nu he tredz ðe narƢ rod ðat ledeť tu eternal lịf and blesednes. Befór he obtánd ðis pes, hiz iner man woz ðe sen ov perpetụal turmƢl, wun lust er paſun strịviŋ wið anúder fƢr ðe mạsteri; but hwen ðe Savyurz vƢs iz herd, saiŋ, "Pes! be stil!" imedyetli ðar folƢz a grat cạm,—ðe trancwiliti ov a sƢl at pes wið God. Befór ðis pes iz obtánd, ðe sƢl iz tost abśt in ðe van and fruitles serç ạfter hapines; but az sun az ðe pes ov God rulet in ðe hạrt, it resévz a fƢr-tast ov ðƢz jƢz hwiç ạr at Godz rịt hand fƢr evermór, and can rest conténted in ðe hƢp ov ðe glƢri hwiç iz tu be revéld. Man bị natụr iz an enemi tu God, and haz God fƢr hiz fƢ; and hu ferful a tiŋ iz ðis! "ʔ Hú wud set ðe brịerz and tƢrnz agénst me in bat'l. ⸸ wud gƢ trụ ðem, ị wud burn ðem tugéðer." But a blesed alternativ imedyetli folƢz: "er let him tac hƢld ov mị streŋt, ðat he ma mac pes wið me, and he ſal mac pes wið me." Hwen ðe siner laz dun ðe wep'nz ov hiz rebelyus werfar, and tacs hƢld ov JehƢvaz streŋt, ðen God proclámz pes wið him, a pes never agén tu be broc'n. And hu blesed a tiŋ iz it fƢr a man tu hav hiz Macer az hiz frend. Hwen he réalịzez in hiz Ƣn ecsperiens ðe truť ov ðe graſus

aſurans, "ꝺɛ eternal God iz ꝺi refuj, and underneꝫ ꝺé ar ꝺɛ everlastiŋ armz," hɛ can go ferwerd in ꝺɛ streŋꝫ ov God, almost hɛdles ov ꝺɛ aflicſunz wiꝺ hwiç hɛ mets in ꝺis lif, noiŋ ꝺat ꝺa ar but fɛr a moment, and ſal bɛ swolod up in ꝺát far mɔr ecsediŋ ɛv'n eternal wat ov glori hwiç God haz promist tu el ꝺoz hu luv ꝺɛ Lɛrd Jɛzus in sinseriti and in truꝫ. Agén, hwil ꝺɛ natural man iz at wɛr wiꝺ himsélf and wiꝺ hiz God, hɛ iz also at wɛr wiꝺ hiz felo-men. Ꝺɛ un-rejeneret ar "ful ov envi, murder, debát, desét, maligniti, bácbiterz, despitful, prɔd, bosterz, inventerz ov ɛv'l tiŋz, disobedient tu parents, wiꝺét understándiŋ, cuvenant bracerz, wiꝺét natural afecſun, implacab'l, unmersiful." Ꝺɛ gratificaſun ov hiz on ɛv'l paſunz and self-wil iz ꝺɛ grat object ov ꝺɛ unrɛnúd man, and it iz ꝺarfɔr imposib'l ꝺat hɛ ſud liv at pɛs wiꝺ hiz nabur; but hwen luv tu God haz a plas in hiz hart, luv tu el hiz breꝺren ov mancínd folos, and hɛ sez ꝺat hiz on interests jar not wiꝺ ꝺoz ov uꝺerz. It iz nɔ hiz grat dezír ꝺat el men ſud wiꝺ him bɛ adópted intu ꝺɛ famili ov wun grat Fader, so ꝺat self ma no loŋger ran in ꝺɛ wurld, but ꝺat ꝺɛ ert ma bɛ fild wiꝺ wun famili ov breꝺren, united in luv tu God and tu wun anúꝺer. Not untíl ꝺɛ pɛs ov God rulz jénerali in ꝺɛ harts ov men ſal ꝺát univérsal pɛs bɛ realizd hwiç iz nɔ held up az an infalib'l panasea fɛr rejéneratiŋ a fɛl'n wurld. Wɛ no ꝺat ꝺɛ da cumeꝫ hwen "men ſal bet ꝺar sɔrdz intu plɔſarz and ꝺar sperz intu pruniŋ-hucs, hwen naſun ſal not lift up a sɔrd agénst naſun, neꝺɛr ſal ꝺa lern wɛr eni mɔr; but ꝺa ſal sit everi man under hiz vin and under hiz fig-tre, and nun ſal mac ꝺem afrád, fɛr ꝺɛ mɔꝫ ov ꝺɛ Lɛrd ov hosts hat spoc'n it." But bɛfór ꝺis glorius tim arívz, wɛ ar told ꝺat ꝺɛ vɔs ov meni naſunz iz herd saiŋ, "cum and let us go up tu ꝺɛ mɔnten ov ꝺɛ Lɛrd, and tu ꝺɛ hɔs ov ꝺɛ God ov Jacub, and hɛ wil teç us ov hiz waz, and wɛ wil wec in hiz paꝺz;" so ꝺat ꝺis era ov univérsal pɛs iz brɔt abɔ́t imeꝺyetli bi ꝺɛ naſunz becúmiŋ subject tu ꝺɛ lɛ ov ꝺɛ Lɛrd. Ꝺɛ wa ꝺen in hwiç wɛ can labur tu ꝺɛ best advantej in hasniŋ fɛrwerd ꝺɛ ran ov pɛs and rityusnes on ert, iz ferst tu admít ꝺɛ pɛs ov God intu ɔr on harts, and ꝺen tu endévur tu spred it abréd intu ꝺɛ harts ov uꝺerz; fɛr hwaréver pɛs ov conſens and pɛs wiꝺ God iz fɔnd, pɛs betwén man and man wil aſuredli folo.

Ꝺɛ most distíŋgwiſiŋ caracteristic ov ꝺát pɛs hwiç iz bestód bi Crist

on hiz fólœrz iz, ðat it wil stand ðe test ov a deť-bed. Hwen a man iz stroŋ and vigurus, wiď deť aparentli at a distans, he ma be stst-hœrted agénst God, he ma dení ev'n ðe egzístens ov ðe uphœlder ov hiz beiŋ, and blasfém ðe nam ov him hu dід fer ðe redemſun ov sinerz: but hwen deť aproœez, el hiz bœsted confidens vaniſez. Wun ſuderz hwіl rediŋ ðe acśnt ov ðe deť ov suç infidelz az Tom Pan, and uderz. Wer a fatful acśnt ov ðe deťbed ecsperiens ov suç enemiz ov Cristianiti insérted in el ðe edifunz ov ðar wurcs, ðe perz'n contánd in ðem, wud, we tiŋc, be elmœst hœrmles. Sum infidelz hav met deť díferentli; but ðe hidyus gaeti, ðe gœstli merť hwiç wer asúmd bі David Hum in hiz lœst mœments, and but il-conséld ðe ferful misgíviŋs ov hiz sœl, wer nœ les eful ðan ðe raviŋz ov a sœl eternali undún, hwiç hav ben herd in ðe deť-çamber ov uderz hu had spent ðar lіvz in van atémts tu œverťrœ ðe relíjun ov God. But we wud not compár ðe deť ov him huz sœl iz fild wiď ðát pes hwiç pœseť el understándiŋ, wiď ðe deť ov ðe blasfemiŋ infidel, but wiď ðát ov ðe man huz hœps œr grœnded œnli on a "wel-spent lіf." Let us tac ðe acśnt hwiç iz furniſt ov ðe lœst periud ov ðe ertli egzístens ov Samuel Jonsun, bі hiz bіœgrœfer. We wud fan belév ðat in suç a man uder grœndz fer hœp wer tu be fœnd, but we tac hiz bіœgrœferz relaſun az an egzœmp'l ov hwot cum-furt ðe remémbrans merli ov a vertœus lіf can aford tu ðe sœl hwen abśt tu be uſerd intu ðe prezens ov its God. "Ðe contemplaſun ov hiz œn aproœiŋ end woz constantli befœr hiz ſz; and ðe prospect ov deť, he dæclárd woz terib'l. Fer meni yerz, hwen he woz not dis-pózd tu enter intu ðe conversaſun gœiŋ ferwerd, huéver sat ner hiz çar mіt her him repetiŋ from Ѯacsper—

> 'Ai, but tu dі, and gœ we nœ not hwar;
> tu lі in cœld obstruœſun, and tu rot;
> ðis sensib'l werm mœſun tu becúm
> a neded clod, and ðe delіted spirit
> tu bať in fіri fluds;'

and, from Miltun,—

> 'Hu wud lus
> fer fer ov pan ðis intelectuel beiŋ.'

He arіvd on ðe 16ť ov Nœv. at hiz hœs in Bœlt Cœrt, ðar tu end hiz daz. Ѯterniti prezénted tu hiz mіnd an eful prospect, *and wiď*

az muç vertŋ az perháps ever iz ðe lot ov man, he ſuderd at ðe tet ov hiz disƣluſun. Hiz frendz awac'nd ðe cúmfurtab'l reflecſun ov a wel-spent lĵf; and az hiz end drui ner, ða had ðe satisfacſun ov seiŋ him compózd, and ev'n çerful, insƣmúç ðat he woz ab'l in ðe cƣrs ov hiz restles njts tui mac translaſunz ov grec epigramz from ðe Anƭolojia, and tui compóz a latin epitƣf fer hiz fƣder, hiz muder, and hiz bruder Naƭanyel. He méditated at ðe sam tjm a latin inscripſun tui ðe memori ov Garic; but hiz vigur woz egzested. Mr. Sastres enterd ðe ruum duriŋ hiz ilnes; Dr. Jonsun, az sum az he se him, streçt fert hiz hand, and, in a tƣn ov lamentaſun, cald ƧT *jam moritúrus*. But ðe luv ov lĵf woz stil an activ prinsip'l; feliŋ himsélf sweld wid ðe dropsi, he consévd ðat bĵ insizunz in hiz legz ðe weter mĵt ðe disçúrjd. Mr. Cruacſanc aprehénded ðat a mertificaſun mĵt be ðe consecwens, but tui apéz a distémperd fansi, he jentli lƣnst ðe surfes. Jonsun crjd ƧT 'Deper, deper! ĵ wont leŋt ov lĵf; ŋ ƣr afrád ov giviŋ me pan, hwiç ĵ dui not valŋ.'" Hiz bjografer adz, "Ðe histori ov a det-bed iz panful." And panful indéd it iz hwen ðe djiŋ siner haz nutiŋ but hiz ƣn vertŋ tui rest on. Alas! ðat men ſud gƣ abƧt tui estábliſ a rĵtyusnes ov ðar ƣn, hwiç at ðe best wil pruv a cuveriŋ tú naro fer a man tui rap himsélf in, hwen ðe glorius, spotles, el-sufiſent rĵtyusnes ov *Jehova-Tsidcanu* (ðe Lord ƧT rĵtyusnes, Jer. 23. 6) can be had sƣ freli. But we ƣr told ðat der in Godz sĵt iz ðe det ov hiz sants, and preſus elsƣ in ðe ſz ov el ðar fólƣerz iz ðe histori ov ðar det-bed ecsperiens. We ſud hav ljct tui hav bret ferwerd sum instansez ov ðe trjúmfant departer ov ðƣz hui later end iz pes, but we hav elrédi ecseded ƧT limits. We inténded tui hav sed sumtiŋ in concluzun ov ðe wa in hwiç ðis wundrus pes iz tui be mentánd and incrést in ðe sƣl, ev'n bĵ a cƣser wec wid God, and a mƣr implísit çild-ljc fat in ðe Lord Jezuz Crjst,—but we must ferbár. And nƧ, ma ðe veri God ov pes, ðat bret agén from ðe ded ƧT Lord Jezus Crjst, ðát grat Ƣeperd ov ðe ſep, trui ðe blud ov ðe everlƣstiŋ cuvenant, mac us perfect in everi gud wurc tui dui hiz wil, wurciŋ in us ðát hwiç iz wel-plezjŋ in hiz sĵt trui Jezus Crjst; tui him be glori fer ever and ever. Ƣmén.

E.

INTELIJENS.

INDIA.—NAGPUR.

Converſun ov tú hindú yuŋ men.

Upuyá, ðe elder ov ðe tú, iz abȯt twenti-tú yerz ov aj. Hiz faðer woz a butler tu varius ɥropean jent'lmen; and he himsélf, after haviŋ fild ðe ofis ov a servant in several familiz, haz resentli ben actiŋ in ðe sam capasiti, in conecſun wiðt ðe miſun scul at Cumpti. Ðo hiz raŋc in sosjeti iz not veri hj, yet in intelijens he iz muç superiur tu ðe jeneraliti ov hindúz. In ðe relíjus wurcs ðat ar most populer wiðt hiz cuntrimen, he iz wel verst, haviŋ red ðem in Telugú: it iz hiz muðer tuŋ. Hwjl ða wer ðe onli subjects ov hiz studi, he had no conſusnes ov sin, az he fɔnd ðat everi vjs hwiç he cud folo, had its patrun amúŋ ðe godz hum he woz tet tu reverens and obá. Ðe ferst buc ov a diferent tendensi hwiç he perúzd wiðt atenſun, woz a copi ov ðe *Indian Pilgrim*, hwiç he resévd from ɔr miſun. Ðar he red, fer ðe ferst tjm, ðat ðar woz no rest fer ðe weri sol, sav in Jezus Crjst. Stil, sumtiŋ woz wontiŋ tu mac hiz on sol weri, and tu render rest fer it an object ov ardent, loŋiŋ dezír. Ðát desideratum woz suplíd, az in uðer instansez, bj ðe teçiŋ ov ðe le convíctiŋ him ov sin, and cezin him tu gron under ðe lod ov hiz inicwitiz. In hiz cas, however, it iz wurdi ov notis, ðat it woz ðe decalog itsélf, az contánd in ðe buc ov Ecsodus, ðat woz blest tu ðe awacniŋ ov hiz sol. Perswaded nɔ bj ðe wurd ov God ov hiz ned ov a redemer, ðe nolej hwiç he had derívd from ðe tract recúrd tu hiz mjnd wiðt an unuzual feliŋ ov súɥab'lnes and fors. He woz constránd tu giv up himsélf tu God, and tu solísit baptiz'm, acordiŋ tu Crjsts cománd. Az sun az hiz intenſun becám non tu hiz relativz in Cumpti, hiz uŋc'l rot tu ðe yuŋ manz muðer at Hjderabád, hu imedyetli recwésted her sun tu cum dɔn tu her, az ſe woz in a stat ov grat destituſun, eldó liviŋ wiðt sum uðerz ov her gron up çildren. Ðe recwést woz acumpanid bj an ofer ov el ðe néseseri traveliŋ ecspénsez. Upuyá at wuns persévd ðe artifis, and ov hiz on acérd infórmd her ðat he cud not vizit her untíl after hiz baptiz'm. Ðis cold fort a rejonder, ov a veri diferent caracter from ðe ferst comunicaſun. Nɔ he woz tu be renɔnst az a sun, and el

hiz relaſunz wuɑd fər ever eɑst him ɜt ov ɑar tət̀s. Hɜ́ever, ɑa did not giv him up befór anúɑder ecspedient woz trjd. ƆƐ famili gurru woz sent, tu perswád him, if posib'l, tu retúrn tu ɑz fat ov hiz fɑɑderz. Upuyá told him, ɑat durij ɑz periud hz had lis'nd tu hiz instrucſunz, and had red hiz bucs, hz had hád nɑ jdea ov hiz sinz, but ɑat nɜ hz nu ɑat hz and el men wer sinerz, and ɑat Jezus Crjst woz ɑz ɑnli Savyur fər gilti men. Hwen ɑz gurru perszvd hz woz not tu bz muvd, hz went awá in a grat raj, declarij ɑat hé mjt bz bad enúf, but it woz prezumtuus in him tu cəl a *gurru* a siner. ƆƐus left tu himsélf, Upuyá, sins ɑz munt ov Dəsémber lɑst, haz contínud, az hz had begún, tu aténd ɑz Tamú servis ov ɑz mifun, bj hwig, and uɑder menz ov spírituɑl impruvment, hz haz ben grɑij dali in cristyan nolej, and, tu el human aperans, in cristyan gras.

Perummál, nɜ cəld Benjamin, ɑz uɑder yuŋ man hu resévd baptiz'm, iz abɜ́t aten yerz ov aj. Hiz parents, hu ɑr stil aljv, cultivat a fɑrm at Conjeverám; but hz haz ben séperated from ɑem fər several yerz, and haz ben liviŋ under ɑz car ov a cuz'n, hu adópted him az hiz sun, and haz resentli introdúst him intu ɑz servis ov an ofiser, wid hum hz himsélf iz liviŋ az butler. Benjamin iz not sɑ fɑr advánst in nolej az Upuyá. Sins ɑz tjm hz ferst becám acwanted wid ɑz gospel, from Ɛvɑrtsez Djalogz in Tɑmúl, hiz rediŋ haz not ben veri ecsténsiv. But ɑz mɑrct ɑanj in hiz conduct ɑfter hz profést tu belév in Cristianiti, and ɑz natur ov ɑz ordeal hwig hz súbsecwentli went trru, furnift evidens ov hiz cristyan caracter, az stroŋ az if hz cud hav giv'n ɑz mɑst detald acɜ́nt ov hiz fat and ecsperiens. Fər several wecs hz endúrd rebúc, and ev'n vjolens, from hiz cuz'n, widɜ́t a murmur. On ɑz da ov hiz baptiz'm, hiz rezɑluſun woz put tu ɑz severest trjal, but hz at lɑst fled, and put himsélf under ɑz prɑtecſun ov ɑz mifun. Sins ɑát periud, j am glad tu sa ɑat hiz cuz'n haz relénted, and ɑa ɑr nɜ liviŋ tugéder in ɑz sam cristyan hɜshold az befór.

We trust ɑar ɑr uɑderz huz hɑrts ɑz Lərd haz inclínd tu folɑ ɑz egzɑmp'l ov Upuyá and Benjamin; but on ɑis subject j ſal not enter, lest wz ſud bz disapɑnted. Hɜ́ever, wz fel az if ɑz Lərd wer condeséndij tu bles us in ɑis dəpɑrtment ov ɜr wurc, az wel az in ɜr labur amúŋ prɑfésij cristyanz. Amúŋ ɑz later ɑar woz a veri strjcij cas

hwiɣ cam tu ɜr nɑtis not loŋ agó. An Indɑ-Brit'n, wel nɑn fɜr coc-fjtiŋ, cworeliŋ wić hiz naburz, betiŋ hiz wjf, and everi spɛfiɛz ov brutaliti, cam tu ƣɛ mifun çurç at Cumpti, wun sabat-da. Ƣɛ subject ov discórs woz ƣɛ grat salvafun ov ƣɛ gospel, and ƣɛ ɜful danjer ov negléctiŋ it. He lis'nd; and ƣɛ wurd becám tu him ƣɛ savur ov ljf untu ljf. Ƣát wec he parted wić ɜl hiz gam cocs, abándund ɜl hiz wiced asɑfiets, and, in cumpani wić hiz wjf, set himsélf tu ƣɛ dilijent studi ov ƣɛ Scripturz, hwiɣ ar becúm tu him mɑr néseseri ƣan hiz dali fud. Bj suç manifestafunz ov hiz sovren gras arónd us, and ocázunali, ɜlsɑ, bj ƣɛ wurc ov hiz spirit widín us, ƣɛ Lɜrd cumfurts us in ƣɛ midst ov repróç and trjal. Tru tu hiz promis, he macs ɜr consɑlafunz increś in prɑpɑrfun az ɜr tribulafunz abónd.

Stev'n Hizlup.

SWITSERLAND. (1)

Leter from an iŋglif clerjiman tu ƣɛ editur ov *Evanjelical Cris'ndum*.

Vevä, Jun 20, 1848.

Mj dɜr frend,—Hwot mjti evénts hav astónift and confɜnded Urup sins j lɑst rɜt! And ? hwot wil be ƣɛ cljmacs. Amídst ƣez convulfunz, hwiç fac pɑlitical and sivil institufunz on everi sjd, we hav enjód ƣɛ utmɑst cam, wić ƣɛ ecsepfun ov ƣɛ relíjus persecufun, hwiç contínuz az activ az ever in ƣis canton. It iz, indéd, az u stat in ur leter, a grander sjt ƣan ɜl hwiç ƣɛ magnifisens ov ƣɛ seneri yeldz, tu witnes ƣɛ servants ov God endúriŋ persecufun fɜr confens sac. Ƣɛ enemiz ov ƣɛ gospel ar mad in ƣar raj; fɜr instéd ov crufiŋ ƣem, az ƣa had fondli ecspécted, ƣɛ servants ov God ar rjziŋ in strent, and gratli incresiŋ in number. Ƣɛ persecufun haz ɜlrédi dun incálculab'l gud, in dɛpniŋ ƣɛ pjeti, and incresiŋ ƣɛ luv ov ƣɛ Lɜrdz pep'l. It iz a comun remárc her, ev'n amúŋ ƣoz hu ar not veri frendli tu ƣɛ fre çurç, ƣat it az its prezent strent tu ƣɛ opozifun it haz met wić from ƣɛ guvernment, if not its contínud egzístens; fɜr ƣɛ number ov persunz atáçt tu it from prinsip'l woz smel, and ƣar zel woz not veri distíŋgwift. Wun dɜr frend ov ɜrz, M. Bɑp, woz banift

1. Ƣis artic'l woz in tip last munt, but had tu be ƣeférd, from want ov spas.

bj ƺɛ cɜnsil ov stat, abɜ̈t tú munts sins. ƺfter he had ben in hiz banifment a fu wecs, he woz alɜ̈d tu cum bac tu Vëvä, tu be trjd bj ƺɛ corecfunal trjbúnal ov pƣlés. It woz pruvd on ƺɛ trjal, ƺat ƺɛ metiŋ, hwiç woz ƺɛ grɜnd ov ƺɛ prƣsediŋ, woz perfectli cwjet, ƺat it invólvd nƣ breç ov ƺɛ public pes, and he woz acwíted. In hiz adrés tú ƺɛ jujez he bƣr a nƣb'l téstimuni tu ƺɛ truť. He avɜ̈d ƺat it woz hiz intenfun tu gƣ on preçiŋ Crjst, fɜr nesesiti woz lad upón him; ƺat hiz duti tu God woz hjer ƺan ƺát hwiç he ƣd tu man; and ƺat nutiŋ but fɜrs cud compél him tu be sjlent. ƺɛ guvernment apéld from ƺɛ comunal tu ƺɛ cantonal trjbúnal, and he iz agén tu be trjd at Lƣzan. Hwjlst remaniŋ at hƣm, after hiz acwítal, a péremturi ɜrder woz sent from ƺɛ cɜnsil ov stat, ƺat he must prƣséd tu Efaloň, ƺɛ plas ov hiz banifment, wiƺɜ̈t a mƣments delá. But hwot woz veri remarcab'l in ƺɛ hƣl prƣsediŋ woz ƺis. Hwen he ferst went ƺiƺɛr, M. Żärmƣň, ƺɛ pastur, woz absent upón urjent biznes, sƣ ƺat M. Bƣp woz just in tjm tu suplj hiz plas. ƺar iz an ínterestiŋ sƣsjeti ov déc'nesez ƺar, estáblift bj M. Żärmƣň, and a hospital, ƣver hwiç he prezjdz. He had just retúrnd hwen M. Bƣp woz ɜrderd tu Vëvä fɜr hiz trjal. Agén, hwen M. Bƣp woz sent ƺiƺɛr a secund tjm, ƺɛ cɜnsil ov stat had just lad its hand on M. Żärmƣň, sƣ ƺat a persun woz wonted tu suplj hiz plas. Hɜ wúnderfuli God can ƣverrúl ƺɛ cɜnsel ov hiz enemiz tu hiz ƣn praz and glƣri!

ƺɛ ƣnli wun in ƺɛ nafunal çurç hu had ƺɛ boldnes tu testifj ƣp'nli agénst ƺɛ inicwiti ov ƺɛ guvernment, woz ƺɛ pastur Mƣnod ov Lƣzan, (bruƺɛr tu ƺɛ Mƣnodz ov Paris,) hwiç he did in a nƣb'l cristyan spirit, bj a sermun hwiç he publift, and sum leterz in a public jurnal; and abɜ̈t a wec agó he woz súmerili dismíst from hiz sacred funefun, wiƺɜ̈t eni rez'n asjnd. ƺɛ çurç iz consíderd nutiŋ mɜr ƺan a pƣlés establifment, entjrli under ƺɛ regulafun ov ƺɛ egzecutiv guvernment, and ƺɛ remuval ov M. Mƣnod woz a pruf ov ƺis. ✠ am in favur ov ƺɛ uniun ov çurç and stat az it egzísts in Iŋgland, but desjdedli opózd tu it az it egzísts in Switserland and Frans, becóz ƺɛ uniun interférz wiƺ ƺɛ frɛ acfun ov relíjun, and iz emplɜ́d tu opóz ƺɛ truť, and in favur ov ungodlines. Sins ƺɛ acsefun ov ƺɛ prezent guvernment everi efurt iz mad tu ínfidelj ƺɛ cuntri; and, az wun pruf ov

ðɛ progres ov disregúrd fər Godz lɔz, j sə ɑn ɑdvertizment in ə Swis paper yesterdə ov ə public sal fər ðɛ *Lərdz dɛ*. In ðɛ midst ov ðis trjumf ov ðɛ ungódli, ðɛ gospel iz əlsɔ ganiŋ its trjumfs, ɑnd dɛpniŋ its cərs.

Lɑst wɛc wɛ went tu Jenɛvɑ, tu ɑténd ðɛ ɑniverseri ov ðɛ "Evanjelicɑl Sɔsjeti," ɑnd wər veri muç dɛljted wiđ ɜr vizit. Trɯ ðɛ cjnd hɔspitɑliti ov ðɛ frendz ov God, wɛ sə ə grɑt dɛl ov ðɛ pɑsturz ɑnd uđerz duriŋ ɜr fərt stɑ, haviŋ met lɑrj pɑrtiz in ðɛ ɛvniŋz. ðɛ public mɛtiŋz, perhɑ́ps, wər ðɛ lɛst ínterestiŋ, fər ðɛ tjm wɔz çɛfli tɑc'n up wiđ rɛdiŋ ə number ov rɛpórts ɑnd leterz, ɑnd ðɛ specerz wər fu, ɑnd ðɛ speciŋ fərt. Ạt ðɛ secund mɛtiŋ, nɛrli tre ɜrz wər tɑc'n up wiđ ðɛ rɛpórts, siŋiŋ, ɑnd prɑr, ɑnd les đɑn ɑn ɜr in speciŋ, hwiç tu us wɔz ə disɑpəntment, ɑz wɛ wijt tu hɛr ðɛ pɑsturz from diferent cuntriz. Wɛ wər not ə lit'l ɑmúzd ɑt ðɛ continuɑl sucsefun ov lisnerz. ðɛ semd tu gɔ hɔm tu diner, ɑnd ɑfter ɑbɜ́t ɑn ɜrz ɑbsens rɛtúrnd tu tɑc đɑr plɛsez; but ɑz đɑ did đis, ɑz if bj ɑgrəment, đɑ did not əl gɔ ɑt wuns, uđərwjz ðɛ pɑrti hu rɛsólvd tu sit ɜt ðɛ hɔl wud hɑv ben left in ə dɛsjded minoriti.

ðɛ mɛtiŋz wər dɛsjdedli ɛcstempore, ɑz đɑr wɔz nɔ prɛconsérted plɑn; fər ɑfter wun specer hɑd sed hiz sɑ, ðɛ çɑrmɑn córtinsli ɑsct if đɑr wɔz eni uđer hu wijt tu dɛlíver himsélf ov ə speç; but ɑz đɑ wər not muç burd'nd, ðɛ mɛtiŋz wər clɔzd, becóz nɔ wun ɑnsərd tu ðɛ cəl. ⅊ tiŋɛ ðɛ loŋgest speç ocupjd ə cwərter ov ɑn ɜr. ðɑ wər jénerɑli from fjv tu ten minuts, hwiç gɑv nɔ tjm fər eni ínterestiŋ dɛtɑl. ðɑ ɑcted upón ðɛ mɑcsim "fərt ɑnd swɛt." ðɛ rɛpórt ov ðɛ sculz wɔz dɛlíverd wiđ muç enɛrji ɑnd elocwɛns bj M. Mãrl D'Ƣbenya.

In ðɛ ɛvniŋ ov ðɛ secund dɑ j bɛhéld wun ov ðɛ mɔst ínterestiŋ sɛnz j ever witnest. In ðɛ çɑrmiŋ grɛndz ov ə Curnel Trɔnfoń, fər mjlz ɜt ov ðɛ tɜn on ðɛ Sɑvé sjd, ɑbɜ́t 250 *men* sɑt dɜn tu brɑc bred in ðɛ op'n ɑr, tu selɛbrɑt ðɛ *ynium* ov ðɛ çurçez. Ɑbɜ́t sics ɔ-cloc đɑ strɑc up ə hím, ðɛ efɛ́ct ov hwiç wɔz veri rɛmɑrcɑb'l. ðɛ lɛŋt ov đɑ ṭɑb'l wɔz betwén fifti ɑnd sicsti yɑrdz. ⅊ wɔz nɛr wun end, ɑnd ɑz đɑ melodi rɑn ɑlóŋ ðɛ rɑnj, ɑnd djd ɑwá in ðɛ distɑns, đɑ impreſun wɔz trɑnspɔrtiŋ. Tu hjt'n ðɛ impreſun, wɛ wər in ə loŋ wɛc, in ðɛ

midst ov a magnifisent forest, wić đe Alps in đe distans. After đis, several pąsturz mɜnted đar çarz, and delíverd adrésez, ful ov luv and hąrt. Abɜ́t sunset, ɜr hɜ̄st mad a mɜ̄fun đat eç wud cari hiz çar wić him and ajúrn tu đe hɜ̄s. ƷE djiŋ raz ov đe setiŋ sun nɜ crimzund đe snɜi sumits ov đe Alps, amídst hwiç Mɜ̄ń Bloń stud ɜt in el hiz grandur. ƷE hɜ̄l sen woz wurt cumiŋ ɜt el đe wa tu Switserland tu enjɜ́ it. After đis we went intu đe hɜ̄s, hwen adrésez wer delíverd intermíŋg'ld wić siŋiŋ and prar, and we did not dispérs untíl ten ɜ̄-cloc. Ʒ ſal not sun fergét đis deljtful da.

CORESPONDENS.

Tu đe Editur ov đe *Evanjelical Ecɜ̄.*

Der ser,—ʔWil ų be cjnd enúf tu furniſ me wić an ecspoziſun ov đe fólɜiŋ pasej: "and in đát da ye ſal ąsc *me* nutiŋ," ets. Jon 16. 23.

Tu me đe wurdz sem elmɜ̄st tu implj đat prar *ſud not* be adrést tu đe Lerd Jezus; and yet j can not tiŋc đis tu be đe tru meniŋ. If đarfɜr ų can clɜr up đis pɜ̄nt fɜr me, j ſal fel gratli ɜblíjd.

Ʒ hav tac'n ąr lit'l magazén sins its coménsment, and am muç plezd wić it.—From a yuŋ encwjrer.

Đis pasej iz wun ov đɜz in hwiç đe sens haz ben sumhwot obscúrd bj not adherij tu đe presjs wurdiŋ ov đe ɜ̄rijinal. ƷE cwestyun *tu hum đar prarz ſud be adrést,* iz not reférd tu, her, (indéd, in az fąr az it barz upón đát cwestyun, it wud sem tu implj đat đe Lerd Jezus himsélf wud stil be đe wun tu hum đar hąrts wud nátąrali turn, in đe varius écsersjzez ov spirit tru hwiç đa ſud be cɜld tu pąs; fɜr it semz tu refér tu đe natąr ov đar comunicaſunz,) but đe Lerd iz her instrúctiŋ đem in đe poziſun in hwiç đa đemsélvz ſud be plast ąfter đa had resévd đe spirit, đe uđer cumfurter, hu ſud "teç đem el tiŋz, and briŋ el tiŋs tu đar remémbrans hwiç he had sed tu đem." ƷE tru renderiŋ ov đe pasej iz, "*in đát da ye ſal ąsc me nɜ cwestyunz.*"(1) Hwjlst đe Lerd woz pérsunali amúŋ đem, we fjnd đem

1. ƷE wurdz ov đe ɜ̄rijinal ąr: (Caí en eceínej téj hemérai emé ouo *erɜ̄tésete* oudén. Amén, amén légɜ humín, hóta hósa án *aitésete* ton patéra en toj

constantli prezéntiŋ difícultiz fər him tu solv, ƣiŋ tu ƧAr ƣn wont ov spíritual understándiŋ; but hwen ƧA ʃud hav resévd Ƨe spirit, ƧA ʃud hav *in Ƨemsélvz* Ƨe pƣer ov understándiŋ (se vers 13). And Ƨis iz Ƨe comun prerogativ ov el cristyanz; fər "he Ƨat iz spíritual dizérnet el tiŋz." (Se elsƣ 1 Cor. 2. 10—12; 1 Jon 2. 20.)

On Ƨe jeneral cwestyun, hweƧer prar ʃud be adrést tu Ƨe Lərd Jezus ər tu Ƨe FaƧer, we tiŋe nƣ presiz rul iz lad dƣn in scriptur; and Ƨat Ƨe spirit, tugéƧer wiƧ Ƨe jeneral tenur ov Ƨe nu testament scriptur, must be ƣr gid. We tiŋe we ar born ƣr in Ƨe statment, Ƨat prar iz adrést *tu* Ƨe FaƧer, *tru* Ƨe Sun, *bi* Ƨe hƣli Gƣst. "Everi gud gift and everi perfect gift iz from abův, and cumet dƣn from Ƨe *FaƧer ov lits.*" Hwarás, Crist, az médiater and hi prest, iz Ƨe ecsclusiv çanel tru hwiç everi blesiŋ iz conférd; and Ƨis in a diferent sens from its beiŋ merli dun fər hiz sac ər tru hiz merit; fər Ƨe Lərd sez, speciŋ ov himsélf in Ƨis caracter, "hwotsƣéver ye ʃal asc in mi nam, Ƨát wil *i* du, Ƨat Ƨe FaƧer ma be glorifid in Ƨe Sun;" fər el pƣer iz comíted tu Ƨe Sun, on behálf ov Ƨe çurç, fər hum he iz cónstituted "hed ƣver el tiŋz." Agén, Ƨe hƣli Gƣst iz Ƨe comúnicater ov Ƨƣz spíritual blesiŋz hwiç we resév tru Crist, az wel az Ƨe pƣer ov prar and suplicaʃun in Ƨe sants. Ƨus, we hav Ƨe FaƧer Ƨe giver, Ƨe Sun Ƨe çanel, and Ƨe hƣli Gƣst Ƨe minister ov el blesiŋz tu Ƨe sƣlz ov Godz çildren.

Ƨe Lərdz subsecwent remárcs in Jon 16, sem tu pənt tu Ƨar beiŋ brət pérsunali intu Ƨe prezens ov *Ƨe FaƧer;* fər Ƨis woz tu be Ƨar hapi privilej hwen Ƨa ʃud hav resévd Ƨe spirit ov adopʃun. Ƨa wud Ƨen hav tu dun wiƧ Ƨe FaƧer himsélf, and not merli wiƧ Ƨe Sun, az reprezéntiŋ him. Ƨe grat object fər hwiç Crist cam, woz "tu briŋ us tu God," and Ƨát in Ƨe caracter ov *sunz.* Az suç, we can, bi Ƨe spirit, hƣld intercors wiƧ and mac ər recwésts nƣn untu God, standiŋ in Ƨe ful acséptans ov Ƨe Sun, huz atƣniŋ blud and rityusnes ar ər ƣnli grənd ov acsés. But sƣ complətli iz Ƨe briŋiŋ ni ov Ƨe siner tu God efécted bi menz ov Ƨe finist wurc ov Crist, Ƨat he iz plast, az

onómatí mou, dósei humín); eldó Ƨe ətorizd verʃun emplóz Ƨe sam wurd *qse* fər bət Ƨe italisizd wurdz in Ƨe abův cwətaʃun, yet it iz wel nƣn Ƨat (erətám) iz tu *qse az a cwestyun,* and (aiteín) tu *qse az a petiʃun.*

a sun, on ðɛ sam futiŋ az *ðɛ Sun*, haviŋ a persunal interest in ðɛ Fɑðerz luv (sɛ Jon 16. 26, 27). Ƣ ðat ɜr pur hɑrts wer not sɑ slɑ in taciŋ ðɛ plas hwiç ɜr God hɑz in hiz wundrus gras ɑsɟnd tu us, in félɑʃip wiðˊ ðɛ Sun ov hiz luv!

Ðar iz ɑnúðer subject bɛsɟdz prar hwiç ʃud not bɛ lost sɟt ov hwɟl consíderiŋ ðis ínterestiŋ ɛwestyun. It iz ðát hwiç iz ðɛ néseseri ɑnd everlɑstiŋ rɛzúlt ov rɛdemʃun, namli, *praz* ɜr *wurʃip*, ɑrɟziŋ, not ɜt ov eni pɑrticuler sércumstɑnsez, ɑz prar duz, but bɛiŋ ðɛ proper emplɑ-ment ov ðɛ rɛdémd, hweðer on ert ɜr in hev'n: ɑnd ðis iz diréctɛd *tu God ɑnd tu ðɛ Lam*. Wurʃip hɑz, in ɜl ɑjez ov ðɛ çurç, bɛn prezénted tu ðɛ Lɜrd Jɛzus, from ðɛ da on hwiç hɛ tuc hiz set ɑt ðɛ rɟt hɑnd ov ðɛ trɑn ov ðɛ mɑjesti in ðɛ hev'nz; fɜr wɛ red (Luc 24. 52) ðat ðɛ ɑpós'lz wurʃipt him imɛdyetli ɑfter hiz ɑsenʃun. Wɛ juj ðat ðɛ spirit invárɪɑbli ledz ðɛ rɛdémd siner tu ðis ɛcsersɟz ov praz tu ðɛ Lam, bɟ huz blud hɛ hɑz bɛn rɛdémd, ɑnd hu hɑz mɑd him a "ciŋ ɑnd prɛst untu God." If wɛ ma spɛc from ɛcsperiɛns, wɛ fɟnd ɜrsélvz ɑz of'n engájd, hwen in ðɛ uɲɟted wurʃip ov Godz çildren, in ðɛ diréct ɑscrip-ʃun ov praz tu ðɛ Lam ɑz in eni uðer ɑct ov dɛvɑʃun. It iz tu bɛ ferd ðar iz but lit'l *wurʃip* ɑmúŋ ðɛ çildren ov God in jeneral, becéz ðar iz but lit'l enteriŋ intu ðɛ grat truut ov rɛdemʃun, ɜr understándiŋ ov ðɛ complét justificɑʃun ɑnd tɟt'l tu glɜri hwiç bɛlɛverz hɑv ɛv'n nɜ, trʊu ðɛ finiʃt wurc ov ðɛ Lɜrd Jɛzus Crɟst. Yet ðis iz ðɛ car-ɑcteristic bɟ hwiç cristyɑnz ɑr distíŋgwiʃt in scriptur—ðɑ ɑr ðɑz "hu cɜl upón ðɛ nam ov Jɛzus Crɟst," (Acts 9. 14; 1 Cor. 1. 2,) *hu pub-licli ɑn ðɛ wurʃip ov Crɟst;* ɑnd tu ɑfer "ðɛ continuɑl sɑcrifɟz ov praz" (Hɛb. 13. 15) iz ðar hɑli ɑnd egzɜlted vɑcɑʃun. Praz iz ðɛ hɟest ɑct ov dɛvɑʃun; ɑnd tu ðis ðɛ siner iz cɜld, hwen, bɟ gras, hɛ hɑz lernt ðɛ valu ov ðɛ blud ov Crɟst ɑz aplɟd bɟ ðɛ hɑli Gɑst tu hiz conʃens, ðarbɟ maciŋ him "mɛt tu bɛ a pɑrtɑcer ov ðɛ inheritɑns ov ðɛ sants in lɟt." (Cɑl. 1. 12.) It iz ɑz *savd sinerz* ðat wɛ ɑfer praz: *prar* iz sutɛd tu ðɛ ɛcsperiɛns ɑnd wɑnts ov a *sant*, ɑrɟziŋ ɜt ov ðɛ sércumstɑnsez ov ðɛ wildernes. Praz iz ðɛ emplément ov hev'n; ɑnd ðar wɛ ʃɑl ɑcupɟ ðɛ pozíʃun ov *sinerz* wɑʃt in ðɛ blud ov ðɛ Lam, ɑnd ðarfɜr ɛcwɑli fited bɟ ðɛ bɜndles gras ov ɜr God fɜr ðɛ enjɜments ɑnd ɑcupɑʃunz ov hiz hɜs ɑbúv. (Rev. 7. 14, 15.)

ƺe Lerd giv us tu realiz mer ƺe blesed realiti ev ƺr redemſun tru ƺe blud ev ƺe Lam, ƺat we ma be fƺnd mer ecuṗid in ƺis ƺr proper servis,—nƢ les befítiŋ us nƺ on ert, ƺan hwen surƺndiŋ ƺe tron ev God and ev ƺe Lam in hev'n! Compár Rev. 5. 9, 10 wiƺ Rev. 1. 5, 6.—*Ed.*

IMPƢRTANT NƢTIS TƢ ƺR SUBSCRƺBERZ.

We ar sori tu be under ƺe panful nesesiti ev infermiŋ u ƺat ƺis periodical can not be contínud unlés ƺe number ev copiz tac'n up be *dub'ld* fer ƺe remander ev ƺis and fer ƺe fóloiŋ yer. We trust ƺr rederz fel sufiſent interest in ƺis lit'l wurc tu led ƺem tu mac ƺis smel ƺtla, in erder tu cep it in egzístens. ƺa wud be ƺarbj enab'ld tu put fonotipi befór sum ev ƺar cristyan frendz in an atráctiv ferm; and ƺa wud hav ƺe satisfacſun ev noiŋ ƺat ƺa wer asístiŋ in cariiŋ on a wurc in hwiç, we trust, ƺar simpatiz ar enlísted, az beiŋ a truli *cristyan, evanjelical*, and *scriptural* undertaciŋ.

It ma elsƢ be nedful tu rezért agén tu ƺe *Loŋ Primer* tip, in hwiç ƺe ferst volum woz printed, az a menz ev redúsiŋ ƺs ecspéns.

ƺƢz hu inténd tu tac in wun er mer adiſunal copiz mumtli, ar recwésted tu comunicat ƺar intenſun, wiƺát *delá*, tu Henri St. Dalmas, Bricsam, Dev'n.

*** ƺe *Evanjelical EcƢ* iz gratli indéted tu ƺe liberal ad afƢrded it, duriŋ ƺis and ƺe past yer, bj H. U. Jansen, esc., ev Ecseter, hu haz hiƺertu jénerusli tac'n upón himsélf a grat part ev ƺe ecspéns. But it iz not just ƺat ƺe burd'n ſud fel entirli upón *wun* er *tú* individualz; and bj a united efurt, ƺe *Evanjelical EcƢ* ma sun be plast upón a stab'l basis, and, we hop, ar loŋ, be mad tu pa itsélf.—*Ed.*

NƢTISES TƢ CORESPONDENTS.

¶Wil "*A Yuŋ Encwirer*" favur us wiƺ hiz nam and adrés. We hav a particuler object in asciŋ it.

Comunicaſunz tu ƺe Editer tu be sent tu ƺe Bat Fonetic Institiuſun; if posib'l, ƺe ferst wec in ec munt.

Publiſt bj FRED PITMAN, at ƺe Fonetic Depó, 1, Cwenz Hed Pasej, Páternoster RƢ, Lundun. SƢld bj el Buceslerz.—Printed bj A. J. ELIS, B.A., at ƺe Fonetic Printiŋ Ofisez, Bat (Bath).

[Prjs 1½*d*.

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EVANJELICAL ECƢ.

NE. 22.] OCTƢBER, 1848. [VOL. 2

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the italic letters in the words placed under them.

Ɛ ɛ, Ƣ a, Ǎ q, A ɑ, Θ ɵ, Ƣ ƣ, Ш u, Ʊ ʊ, Ɨ ɨ, Ƣ ƣ, Ƴ ɣ, Ц u,
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ꞓ ç, Ꞇ t, Ƣ ƣ, Σ ʃ, Ʒ ʒ, Ƣ ŋ.—Foreign, k, q.
etch, *wreath*, *wreathe*, *vicious*, *vision*, *sing*. *ich* G, *sieg* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

ON ƺƐ IMPƢRTANS OV OBTƢNIƢ AN ACЦRET RENDERIƢ OV SCRIPTЦR.

It iz a truth hwiç ʃud afórd encurejment tu everi umb'l stںdent ov ƺɛ divín wurd, ƺat, hwɨl a meʒur ov lernin iz recwizit tu form a coréct interpreter ov ƺɛ leter ov ƺɛ tecst, yet ƺat, ev'n her, moral and spíritںal cwolificaʃunz ar ov far mar avál for ƺɛ discuveri ov truth, ƺan ƺɛ most profónd erںdiʃun wiƺst ƺem; and ƺɛ veri convicʃun ov wunz on blɨndnes and falibiliti, ںnɨted wiƺ a dezír tu discúver and pozés ƺɛ truth, ʃud serv az an encurejment tu wunz on mɨnd tu ecspéct ƺat incwɨri carid on in dependens upón ƺɛ spirit ov God wil not be in van. ƺɛ wurd ov God contánz mater ov suç unspecab'l impartans and transéndent interest, ƺat no degré ov laborius reserç, and no meʒur ov ernest suplicaʃun iz tú grat tu be bestód on it. Hwen wuns ƺɛ swetnes and profit ov suç studiz ar ecsperienst, uder materz begín tu luiz ƺar former hold upón ɜr harts, and ƺɛ pursúts ov ƺɛ wurld and ƺɛ van conversaʃun ov wurldli mɨndz becúm unatráctiv, werisum, and insípid. Hɜ ernestli wud we beg ov ƺoz hui,

ɑbɜndiŋ in leʒur fər mental and spíritụal impruvment, wast ɜr ɑfter ɜr in ðɛ peruzal ov unprófitab'l rjtiŋz, tu endévur tu giv wun siŋg'l ɜr ov everi da tu ðɛ studiz ov ðɛ divjn téstimuniz. Tu ðɔz hu hav felt ðɛ pɜer and enjód ðɛ cumfurt ov ðɛ truṭ, wɛ wud beg lev tu sujést ðɛ incwjri, hweðer ðɛ meʒur ov ɑtenʃun dɛvɔted bj ðɛ pɛp'l ov God in jeneral tu ðɛ studi ov ðɛ bjb'l, bɛ ɑt el prɔpɔrʃunet tu its vɑst sụperioriti ɔver everi uðer buc; and hweðer ðɛ amónt ov tjm spent ɛv'n in relíjus sɔsjeti, bɛ not grater ðɑn wel consísts wiđ sufiʃent opurtụniti fər retjrd meditaʃun. Amídst ðɛ prɔgres ov infideliti, pɔperi, and heresi, it iz impɔrtant tu remémber ðɑt ðɛ dɛféns ɑgénst erur ljz, not in ðɛ ɑcnolejment ov ðɛ prinsip'l ov prótestantiz'm, but in ðɛ ɑplicaʃun ov ðát prinsip'l, sɔ ɑz tu enʃúr ɑ familyer ɑcwantans wiđ ðɛ doctrinz, prɛsepts, egzɑmp'lz, and promisez ov revelaʃun. Nutiŋ ðarfɔr can bɛ unínterestiŋ ər unimpɔrtant hwiç tendz, in eni dɛgré, tu render ðɛ laŋgwej ov scriptụr mɔr intélijib'l, ər ðɛ comun translaʃun ɑ mɔr egzáct ecspreʃun ov ðɔz truđz hwiç hav bɛn bredd intu ðɛ tecst bj ðɛ spirit ov God.

Ðat ðɛ ɛtɔrjzd verʃun contánz several pɑsejez capab'l ov beiŋ mɔr ácụretli renderd, iz ɑ statment hwiç nun hu ɑr familyer wiđ ðɛ inspjrd ɔrijinalz wil bɛ dispózd tu dispụ́t. Tu ɑcnólej ðɛ ned ov corecʃunz in ɑ translaʃun ov bucs, sɔ pɛcụlier in ðar caracter, sɔ consíderab'l in number, and sɔ varius in stjl, implíz nutiŋ derógaturi ɛðer tu ðɛ mental ɑtanment ər gud intenʃunz ov ɜr ecselent translaterz. Meni ov ðɛ pɑsejez hwiç nɜ recwjr corecʃun wer egzáct and fatful hwen ðɑ wer ferst publiʃt, and convá ɑ roŋ impreʃun tu ðɛ modern iŋgliʃ reder, just becóz ðɛ laps ov mɔr ðɑn 200 yerz haz consíderabli elterd ɜr laŋgwej. Uðerz ov ðem ɑr merli ɔversjts, rezúltiŋ from ðát miestụr ov imperfecʃun hwiç ɑtáçez tu el hụman perfɔrmansez; hwjl ɑ veri fụ ma perháps justli bɛ impụ́ted tu ðɔz pɑrticụler vụz ov eclezɪastical politi, entertánd bj ɜr translaterz and ðar real patrun. Ðɔz vụz ma hav prɔdụ́st ɑn ínfluens on ðar mjndz ov hwiç ðɑ ðemsélvz ma hav bɛn scarsli conʃus.

Wɛ ʃal nɜ prɔséd tu prɔdụ́s sum egzɑmp'lz cálcụlated tu ʃɔ ðɛ impɔrtans ov suɑ minụ́t verbal corecʃunz ɑz ma, on ɑ cursuri vụ, ɑpér but ov lit'l mɔment.

ðe narativ ov Hagarz dismiſun from ðe famili ov Abraham (Jen. 21), az it iz giv'n in ðe iŋgliſ bib'l, nátural ledz ðe reder tu supóz ðat sumtiŋ lic a feliŋ ov despár at ðe prospect ov uter destituſun, indúst her tu betác hersélf and çild tu ðe wildernes, hwar, contreri tu ðe órdineri cors ov tiŋz, ſe woz relévd bi ðe vizit ov ðe anjel. On eni uder supoziſun it iz dificult tu sa hwi ſe ſud çuz tu wonder in a wildernes, instéd ov endévuriŋ tu find a mor sutab'l rezidens. But ðe difficulti iz entirli remúvd, and ðe hol narativ renderd muç mor intélijib'l, bi a veri slit çanj in ðe renderiŋ.—Instéd ov "wonderd," ðe hebru wurd wil veri wel bar tu be translated "ſe lest her wa," and ðus afórd grend fer dedúsiŋ ðe inferens, ðat ſe had set et from ðe hes ov Abraham wid ðe intenſun ov retúrniŋ intu Ejipt, and ðat ðe fact ov her haviŋ mist ðe pat, and not ðe lac ov proviçun, woz ðe cez ov ðát condiſun ov distrés in hwiç ðe anjel fend her.

In Rom. 1, 18, it iz stated, acordiŋ tu ðe comun verſun, ðat "ðe ret ov God iz revéld from hev'n agénst el ungodlines and unriçtyusnes ov men, hu hold ðe trut in unriçtyusnes." If ðez wurdz ar áplicab'l tu eni elas ov persunz, it must be tu ðoz hu retán ðe profeſun ov a send cred in conecſun wid an unholi lif. But ðe discórs ov ðe após'l, az iz manifest from ðe imedyet contecst, reférz tu caracterz ov an entirli diferent descripſun, ev'n tu suç az had rejécted ðe mezur ov informaſun respéctiŋ ðe Creater dedusib'l from hiz wurcs; and had, bi ðe grosest çidolatri, çanjd ðe trut ov God intu a li. His evident wont ov coherens betwén ðe statment in vers 18 and ðe subsecwent rezniŋ, iz completli remúvd bi ðe imprúvd renderiŋ "ðe ret ov God iz revéld from hev'n agénst el ungodlines and unriçtyusnes ov men, hu hold den (représ, hinder, or impéd) ðe trut bi unriçtyusnes." ðe orijinal term iz, in itsélf, capab'l ov eder interpretaſun. It ma darfor be urjd, ðat ðe renderiŋ ov ðe comun verſun iz ecwali probab'l wid ðát hwiç haz just ben propózd. But it duz not folo ðat a wurd iz ov detful significaſun in eni particuler pasej, becéz it ma, in itsélf, be capab'l ov beiŋ uzd in tú distínct sensez. Meni termz in hebru and grec, and ev'n in er on laŋgwej, ar capab'l ov beiŋ veri váriusli understúd hwen considerd séperetli, hwiç, hwen fend in combinaſun wid uder termz, becúm fre from ambiguiti. Ner iz dis el ðat can be sed in

dɛféns ov ðɛ renderiŋ in ðɛ instans befór us. If ðɛ wurd be translated bj ðɛ term "hɒld," it must, from ðɛ fɔrs ov ðɛ verb, hwen ɥzd in suç a sens, implj̨ a *ferm* aprɛhenʃun and retenʃun ov ðɛ truṫ. Nɜ, tu descrj̨b persunz az fɛrmli hɒldiŋ ðɛ truṫ hu liv in sin, iz at varians, not merli wiđ ðɛ cɔrs ov ðɛ após'lz rɛzniŋ, but wiđ ðɛ hɒl tenur ov scriptur, and ðɛ rɛzúlt ov ɥnivérsal ecsperiens. Ʒar iz suç a perfect and indísoluḃ'l ɥniun betwén ðɛ truṫ and ðát hɒlines hwiç it iz instrumɛ́ntal in prɒdúsiŋ, ðat nun hu liv rɛgardles ov ðɛ later, can contínu tu retán ðɛ rj̨t aprɛhenʃun ov ðɛ fɔrmer. A man hu ledz an unhɒli lj̨f wil never hɒld ðɛ truṫz ov scriptur in ðar fulnes and consístent hɒrmoni. He ma be a cɛn ádvɒcet fɔr sum pɒrticuler doctrin, ov hwiç, eldó he ma mentán it coréctli az tu ðɛ leter, he ǵérifez, in rɛaliti, a fɛls ɔr pervérted nɒʃun: but ecsépt ðɛ truṫ hwiç he aprɛhéndz act sɒ eféctivli az tu subdú hiz luv ov sin, hiz luv ov sin wil néseserili obscúr hiz dizérnment ov ðɛ truṫ. Ʒɛ secret ov ðɛ Lɔrd iz wiđ ðem ðat fɛr him; and in cɒstiŋ awá from himsélf ðɛ fɛr ov God, ðɛ siner iz judiʃali permíted tu impéd ðɛ truṫ bj̨ unrj̨tyusnes.

In 2 Pɛter 1, 19, beleverz ɒr egzɔrted tu tac hɛd untu ðɛ wurd ov profesj̨, az untu a lj̨t ðat ʃj̨nz in a dɒrc plas, untíl, sez ðɛ após'l, ðɛ da den, and ðɛ da-stɒr arj̨z in ur hɒrts. In rɛgárd tu ðɛ concludiŋ ecspreʃun, we wud rɛmárc, ðat hɜ́ɛver comun suç a fraz ma be in hímz ov hɥman compoziʃun, ɔr in ðɛ laŋgwej ov cristyan ecsperiens, ðar iz consíderab'l difícilti aténdiŋ its interpretaʃun in ðis pasej. If bj̨ ðɛ da-stɒr arj̨ziŋ in ɜr hɒrts, be ment ðɛ ful aʃurans ov fat, it iz pertinent tu incwj̨r hweđer we hav eni rɛz'n tu supóz ðat ðɛ wurd ov profesj̨ woz pɒrtículerli inténded tu be a lj̨t tu suç persunz az ɒr watiŋ fɔr sum freʃ intérnal revelaʃun befór ða can dar tu cɔl ðemsélvz ðɛ çildren ov God. ¶ Iz ðar eni tras ov suç a sentiment tu be fɜnd in eni uđer pasej ov scriptur. ¶ Iz it in acɔrdans wiđ ðɛ simplisiti ov statment wiđ hwiç ðɛ após'lz prɒclámd a frɛ and ful justificaʃun tu everi belɛviŋ siner, ɔr wiđ ðát jɒful rɛsepʃun hwiç ðɛ glad tj̨diŋz ov salvaʃun met wiđ at ðar fɛrst promulgaʃun. We rɛdili alś ðat jenɥin beleverz ma, ṫru wecnes ov fat, defɛ́ct ov nolej, dimnes ov aprɛhenʃun, restraniŋ ov ṗrar, ɔr natural infermiti, hav ðar évidensez ov acséptens gratli clɜded, and sumtj̨mz ɛlmɒst entj̨rli

obscúrd; but suç duz not apér tuı hav bɛn ðɛ cas wiđ ðɛ ferst disip'lz nɛrli tuı ðɛ sam ecsténtɔz it hɔz bɛn wiđ bɛleverz in sucsɛdiŋ tjmz. And ɛv'n if ðƣz tuı huum ðɛ epís'l iz ɔdrést, (and huı ɔr descríbd ɔz haviŋ obtánd ljc prefus fat wiđ ðɛ rjter himsélf,) can bɛ supózd tuı hav bɛn in dɔst ɔz tuı ðar ƣn salvafun, stil, it ma bɛ cwestyund, hweđer ðar bɛ eni ɛtoriti in scriptuır fɔr understándiŋ bj "ðɛ dɛniŋ ov ðɛ da," ðɛ aprehenfun ov a sens ov pɔrd'n; nɛđer, ɔz woz just hinted, iz it ɛzi tuı ecsplán hwj ðɛ studi ov profesj, in pɔrticuler, fud be egzibited ɔz ðɛ grat mɛnz ov seciŋ deliverans ɔst ov suç a stat ov spíritual dɔrcnes.

Nɔ wɛ redili admít, ðat did ðɛ abúv-menfund díficultiz bɛlóŋ tuı ðɛ inspjrd ƣrijinal, in ðát cas, hweđer wɛ cud sucséd in rɛmuviŋ ðem ɛr not, it wud stil bɛ ɔr privilej tuı rɛsév wiđ reverens ðɛ direcfun ov ðɛ após'l, and rɔđer humbli tuı acnólej ɔr ignorans ðan tuı atémt tuı tamper wiđ ðɛ wurd ov God. ðɛ obscuriti ov ðɛ pasej iz, hɔ́ever, capab'l ov bɛiŋ rɛmúvd bj a veri sljt ɛlterafun, hwiç afécts mɛrli ðɛ punctuafun: *—"wɛ hav ɛlsƣ a mƣr fur wurd ov profesj, hwaruntú wɛ dur wel ðat wɛ tac hɛd, ɔz untuı a ljt ðat fjnet in a dɔrc plas, untíl ðɛ da dɛn and ðɛ da-stɔr arjz. In uır hɔrts nƣiŋ ðis ferst,—*ɔr* bɛiŋ in ðɛ ferst plas hɔrtili perswaded ov ðis, ðat nƣ profesj ov ðɛ scriptuır iz ov prjvet interpretafun." In supórt ov ðis ɛlterafun, let it bɛ obzérvd, ðat a prinsipal subject hand'ld in ðis epís'l iz ðɛ cumiŋ ov ðɛ da ov Crjst; and ðat "ðɛ dɛniŋ ov ðɛ da," and "ðɛ rjziŋ ov ðɛ da-stɔr," ɔr ecsprefunz bútifuli adápted tuı descríb hiz glƣrius aperiŋ. Let it bɛ ɛlsƣ rɛmémberd, ðat tuı nƣ a truıt in ðɛ hɔrt, iz a mƣd ov speciŋ ɛltuıgéđer acɔrdant wiđ ðɛ idium ov scriptuır laŋgwej, and not wiđɔ́st egzamp'l in ðɛ ƣld testament. Wɛ fjnd it (Jofua 23, 14) emplɔ́d tuı ecsprés a dep and jenuin convicfun.

In Jamz 1, 1. 2, wɛ hav anúđer strjciŋ instans ov ðɛ impɔrtans ov minút atenfun tuı ðɛ fɔrs ov ɛç pɔrticuler term. Acɔrdiŋ tuı ðɛ comun verfun, ðɛ secund vers hɔz nƣ sɔrt ov conecfun wiđ ðɛ ferst; but ðɛ aparent abrúptnes wiđ hwiç ðɛ ecsɔrtafun in vers 2 iz intrƣ-

* It ma bɛ wel tuı remjnd ðɛ reder, ðat ðɛ pɔntiŋ ɔz wel ɔz ðɛ divizun intuı çapterz and versez, iz a mater ov mɛrli huıman ɛtoriti.

dʊ́ſt, entjrli disapérz bj a referens tu ƺe ƣrijinal. Not ƺat ƺe comun translaſun iz in ƺis instans çqrjab'l wiƺ eni inácqresi. ƺe jenius ov ƺr laŋgwej renderz it imposib'l tu prezérv ƺe conecſun wiƺśt introƺúsiŋ a mƺd ov fraziolojі ecwerd in itsélf, and il-sqted tu ƺe simplisiti ov ƺe sacred rjterz. Stil, az in uƺer ljc casez, ƺe literal renderiŋ mjt hav ben giv'n in ƺe mqrjin, ƺus:

1. Jamz, tu ƺe twelv trjbz hwiç qr scaterd abróƺ, wiſet jƺ.

2. Cƺnt it el jƺ, mj breƺren, ets.

ƺe comun grec fraz fer gretiŋ semz tu hav ben emplóƺ bj ƺe após'l ƺat he mjt led beleverz tu infér, ƺat hwjl we ma properli qz ƺƺz formz and ecspreſunz ov siviliti hwiç qr curent in sosjeti, yet, hwen qzd bj us, ƺa qr tu be understúƺ not az mer complimenteri frazez, ner az haviŋ referens ƣnli tu ƺe welfar ov ƺe bodi, but az ƺe sinsér ecspreſun ov ƺr hqrt, relativ tu ƺe wel-beiŋ ov ƺe iner man.

We hav tet it wel tu briŋ ferwerd ƺe abúv egzqmp'lz in ilustraſun ov ƺe valq ov minʊ́t atenſun tu ƺe laŋgwej ov inspiraſun. We cƺd ezili incrés ƺe number ov suç instansez; but enʊ́f haz ben adʊ́st in supʊ́rt ov ƺe pent in hand. Tac, however, wun mer egzqmp'l from 2 Cor. 5, 9: "hwarfer elsƣ ƺr ambiſun iz, hweƺer prezent er absent, tu plez him wel." Hwot a vqst diferens ƺar iz betwén ƺƺz hu qr laburiŋ tu be acsépted, and ƺƺz hu, beiŋ elrédi acsépted, qr ambiſus tu plez!

NAPƢLION ON CRISTIANITI.

ƺe fólƣiŋ statment iz sed tu hav ben mad tu jeneral Bärtron ⟨Bertrand⟩ bj Napƣlion hwen on hiz deƺ-bed. It standz opʊ́zd tu Gibunz wec and fqtil atémt tu acént fer cristianiti from sécunderi cezez.—"Ħ nƣ mán, and j'l tel q Jezus wez not a man. Hiz relíjun iz a self-egzístent misteri, and it prƣseded from a mjnd not hqman. ƺar iz in it a dep pecqliariti ov caracter, hwiç haz prƣdʊ́st a sucseſun ov doctrinz and macsimz til ƺen *unnón*. Jezus borƣd nuƺiŋ from hqman nolej, neƺer wez he a filosofer, fer hiz prufs wer mirac'lz; and his disjp'lz from ƺe veri ferst adʊ́rd him. In fact, sjens and filosofi qr perles tu salvaſun; and ƺe sƣl object ov Jezus in cumiŋ intu ƺe wurld, wez tu unvál ƺe misteriz ov hev'n and ƺe lez ov mjnd.

Alecsqnder, Sezer, Ƨqrlimán, and j, hav fƨnded empjrz; but ¶ on hwot hav wɛ rested ðɛ creaſunz ov ƨr jenius: upon fors; and onli Jɛzus haz fƨnded an empjr upón luv; and at ðis moment milyunz ov men wud dj for him. It woz not a da ner a bat'l ðat wún ðɛ victori over ðɛ wurld for ðɛ cristyan relíjun; no, it woz a loŋ wer, a fjt ov tre senturiz, begún bj ðɛ após'lz, and contínud bj ðar sucsesurz, and ðɛ cristyan jenerasunz ðat folod. In ðát wer el ðɛ ciŋz and pƨerz ov ðɛ ert wer on wunſ sjd; and on ðɛ uder sjd j sɛ no qrmi, but a misterius fors, and a fu men scaterd her and ðar from el parts ov ðɛ wurld, and hu had no raliiŋ pont but *fat* in ðɛ misteriz ov ðɛ cros. ✠ dj befór mj tjm, and mj bodi wil be put intu ðɛ grƨnd tu becúm fud for wurmz. Suç iz ðɛ fat ov ðɛ grat Napolion! Hwot an abís betwén mj dep reçednes and Crjsts eternal ciŋdum, proclámd, luvd, adórd, and spred tru ðɛ wurld! ¶ Woz ðát djiŋ; ¶ woz it not raðer tu liv."

ðɛ Convicted Negro.—A pur negro ðus descríbd hwot past in hiz on mjnd, hwen heriŋ a míjuneri preç ðɛ gospel at Réjents Tƨn, in Western Africa:—"Yesterda morniŋ hwen u preç, u tec abƨt ðɛ ten comandments. U begín at ðɛ ferst, and me sa tu misélf, 'Me gilti!' ðɛ secund, 'Me gilti!' ðɛ terd, 'Me gilti!' ðɛ fort, 'Me gilti!' ðɛ fift, 'Me gilti!' den u sa ðɛ sicst, '*Ðɛ falt not cil;*' me sa, 'A, me no gilti! me never cil sum persun.' U sa, '✠ supóz plenti pep'l liv her, hu sa, Me no gilti ov ðát!' Me sa agén in mj hart, 'A! me no gilti.' Ðen u sa, '¶ Did u never hat eni persun; ¶ did u never wiſ ðat suç a persun, suç a man, or suç a wuman, woz ded.' Masa, u tec plenti abƨt ðát; and hwot j fel ðat tjm j can't tel u. ✠ tec in mj hart, and sa, 'Me ðɛ sam persun!' Mj hart begín tu bet; me wont tu crj; mj hart hev so muç, me dont no hwot tu du. Masa, me tiŋc me cil ten pep'l befór brecfast! ✠ never tiŋc j so bad. Afterwerd u tec abƨt ðɛ Lord Jɛzus, hƨ he tac el ƨr sinz. ✠ tiŋc j stand ðɛ sam ljc a persun ðat hav a big ston upon him hed, and cant wec, wont tu fel dƨn. O, masa, j hav trub'l tú muç, j no slep el njt (wept muç). ✠ hop ðɛ Lord Jɛzus Crjst wil tac mj sinz from me. Supóz he no sav me, j ſal go tu hel for ever."

Luv tu God.—Ƨar ɑr fɔr mɑrcs hwarbɨ we ma discúver hweɑ̈er we luv God ɵr not. ¶ Dun we dɛlɨt tun *tiɲc* ov God; ¶ dun we dɛlɨt tun *toc* ov God; ¶ dun we car tun *plez* God; ¶ dun we *luv ɜr nabur.* If we can trunli ɑnser ɑ̈ez encwɨriz in ɑ̈ɛ afermativ, ɑ̈en we pozés ɑ̈is invál-ɥab'l prinsip'l; ɑ̈en ɵl dɥtiz becúm plezant, ɵl trub'lz compárativli lɨt, and ɵl mersiz hav a dɛlɨtful relɨʃ. Ƨis luv iz lɨc ɵl tun ɑ̈ɛ hwɛlz ov ɔbediens; it iz a temper hwiɡ rɛzémb'lz God, imitats ɑ̈ɛ egzɑmp'l ov Crɨst, and iz ɑ̈ɛ veri spirit ov ɑ̈ɛ gospel. Ƨis swɛt prinsip'l les'nz ɵl ɜr sorɔ, and incresez ɵl ɜr enjɔments; it spredz a brɨtnes ɔver ɵl ɑ̈ɛ sɛnz ov lɨf, and ɛv'n, in sum dɛgré, dispélz ɑ̈ɛ fɛr and glum ov deɫ. In ʃɛrt, it iz an antɛ-pɑst [fɔrtast] ov hev'n; fɔr ɑ̈ɛ jɔz ov anjelz and glɔrifɨd spirits ɑr ɑ̈ɛ sam in natɥr, and ɔnli diferent in dɛgré. Divɨn luv iz a sacred flɜer, hwiɡ in its erli bud iz hapines, and in its ful blum iz hev'n. Tu plɑnt ɑ̈is nɔb'l prinsip'l in ɑ̈ɛ brest, tu cultivat its grɔt, and briŋ it tu matɥriti, iz ɑ̈ɛ grand end ov ɵl relíjun, and ɑ̈ɛ jenɥin frut ov faɫ unfánd.—*Hervi.*

Tru Nɔbiliti.—Ƨɛ hɨest, truɛst nɔbiliti, iz ɑ̈át ov beiŋ *çildren ov God:* hé iz nɔbli desénded hu iz *from abův.*

INTELIJENS.

CALCUT'A.

Ƨɛ fólɔiŋ comɥnicaʃun from Dr. Duf, contánz çeriŋ intelijens ov ɑ̈ɛ continɥans ov ɑ̈ɛ wurc ov gras amúŋ ɑ̈ɛ inmats ov ɑ̈ɛ Ɵrfan Institɥʃun:—

Calcúta, Jɥn 2, 1848.

Sins ɨ lɑst rɔt, ɑ̈er fɨv ov ɑ̈ɛ ɵrfan gerlz in ɑ̈ɛ institɥʃun under Mis Laŋ, hav ben admíted intu ɑ̈ɛ cristyan çurç bɨ baptiz'm, on a credib'l prɔfeʃun ov ɑ̈ar ɔn faɫ. A signal blesiŋ haz ben pɔrd ɜt from on hɨ on ɑ̈is institɥʃun. Gud cez hav ɑ̈ɛ ladiz at hɔm hu supórt it tu rejés in ɑ̈ɛ fruts ov ɑ̈ar self-dɛnjal, perseverans, and jenerositi. Ƨɛ tú ɜrz hwiç ɨ spend in ɑ̈ɛ institɥʃun everi sabaɫ fɔrnún, ɑr tu me ɜrz ov unmíŋg'ld satisfacʃun and dɛlɨt—suç ɵrder, suç prɔprɨeti, suç wacful atenʃun, suç ernest interest, suç palpab'l

prƣgres in ƺɛ nolej ov divʃn ƫiŋz, on ƺɛ pɑrt ov ƺɛ yuŋ pɛp'l ɑsémb'ld! Ƣ ƺɑt ƺɛ number ov suɡ ɑsemblejez wer multiplɟd ɛl ƣver ƺis dɑrc land!

ƺƣz latli baptɟzd had fɛr munƫs mánifested dɛp hɑrt-consérn fɛr ƺar sinz ov wurd and dɛd—but espeʃali fɛr *hɑrt*-sinz. At tɟmz, ƺa sɛbd and wept biterli under stroŋ convicʃunz ov sin—its gilt and its danjer. ƺar ƣn ɑcɛ́nts ov ƺɛ wurciŋz ov sin, ov fɑƫ, and ov hƣp, wer sƣ simp'l, sƣ nɑtʊral, sƣ ɑcɛrdɑnt wiƺ ƺɛ ecsperiens ov bɛleverz jénerali, ɑz tʊ lɛv nƣ rɛznɑb'l dɜst ov ƺɛ sinseriti and rɛɑliti ov ƺar prƣfeʃun. At diferent tɟmz ƺa wer egzámind bɟ Mr. Ɥert, Mr. Mɑc Ca, and misélf. And beiŋ ɛl ov us perfectli satisfɟd, ƺa wer ɑt lɑst baptɟzd bɟ Mr. Ɥert, in ƺɛ prezens ov ƺar ƣn ɑsƣʃiɛts, and several memberz ov ƺɛ Frɛ Ɛurɡ coŋgregɑʃun. ƺus, wiƺín ƺɛ lɑst ɑt munƫs, hɑv not fʊɛr ƺɑn twelv giv'n credib'l évidensez ov ɑ saviŋ converʃun in ƺát institʊʃun! And ƺus, ɑmíd ɛl ɜr clɜdz and ƫic ƺɑrcnes, ɑr wɛ çɛrd bɟ ɑnúƺɛr and ɑnúƺɛr smɟl ov Jɛhƣvɑz cɜntenɑns.

BUNGULƢR.

Preçiŋ ɑt ɑn ɟdolɑtrus festivɑl.

On ƺɛ 10ƫ ov lɑst munƫ (Mɑ), ɟ ɑténded ɑ swiŋiŋ festivɑl, nɛr ɑ vilej in ƺɛ suburbz ov Bungulór, ɑcumpɑnid bɟ D. Solomun and Mƣzez, nɑtiv teçɛrz, and fɛr membɛrz ov ɜr Cɑnɑréz coŋgregɑʃun. Hɑviŋ rɛçt ƺɛ spot, wɛ wɛct rɜnd ƺɛ dens crɜd hwiç had colécted. On wun sɟd woz ɑ témporeri ʃed mɑd ov bɑmbúz and mɑts, in hwiç wer tú hidyus stƣn ɟdulz, tʊ hwiç ɛger crɜdz wer oferiŋ cƣcƣ-nuts. ƺɛ prinsipɑl pʊɑjuri woz ɑn elderli wʊmɑn, ɑsísted bɟ sum yuŋger wimen, and sum men, hʊ tʊƣ ƺɛ cƣcƣ-nuts and brƣc ƺem, giviŋ wun hɑf tʊ ƺɛ pʊɑjuri, and rɛtúrniŋ ƺɛ uƺɛr, wiƺ ɑ lit'l hƣli wƣtɛr and ɑ fʊ flɜerz, tʊ ƺɛ oferer.

ƺar wer several ɟdul-cɑrz ɡali dect ɜt, and drƣn ɑlóŋ bɟ ocs'n and men tʊɡéƺɛr: ɑt ɑ lit'l distɑns woz ƺɛ swiŋiŋ mɑʃén; but, ɑz ƺɛ pɛp'l ɑr not ɑlɜd in ƺis plɑs tʊ insért ƺɛ hʊƣc in ƺɛ fleʃ, it iz mɛrli ɑtɑ́ɡt tʊ ɑ ƫic bɑndej ov cleƫ. Several, on ƺis ɑcɑʒʊn, wer swʊŋ ƫrʊ ƺɛ ɑr, in fulfílment ov vɜz mɑd in ƺɛ tɟm ov trub'l. ƺɛ pɛp'l wer ɛl drest

in ðar gaest atjr, and évidentli cam tu se and be sen. ðe hol mor nerli rezémb'ld a cuntri far er wac in Iŋgland ðan enitiŋ els.

Haviŋ fənd a maŋs ov stən sumhwot élevated abúv ðe grənd, we stafund ərsélvz ðar. Məzez red a considerab'l part ov a tract, after hwiç, D. Solomun adrést ðəz widín heriŋ, hu wer nə veri numerus. ✠ ðen red a pasej ov ðe nu testament, and spəc tu ðe pep'l, after hwiç Məzez adrést ðem at considerab'l leŋt. Hwen he concluded, D. Solomun preçt tu ðem agén, and after he had spəc'n fer sum tjm, j elsə preçt a secund tjm, untíl it begán tu grə dare, and it wəz tjm tu cləz. We ðen distributed bues, and hwen ðe pep'l had nerli dispérst, we adrést a fu wurdz tu ðəz hu liŋgerd behínd, urjiŋ upón ðar atenfun hwot ða had herd, and retúrnd həm praziŋ God fer ðe opurtuniti ov oferiŋ tu sə larj an asémbli ðe unspecab'l blesiŋz ov ðe everlastiŋ gospel.

J. B. Cəlz.

REVIVAL OV ðE MIΣUN AT CANTON.

It wil be sen bj ðe artic'l hwiç foləz, ðat evanjelical operafunz hav ben recoménst at Canton, from hwiç ðe mífuneriz had ben loŋ ecsluded bj ðe turbulent caracter ov ðe populafun, and ðar straŋ hostiliti tu forenerz ov everi nafun. In reljans on ðe tender mersiz ov God fer hiz protecfun, and stímulated bj ðe fávurab'l rezúlts ov a vizit hwiç he mad tu Canton in October 1847, in cumpani wiθ Mr. Gilespi, Dr. Hobsun enterd on ðis populus feld ov labur in ðe munt ov Féhruweri last; and ðe actual coménsment ov hiz medical and mífuneri laburz ar ðus detáld in a leter ov hiz, dated Ma 23rd:—

U wil be glad tu her ðat up tu ðe prezent tjm j hav met wiθ veri encurejiŋ sucsés in ðis siti. ðar nə beiŋ nə imedyet prospect ov hostilitiz, and everi tiŋ haviŋ gon on satisfácturili in ðe plas hwiç j had rented témporerili az a dispenseri, j hav felt justifjd in acséptiŋ ðe termz ov mj landlerd, and, wiθ ðe advjs and asístans ov Lyaŋ-a-fa and mj uder çjnéz asístants, hav concluded an agrement on hwot j belév tu be saf and écwitab'l termz. Bj əpniŋ ðe premisez in ðe ferst instans az a dispenseri, j hav ben ab'l tu satisfj misélf on meni important pents relativ tu its elijibiliti az a permanent localiti—ðe

trui ƣner ov ðɛ properti, ðɛ felię ov ðɛ naburhud, and ðɛ termz ov rent, ets. Wiđ rɛgárd tui ðɛ lƣcaliti, ị am satisfịd ðat it iz wun ov ðɛ best, if not ðɛ best, ðat can bɛ ocupịd on ðɛ wɛter-fruntej, hwię iz ecsténsiv; but ɛl pɑrts ov it ɑr not alję élijib'l. Fɛr ðɛ helt ov ðɛ míſuneri and hiz famili it iz cwịt néseseri ðat ðɛ hɜs hɛ ocupịz ſud bɛ on ðɛ river-sịd. Ꝼ belév ðat ðɛ situaſun ị hav sucsɛded in obtanię wil pruv helti and cuul—a pɛnt ov vịtal impɛrtans in sug a clƣs and crɜded siti az ðis.

Tui asertán ðɛ trui ƣner ov ðɛ properti, ị hav had ðɛ public recɛrdz egzámind, and ðɛ rezúlt haz bɛn satisfacturi.

Ðɛ felię ov ðɛ naburhud iz dɛsịdedli fávurab'l tui ðɛ object ị hav in vu. Ðɛ vizib'l efɛcts ov ðɛ hospital dizárm prejudis and consiliat ðƣz hui mịt uđerwịz pruv inimical; and, if ðɛ naburz ɑr unwíliię, ðɛ landlɛrd must sucúmb tui ðɛ populer felię.

In rentię ðɛ hɜs nɜ engájd ðar hav bɛn nƣ restricſunz impózd upón mɛ: in fact ị hav had prɛgię ðar tre tịmz a-wec bị Lyaŋ-ą-fą, ɛlmƣst from ðɛ cɛménsment ov mị uzię it ɑz a dispenseri; fɛr, ɛldó ị woz awár it wud bɛ aténded wiđ sum risc ov mị luzię ðɛ plas, yet, in dɛpéndens upón ðɛ blesię ov God, ị rezólvd not tui wiđhóld ðɛ bred ov lịf from ðɛ lɑrj number ov aplicants fɛr bodili rɛléf. It woz acɛrdię̣li dun, and ị hav not herd a wurd agénst it. Ðɛ Lɛrd, ị trust, in ɑnser tui prar, haz giv'n mɛ favur in ðɛ sịt ov ðɛ pɛp'l, and wil dui yet grater tię̣z in prɛparię̣ ðem tui resév hiz wurd.

Ꝼ wil sɛ from hwot haz bɛn stated, ðat ị hav endévurd tui dui wịzli, and tui act justli; and ị nɜ luc up fɛr ðɛ divịn blesię̣ and ðɛ prarz and supórt ov mị felƣ-cristyanz. Ꝼ rejɛ́s wiđ tremblię̣, nƣię ðɛ dɛsɛtfulnes and wicednes ov ðɛ pɛp'l wiđ hum ị hav tui dɛl, but éveritię̣ ị hav az yet dun haz ðɛ ful concúrens and recoméndaſun ov ðɛ ɛvanjɛlist, hui must nƣ sumtię̣ bị ðis tịm ov ðɛ caracter and conduct ɛv hiz cuntrimen in ðis ịdolatrus siti.

Tre daz in ðɛ wec, munda, wenzda, and frịda, ị vizit ðɛ hospital and aténd tui ðɛ sic, from nịn til tre. Wɛ bɛgín wiđ invƣcię̣ ðɛ divịn blesię̣ and się̣ię̣ a hím. Lyaŋ-ą-fą rɛdz and ɛcsplánz a pɛrſun ov ðɛ ferst ɛpis'l tui ðɛ corintianz, and wɛ ðɛn nɛl dɜn tuugéder, Afą prai̧ę̣ wiđ fervur and rɛvɛrɛns. From ðis servis ðɛ paſents ɑr at prɛzɛnt ɛcs-

cluded, ɑz it iz dezíɲd espeſɑli fər ðe nativ cristyɑnz, ɑnd tu sec ɑ blesiɲ on eɡ uðer ɑnd ðe lɑburz ov ðe dɑ. It cumfurts mj̨ hɑrt tu her ðe evɑnjelist coméndiɲ me bj̨ nɑm tu ðe favur ɑnd blesiɲ ov ðe Mƣst Hj̨.

On ðe conclujzun ov ðis ſərt servis, j̨ deséɲd wiðˊ Afɑ tu ðe sic wɑtiɲ beló, ɑnd supórt him in ɑ ſərt ɑdrés tu ðe pɑſents on ðe relíjun ɑnd doctrinz ov Jezus, ɑnd ðe foli ɑnd wicednes ov j̨dolɑtri; hwiɡ iz lis'nd tu wiðˊ ɑtenſun. Bucs ɑr ðen giv'n tu eɡ persun, ɑnd ðe sic, bj̨ tenz, wimen ɑnd men elternetli, cum up tu ðe dispenseri, til ðe hƣl ɑr prescrj̨bd fər ɑnd ɑténded tu, seldum ócuɲpj̨iɲ les ðɑn fj̨v ɜrz.

On munda, mj̨ reseviɲ-dɑ fər nu pɑſents, ðe number iz ƣver 150—uðer dɑz 100 er mər. ƺe pep'l ſƣ ðe gratest confidens in me, ɑnd ðe lɑrjer pərſun ɑr respéctful ɑnd tɑɲcful. Mj̨ dezír iz, ðɑt hwen ɑ proper reseviɲ-rum iz prƣvj̨ded, Lyɑɲ-ɑ-fɑ ſud sit dɜn ɑnd convérs wiðˊ ðe pɑſents hwj̨l ðɑ ɑr wɑtiɲ fər ɑdmiſun intu mj̨ consúltiɲ ɑnd dispénsiɲ rum.

✠ rezérv ðe Sɑbɑt-dɑ fər preçiɲ, hwiç j̨ hƣp wil sun be twj̨s ɑ-dɑ, ɑnd tu crɜded coɲgregɑſunz. ƺe tre uðer dɑz j̨ devót tu studi, instrucſun ov mj̨ ɑsístɑnts, ɑnd vizitiɲ ðe Ɛj̨néz in ðɑr fɑmili rézidensez, ɑz j̨ hɑv dun ðis dɑ; beiɲ cɑrid tu ɑnd frƣ in ɑ sedán-çɑr ɑ distɑns ov tú mj̨lz tru ðe nɑrƣ strets, hwiç iz ɑ nu tiɲ fər forenerz tu du. Suç vizits ɑz dez furniſ ádmirɑb'l opurtunitiz fər impruviɲ ɑnd enlɑrjiɲ ðe mj̨ndz ov ðe Ɛj̨néz.

On sɑbɑt-mərniɲ j̨ hɑv ɑ servis, in ðe hɜs j̨ ɑm ɑt prezent ócuɲpj̨iɲ, wiðˊ Mr. Boni, ɑn ecselent míſuneri ov ðe American bərd. Lyɑɲ-ɑ-fɑ preçez ðe trut fuli ɑnd bƣldli, ɑnd j̨ folƣ him, endevuriɲ tu sɑɲcfun, imprúv, ɑnd coménd hwot he hɑz sed. ƺe ediens iz ərderli ɑnd gud, ɑnd j̨ ɑm ſur ðɑt mƣst, if not el, ðɑt iz sed, iz understúd. It iz ɑ grɑt cumfurt tu spec hwɑr ƣnli wun djɑlect prevɑ́lz.

✠ hɑv prɑr ɑnd rediɲ ov ðe scriptur wiðˊ ðe servɑnts elmƣst everi evniɲ duriɲ ðe wec, ɑnd j̨ ɑm dɑli prepɑriɲ misélf fər public preçiɲ, ɑz j̨ fel ðɑt *ðát* iz ðe grɑnd desideratum, wiðˊ teçiɲ from hɜs tu hɜs. ƺe pep'l ɑr glɑd tu her ɑ forener spec ðɑr lɑɲgwej, ɑnd j̨ indúlj ðe hƣp ðɑt, if ðe trut ɑz it iz in Jezus iz ƣnli fɑtfuli ɑnd intelijibli ecspländ, it wil prevɑ́l in spj̨t ov el ðɑt hinderz ɑnd opƣzez.

DEI OV A RAROTOWAN EVANJELIST.

Rarotoŋa,[1] 17 Jan.

In mj lɑst comunicaʃun j sed ðat ɜr populaʃun woz stil fɑst decresiŋ,[2] and ðat det woz remuviŋ from amúŋ us meni válɥab'l and ɥsful frendz. Yes; it haz plɛzd ðɛ el-wjz dispɔzer ov ɛvénts tu cel awá sum hu j had çeriʃt ðɛ fond hɔp wud hav ben emplɔ́d fɔr meni yerz in públiʃiŋ ðɛ glad tjdiŋz ov salvaʃun amúŋst ðɛ périʃiŋ heď'n. We hav resentli comíted tu ðɛ sjlent tum, tú yuŋ men ov desjded pjeti, gud talents, and ecsténsiv biblical nolej; tu huz eduçaʃun, wid a vu tu ðar futur ɥsfulnes, j had pad particuler atenʃun. I hav not ðar ɛcwalz left; but j bɜ wid submiʃun tu ðɛ wil ov God. "Behóld, he tacet awá, ʔhu can hinder him. ʔHu wil sa untu him, ʔhwot duest ðɜ."

ðɛ ferst hu woz sumund tu ðɛ ɛtérnal wurld, woz Aparɜ, meni yerz a consístent and ɥsful member ov ðɛ çurç, and fɔr ðɛ lɑst tre ɔr fɔr yerz an ácseptab'l preçer ov ðɛ gospel, and a mɔst válɥab'l asístent tu me in ðɛ translaʃun ov ðɛ scriptɥrz. He acumpanid me tu Tahete, hwen j vizited ðát jland fɔr ðɛ benefit ov mj helt, in 1835, and helpt me tu transcrjb sum ov ðɛ manɥscripts ov ðɛ lat Rev. H. Not, wid a vu ov translatiŋ ðem intu ðis djalect, bj hwiç menz he acwjrd a tólerabli gud nolej ov ðɛ laŋgwej.

Aparɜ had a veri grat dezír hɔlli tu consecrat himsélf tu ðɛ servis ov Crjst amúŋst ðɛ heď'n. Lit'l mɔr ðan tú yerz agó, he rɔt tu me on ðɛ subject, and j had freewent conversaʃunz wid him respéctiŋ it. ðɛ maladi ov hwiç he djd, just ðen began tu apér, but j hɔpt it wud sun be remúvd; but Godz tɔts ɑr not az ɜr tɔts. Just az j woz abst tu propóz him tu ðɛ bredren, abst twenti munts agó, ðɛ dizéz broc ɜt in hiz nec, and, hwen wun part woz held bj ðɛ ɥs ov sɥtab'l menz, it broc ɜt mɔr vjolentli in uder parts, espeʃali in ðɛ trɔt and

1. ðis iz wun ov Cuks jlandz, a grup hwiç ljz betwén ðɛ Sosjeti and Frendli jlandz, and iz sítɥated veri nerli in 21½° sɜt lat. and 159° west lonj. ðɛ míʃuneri set'lment ljz at ðɛ entrans ov a bɥtiful vali ðat contánz several hundred hɜzez. ðɛ hol jland iz ljc a gard'n.

2. Not nɜ numberiŋ 3000 in ðɛ hol jland. In 1827 ðɛ populaʃun woz mɔr ðan 7000.

under ꜩe qrm-pits, til fịnali, pur felo, he woz a complét Lazerus fer sorz. Ol ɜr efurts wer van, and he fịnali fel a victim tu ꜩe malígnant dizorder.

Ꜩe complánt, hɜéver, did not aféct hiz vos, and he woz ab'l tu preç until wiꜩín a fụ munts ov hiz deṫ. Frecwentli, wiꜩ plezur indescrịbab'l hav ị herd him declár tu hiz cuntrimen "ꜩe unserçab'l riçez ov Crịst," entretiŋ and beseçiŋ ꜩem tu cum tu him fer salvaʃun and etérnal lịf.

Hiz jujment woz sɜnd, and hiz elụsidaʃunz ov scriptụr truṫ clɛr. He olwaz submíted ꜩe planz ov hiz sermunz tu mị inspecʃun, previus tu delíveri, and veri seldum ov lat had ị eni ocaʒun tu sujést eni olteraʃun. Hiz discorsez wer olwaz ful ov scriptụr, and he woz seldum non tu wonder from hiz subject. Ꝑ had ꜩe pleʒur ov heriŋ hiz lqst discórs, hwiç woz from Rev. 14, 13: "and ị herd a vos from hev'n, saiŋ untu me, rit, 'blesed qr ꜩe ded hwiç dị in ꜩe Lord,'" ets. He woz ecsediŋli carful in hiz ilustraʃun ov ꜩe cloz "and ꜩar wurcs du *folo* ꜩem." Frecwentli did he egzórt hiz hererz tu mqrc ꜩe ecspreʃun, "ꜩar wurcs du *folo* ꜩem," endevuriŋ tu imprés on ꜩar mịndz ꜩat salvaʃun iz *ol* ov gras, and ꜩat ꜩar wurcs folod ꜩem, az evidens ov ꜩar ụniun tu Crịst in hum ꜩa belévd.

Til wiꜩín tú or ṫre munṫs ov hiz desés, he did not abándun ꜩe hop ov beiŋ spard tu go az an evanjelist tu ꜩe heꜩ'n. Twịs he cam tu me tu ecsprés hiz qrdent dezịr fer ꜩe wurc, and tu qsc me if ị tot he ʃud recúver. At lqst ị told him ị woz ferful ov ꜩe rezúlt; but ꜩat mị hqrt gratli rejóst in ꜩe Lord tu fịnd hiz hol sol pantiŋ tu promót hiz glori. Ꝑ ꜩen remịnded him ov Davidz dezịr tu bild ꜩe temp'l ov ꜩe Lord; but hiz dezịr, ꜩo wel pleziŋ in ꜩe sịt ov God, woz not grqnted. From hwiç tịm he woz ab'l tu sa, "ꜩe Lordz wíl be dun."

Meni wer mị vizits tu him hwen wecnes prevénted hiz cumiŋ tu me, and pleziŋ qr ꜩe recoleeʃunz ov hwot pqst betwén us az hiz tábernac'l grádụali dizólvd. On wun ocaʒun ɜr conversaʃun woz ꜩe wurc ov ꜩe Spirit in rejeneraʃun: "ꜩát hwiç iz born ov ꜩe fleʃ iz fleʃ, and ꜩát hwiç iz born ov ꜩe Spirit iz spirit." Hiz atenʃun semd riveted tu ꜩe subject—he qsct several impórtant cwestyunz, and az sun az hiz mịnd embrást ꜩe ịdea ị wiʃt tu convá, he woz completli overjóid;

ner ſal ị sum fergét ƀɛ instant brịtniŋ-up ov hiz cɜntenans. "Ƣ! ƀɛ mịti, mịti wurc ov ƀɛ spirit ov God!" hɛ ecsclámd; "ɵl spíritụal, nuƀiŋ cạrnal! spíritụal çanj—spíritụal fund—spíritụal cloƀiŋ—spíritụal ạrmur tu conténd wíƀ spíritụal fɜz! Ā! teçer, ị fer ƀar iz muç prƣfeſun amúŋ us, but lit'l ov ƀɛ *real* wurc ov ƀɛ spirit on ƀɛ sɵl." In subsecwent vizits, ƀis subject woz hiz delịt.

Hiz end woz pɛs. Fịndiŋ hiz strenṭ faliŋ, hiz wịf ạsct him if hiz hạrt had a ful grạsp ov ƀɛ Savyur. "ʔ Tiŋc ụ," hɛ replịd, "ƀat ị ſud bɛ sƣ inconsideret az tu hɵld slịtli wun sƣ der tu mị sɵl. Ƣ, nƣ, mị sɵl grạsps fermli ƀɛ Savyur, and ị wil never let gƣ mị hɵld; hɛ iz mị ſur fɜndaſun, and ɵl mị dezír." After ƀis, hɛ semd tu hav a réalịziŋ vụ ov ƀɛ glƣri ov hev'n, az ƀƣ luciŋ trụ a smɵl apertụr, and sed tu hiz wịf, "Ƣ! it iz indescrịbab'l!"

From ƀis periud hɛ ernestli dezírd hiz dismísal from ƀɛ bodi. Just bɛfór hiz dɛpạrtụr, abśt midnịt hɛ sed tu hiz wịf, "*Ƀa ta racạracạ a! Ƀa ta racạracạ a!* (ƣ, ƀɛ jɜr! ƣ, ƀɛ jɜr!)" Sɛ cɵld in a nabur, a member ov ƀɛ çurç, hụ cam, and ạsct him "if ɵl woz wel." "Ƣ, yes," hɛ replịd; "ị am gƣiŋ tu bɛ wiƀ God and Crịst." Ƀa saŋ a hím and prad, at ƀɛ conclụzun ov hwiç hiz spirit dɛpạrted tu ƀát Savyur hụm hɛ adórd, luvd, and servd on ert. Ƀɛ necst da wɛ comíted hiz remánz tu ƀɛ dust, and perférmd ɜr lạst and panful dụti tu wun sƣ hịli estémd. On ƀɛ fólƣiŋ sabat, ị imprúvd ƀɛ evént ov hiz det from Num. 23, 10: "let mɛ dị ƀɛ det ov ƀɛ rịtyus," ets. "Bị hiz fruts" hɛ woz nƣn; and ị belév ƀar iz but wun ƣpinyun in referens tu ɜr dɛpạrted bruƀer, ƀat hɛ woz a "*gud man.*" Ƈạrlẓ Pitman.

CORESPONDENS.

Leter from Tomas Ciŋ tu ƀɛ Editer ov ƀɛ *Evanjelical Ecƣ.*

Tunbrij, Cent, 2 Sep., 1848.

It iz wiƀ ecstrém regrét ƀat ị sɛ in ƀɛ *Ecƣ* ov ƀis munṭ ƀat ƀɛ sal iz not sufiſent tu pa its ecspénsez. Ƀar ạr at prezent tre tac'n in Tunbrij; ị hav sen mị fƣnƣgrafic frendz upón ƀɛ subject, and fịnd ƀat ị can inſúr ƀɛ dispƣzal ov *nịn* eopiz instéd ov *tre.*

Ꝑ hƣp ụr apél in ụr lạst number wil wac up ƀɛ enerjiz ov ƀɛ Corespóndiŋ Sƣsịeti, sƣ ƀat ụr sal wil not ƣnli pa ƀɛ ecspénsez, but bɛ

elso a gud remúneretiv wun. Ðɛ ſud bɛ ecstremli sori tu sɛ it stopt fɔr lac ov subscrjberz.

Perháps an advertizment ɔr tú in ðɛ *Fonografic Corespóndent* mjt get a furðer sal. Ðɛ fɛr its egzístens iz not sufiſentli non amúŋ ðɛ Corespóndiŋ Sosjeti. Ɔlðó j tac in el ðɛ fonografic and fonotipic publicaſunz, j woz not awár ov its egzístens til abɔ́t njn munts sins. Wiſiŋ u everi sucsés in ur undertaciŋ, j bid u a hqrti Farwél.

Ecstract ov a leter from Tjs'n Hagen tu ðɛ Editer.

Pitman Cotej, Dunmo, 5 Sep., 1848.

It woz wiđ muç regrét ðat j herd ov ðɛ prospect ov ðɛ *Evanjelical Eco* beiŋ ljcli tu be discontínud; but if ðɛ propozal j am abɔ́t tu mac iz folod up bj a fu uðerz, acordiŋ *tu ðar menz*, j hop suç a step wil not bɛ tac'n. Instéd ov taciŋ in wun copi muntli, j wil tac fjv, hwiç j wil endévur so tu distríbut az tu be ðɛ menz ov introdúsiŋ ðɛ art ov fonotipi tu ðɛ notis ov sum uðerz.

Wilyam Colburn tu ðɛ Editer.

Banc, Sturminster, 6 Sep., 1848.

Ðɛ fonetic periodicalz fɔr Septémber hav onli just nɔ reçt mɛ, and it iz wiđ regrét ðat j persév ðɛ notis at ðɛ end ov ðɛ *Eco*. Ðɛ luz no tjm in nótifjiŋ tu u, az recwésted, ðat j ſal in futur (at lɛst fɔr twelv munts, if j am spard so loŋ) ɔrder sics copiz per munt ov ðát wurc, in ðɛ plas ov ðɛ tú hwiç j nɔ úzuali resév. Farwél.

[We hav insérted ðɛ ferst tre leterz hwiç we resévd in anser tu ðɛ notis contánd in ɔr last number, and hop ðat meni wil be indúst tu imitat ðɛ wurđi egzamp'l set bj ɔr corespóndents, tu hum, az wel az tu el hu hav acsépted ɔr propozal, we herbj tender ɔr tanes. It wil not be in ɔr pɔer tu detérmin hweđer ðɛ wurc can be contínud anúđer yɛr, untíl we hav sen ðɛ rezúlt ov ɔr apél in ðɛ sal ov ðɛ wurc fɔr ðɛ remaniŋ munts ov ðis yɛr; az meni hu, we hop, inténd tu ɔrder adiſunal copiz, hav not ecsprést ðar intenſun bj leter.—*Ed.*]

Comunicaſunz tu ðɛ Editer tu be sent tu ðɛ Bat Fonetic Institiuſun; if posib'l, ðɛ ferst wec in eç munt.

Publiſt bj Fred Pitman, at ðɛ Fonetic Depó, 1, Cwens Hed Pasej, Páternoster Ro, Lundun. Sold bj el Buksɛlerz.—Printed bj A. J. Elis, B.A., at ðɛ Fonetic Printiŋ Ofisez, Bat (Bath).

[Prıs 1½*d*.

ƺƐ

EVANJELICAL ECƢ.

NR. 23.] NƢVEMBER, 1848. [VOL. 2

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the italic letters in the words placed under them.

Ɛ ɛ, Ƣ a, Ꞓ ɑ, Ꞓ ɑ, Θ ɵ, Ƣ ɷ, Ƣ ʉ, Ʊ ʊ, Ɨ ɨ, Ƣ ɷ, Ƣ ɜ, Ʊ ʊ,
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ƣ ç, Ꞇ t Ƣ ɖ, Σ ʃ, Ƣ ʒ, Ƣ ŋ.—Foreign, k, q.
etch, *wreath*, *wreathe*, *vicious*, *vision*, *sing*. *ich* G, *sieg* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

ON ƺƐ ƱNITI OV ƺƐ ƢURƢ OV CRIST.

Wun bodi and wun spirit.—Ef. 4, 3.

ƺɛ epís'l tu ɖɛ Efeʒianz iz ɖɛ epís'l ov *ɥniti*. ƺɛ após'l declárz tu us at ɖɛ coménsment ɖat ɖɛ wíl ov God iz, in ɖɛ dispensaʃun ov ɖɛ fulnes ov tɨmz, tu gaɖer tugéɖer in wun el ɖiŋz in Crɨst, bʊt hwiç ɑr in hev'n and hwiç ɑr in ert; ev'n in hím in hum elsƢ we hav obtánd an inheritans. In him alón ɖarfƢr can we fɨnd ɖis ɥniti. But ɖɛ blesed wurd ov God wil inférm us furɖer. It iz, az tu its ertli memberz, gaɖeriŋ tugéɖer in wun ɖɛ çildren ov God hu ɑr scaterd abréd. And ʔ hʊ iz ɖis efécted. ƺat wun man ʃud dɨ fer ɖem: az ʊr Lerd, in ɖɛ viʒun ov ɖɛ frut ov ɖɛ travel ov hiz sƢl declárz, "ɨ, if ɨ be lifted up from ɖɛ ert, wil dre el men untu me." "ƺis he sed, sígnifɨiŋ hwot det he ʃud dɨ." It iz, ɖen, Crɨst hu wil dre—wil dre tu himsélf; and nutiŋ ʃert ov ɖis can prodús ɥniti; he ɖat gaɖeret not wiɖ him scateret,—and dre tu himsélf *bɨ beiŋ lifted up from ɖɛ ert*. In a wurd, we fɨnd hiz det iz ɖɛ senter ov comɥniun, til hiz cumiŋ agén; and in ɖis rests ɖɛ hol pʊer ov trut. Acerdiŋli, ɖɛ ʊtwerd símbul and ínstrument ov ɥniti iz ɖɛ pɑrtaciŋ

ov đe Lǫrdz super: "fǫr we beiŋ meni ǫr wun bodi, fǫr we ǫr ǫl pǫrtacerz ov đát wun bred." And ¶ hwot duz Pǫl đeclár tu be đe tru intént and téstimuni ov đát rjt. Đat hwensǫever we et ov đát bred and driŋc ov đát cup, we du ſǫ fǫrt đe Lǫrdz det til he cum." Her đen ǫr fǫnd đe caracter and ljf ov đe çurç,—đát untu hwiç it iz cǫld, đát in hwiç đe trut ov its egzístens consísts, and in hwiç alón iz tru uniti. It iz ſǫiŋ fǫrt đe Lǫrdz det, bj đe éficesi ov hwiç đa wer gađerd, and hwiç iz đe frutful sed ov đe Lǫrdz ǫn glǫri; hwiç iz indéd đe gađeriŋ ov hiz bodi, "đe fulnes ov Hím đat filet ǫl in ǫl;" and ſǫiŋ it fǫrt in đe aſurans ov hiz cumiŋ, "hwen He ſal cum, tu be glǫrifjd in hiz sants, and tu be admjrd in ǫl đém đat belév." It iz đus đat, az a sǫrt ov ferst fruts ov hiz cretur (Jamz 1, 18), đe çurç ov đe redémd, hwjl awatiŋ đe introducſun ov đe nu creaſun stat, iz cǫld tu be a witnes ov đát purpus ov God tu hwiç đe após'l reférz in çapter 1, vers 10.

A coréct vu ov đe natur ov đe çurç, ſǫz đat it iz esenſali and nés-escrili *wun*.

1. *Đar iz wun bodi.* ¶ Đe bodi ov húm. Ov Crjst. He iz đe hed ov đe çurç, hwiç iz hiz bodi—hiz spíritual bodi. Sins it iz a spíritual bodi, it must be unjted bj spíritual menz; and sins Crjst celz ǫl đe sanctifjd *hiz bodi*, it wud be a monstrus tiŋ đat a cristyan ſud refúz comuniun wiđ wun ov đǫz hum Crjst haz unjted tu himsélf, and đeclárd tu be ov hiz fleſ and ov hiz bonz. ¶ Iz it not enúf đat đe persunal bodi ov Crjst woz tǫrn on đe cres bj impius men. ¶ Must ɜr prjd—ɜr wont ov luv, nɜ rend hiz spíritual bodi.

2. *Đar iz wun Spirit.* Đis iz đe Hǫli Spirit, hu iz đe ljf ov đe bodi. Đe após'l duz not sa đar iz wun pǫp, ǫr wun prjmet, ǫr wun jeneral sjnod, ǫr wun cumpani ǫr clas, ǫr wun prins, wun stat. He sez, *đar iz wun Spirit.* Đe Spirit hu dwelz wiđín ǫl ɜr bredren iz đe Spirit hu dwelz wiđín u. U ǫr đe temp'l ov đe sam Spirit.

3. *Đar iz wun hǫp.* It iz ov lit'l impertans in hwot part ov đe wurld u wer bǫrn, đe naſun ov hwiç u form a part, đe form ov ur vizej, đe culur ov ur scin, đe guvernment under hwiç u ǫr. Đar iz wun and đe sam hǫp befǫ́r u, ev'n conformiti tu đe rezurecſun-glǫri ov đe Sun ov God; "fǫr hwen he ſal apér, we ſal be ljc him, fǫr we

ſal se him az he iz." "Ƶr sítiz'nſip iz in hev'n, from hwens elso we luc fer ƺe Savyur, ƺe Lerd Jezus Crjst, hu ſal çanj ɜr vjl bodi, ƺat it ma be faſund ljc untu hiz glorius bodi, acerdiŋ tu ƺe wurciŋ hwarbj he iz ab'l tu subdú el tiŋz untu himsélf." Fil. ç. 3. v. 20. 21. *Ƶar iz wun hop.*

4. *Ƶar iz wun Lerd.* We hav not meni masterz; and huéver belóŋz tu ƺe wun and onli Lerd Jezus Crjst, ded and riz'n, iz ov us. Ƶe grand prinsip'l ov ɜr uniti iz comun alejians tu Crjst. Ƶát hwiç iz impertant iz not ƺat *we folo*, az it woz wuns recwjrd, an após'l, but ƺat *we folo* ƺe *wun Lerd.*

5. *Ƶar iz wun fat.* Ƶe cwestyun her iz not ov tedyus simbulz—ov multipljd artic'lz. It iz ov ƺát "inwerd and liviŋ tiŋ," az Luter ecsprésez it; ov ƺát fat prodúst bj ƺe Spirit in ƺe hart, hwiç iz nés-escrili everi hwar ƺe sam; ov ƺát fat ov suç valu ƺat el ƺe sants hav ben partacerz ov it wiƺ us, and hwiç unjts ƺoz ev'n hum artic'lz ov fat seperat. Ƶr fat haz fer its object a liviŋ persun, Jezus Crjst, wuns crusifjd, but nɜ riz'n, and at ƺe rjt hand ov God. Ƶe relaſunz hwiç we sustán az cristyanz ar not intelectual relaſunz—ƺe relaſun ov ɜr mind tu a serten truth—but ƺe relaſun ov a persun tu a persun, ov us men tu Jezus Crjst, God and man. Fat, hwiç iz ov ƺe operaſun ov God hu razd Jezus from ƺe ded, iz not acerdans wiƺ a mer set ov opinyunz, but iz ƺe prinsip'l ov ƺe divjn ljf hwiç unjts us individuali tu ƺe Savyur, and ƺarfor tu wun anúder. *Ƶar iz wun fat.*

6. *Ƶar iz wun baptiz'm,* in ƺe nam ov ƺe Fader, ƺe Sun, and ƺe Holi Gost. Ƶe ɜtwerd rjt iz ƺe ecspreſun ov ɜr fat in ƺe Lerd Jezus; and it iz fat ƺat justifjz, and not ƺe ɜtwerd erdinans. We ſud not be séperated bj sum diferens in ƺe ɜtwerd séremuni ƺarfor hwen ƺe realiti, er tiŋ signifjd, iz recognjzd. "After haviŋ vizited ƺe çurçez at Rom," sez Dobinya, "j tuc a surva ov ƺoz ov Milan; and hwjlst at Rom ƺa baptjzd bj asperſun, j fsnd in ƺe anſent çurçez ov St. Ambroz, ƺat ƺa baptjzd bj imerſun, plunjiŋ ƺe subject intu ƺe weter. Ƶis notab'l diferens in ƺe Ambrozian rjt iz not regarded bj Rom az bracin ƺe uniti." ¶ Ƶal we discúver mor ov fórmaliz'm, ecsclusivnes, and bigutri ƺan Rom itsélf egzíbits.

7. *Ƶar iz wun God and Fader ov el, hu iz abúv el, and tru el,*

and in y el. Ꝼe wunnes ov ꝼe çurç iz not an afár ov hyman aranjment; it iz ꝼe wurc ov God, and a grat and sublím realiti conécted wiꝼ hiz purpus in redemſun. It iz a tiŋ ꝼarfor hwiç we ar cold not tu prodús, but simpli tu *recogniz.* ¶ Du we not tiŋc it ər grat privilej tu be included in ꝼis uniti—tu be memberz ov ꝼe çurç ov ꝼe ferstbern hu ar rit'n in hev'n. And ¶ du we not luc ferwerd wiꝼ jeful antisipaſun tu ꝼe tim hwen we ſal be mánifested az part ov ꝼát grat multitud arénd ꝼe tron, hu hav woſt ꝼar robz and mad ꝼem hwit in ꝼe blud ov ꝼe Lam. And ¶ ſal we not acnólej ꝼis divín and eternal reláſunſip *us.* Al ər conféserz and ər marterz ov ꝼe sicstent senturi,—ꝼoz hu did fer ꝼe nam ov Jezus in ꝼe presbiterian çurçez ov Scotland er Switserland; in ꝼe episcopal confeſun ov Iŋgland; in ꝼe flocs united tu ꝼe stat in Jermani; in ꝼe coŋgregaſunz pérsecuted bi ꝼe stat in Frans;—¶ du ꝼa not ferm nə wun çurç ov sants arívd at perfecſun. ¶ Wer ꝼa not ev'n befór, *wun* upón ert.

Let us see tu be truli cátolic soljerz, marçiŋ wiꝼ ꝼe grat armi; and not jen ərsélvz tu trups ov partizánz hu conténd fer particuler opinyunz. If we wud enjó ꝼe prívilejez ov ꝼe çurç az ꝼe bodi ov Crist, it must be in confermiŋ ərsélvz tu its divín constituſun, and not bi seciŋ tu estábliſ ꝼe constituſun on eni speſal basis hwiç in ər wizdum we juj tu be sutab'l tu ꝼe particuler feturz hwiç ꝼe timz er circumstansez ov ꝼe curç prezént.

Furꝼer, uniti tu secúr and promót *ər on interests,* iz not ꝼe uniti ov ꝼe çurç, but *conféderesi,* and denjal ov ꝼe natur and hop ov ꝼe çurç. No metiŋ hwiç iz not framd tu embrás el ꝼe çildren ov God, in ꝼe ful basis ov ꝼe ciŋdum ov ꝼe Sun, can find fulnes ov blesiŋ, becóz it duz not contemplat it—becóz its fat duz not embrás it.

But ꝼar iz an esenſali moral prerecwizit tu ꝼe realizaſun ov félopip, hwiç ꝼe após'l menſunz in ꝼe secund vers ov ꝼe fort çapter—"wiꝼ el lolines and mecnes, wiꝼ loŋ-suferiŋ, ferbariŋ wun anúder in luv." We must lern ov Crist tu be mec and loli in hart. Ꝼis iz a loŋ and dificult lesun; but hə válub'l hwen wuns acwírd! Hé hu conténdz fer ꝼe trut wiꝼ mecnes, ſal dro meni solz ət ov ꝼe snarz ov erur. Let not ꝼát hwiç duz not ecsclúd a sol from Jezus Crist ſut him ət from ər harts. Let us luv ꝼar wer Jezus Crist luvz; and ꝼát hwiç Jezus Crist tolerats, let us bar wiꝼ mecnes. D.

PƷER OV TRUƜI IN ðɛ RIT'N WURD.

Mr. Lɑcruɑ (Lacroix), ov Calcúta, menſunz ðɛ fólɑiŋ significant ɑnd dɛlɟtful instɑns ov ðɛ benefiſɑl efécts rɛzúltiŋ from distribuſun ov ðɛ scriptuɾz ɑnd cristyɑn trɑcts ɑmúŋ ðɛ hindú populɑſun:—

Sum nɑtiv prɛçɛrz from Sɛrɑmpór went rɛsɛntli intu ðɛ intɛriur tu prɔclám ðɛ gospel, ɑnd vizited ɑ lɑrj tɜn hwɑr ɑ far woz bɛiŋ held. A hindú, hu herd ðɛm spɛc ov cristiɑniti in ðɛ bɑzúr, ɛcsclámd, "Wel, u ɑr tɛçiŋ ðɛ veri doctrinz hwiç mj guru iz tɛçiŋ me!" On incwjriŋ hú ðis guru woz, hɛ rɛplíd, ðɑt hɛ woz ɑ mɛrçɑnt from ðɛ district ov Coniólɑ, hu hɑd cum tu ðɛ far tu purçɛs ɑrtic'lz ov trɑd, ɑnd ðɑt hɛ woz ðɛn ɑctuɑli in ðɛ nɑburhud.

ðɛ nɑtiv prɛçɛrz sɛt ðis guru ɜt, ɑnd lɛrnt from him, ðɑt hɛ hɑd never herd ðɛ gospel from ɛni míſuneri: in fɑct, ðɑt hɛ hɑd never sɛn wun; but ðɑt sum trɑcts hɑd fɜnd ðɑr wɑ, tuɡéðɛr wiđ ɑ copi ov ðɛ gospelz, intu hiz pozɛſun. ðɛz, hɛ sɛd, hɛ perúzd ɑtɛntivli, ɑnd sum bɛcám convínst ov ðɛ erur ɑnd sin ov jdolɑtri, ɑnd ov ðɛ truđ ov cristiɑniti. Hɛ gɑv up hiz jdulz, ɑnd coménst spɛciŋ tu hiz nɑburz ɑbɔ́t ðɛ nu wɑ ov sɑlvɑſun hwiç hɛ hɑd fɜnd. Twenti-fjv individuɑlz hɑv ɔlrédi jɔnd ðɛmsélvz tu him, hɑviŋ ɔl rɛnɔ́nst jdul wurſip. Wiđ ðɛz hɛ dɑli rɛdz sum ov hiz trɑcts, hwɛn ɑt hɔm; ɑnd on ðɛ Lɔrdz dɑ ɑ pɔrſun ov ðɛ "grɑt buc," ɑz hɛ cɔlz ðɛ gospel, ɑnd prɑz wiđ ðɛm.

Hiz ɑdhɛrɛnts ɑr on ðɛ incrés, ɔlđó, trɜu fɛr ov ðɛ hɛđ'n Zemíndɑrz, ðɑ cɛp ðɛmsélvz veri cwjɛt. ðis guru, ɑcɔrdiŋ tu ðɛ rɛpórt ov ðɛ nɑtiv prɛçɛrz, sɛmz tu bɛ wɛl ɑcwɑntɛd wiđ ðɛ gospel ɑz fɑr ɑz hɛ hɑz rɛd it; ɑnd ðɛ tjm iz nɜ cum hwɛn it wud bɛ veri dɛzjrɑb'l ðɑt mɔr perfect instrucſun ſud bɛ impɑrted tu him. ðis wil nɔ dɜt bɛ dun. Hɛ rɛsévd ðɛ nɑtiv prɛçɛrz wiđ grɑt gladnɛs; invjted ðɛm, wiđɔ́t ðɛ lɛst rɛgɑ́rd tu cɑst, tu tɑc ðɑr mɛl wiđ him; ɑnd ɛcsprést himsélf ɛcstrɛmli hɑpi tu hɑv sɔ unɛcspɛctɛdli mɛt wiđ mɛn ov ðɛ sɑm rɛlíjus vuz, ɑnd ov fɛliŋz conjɛniɑl wiđ hiz ɔn.

Hwɑr suɡ tiŋz ɑr witnɛst, ðɛ fiŋɡɛr ov Gɔd cɑnot bɛ mistɑc'n; ɑnd ðɑr iz nɔ dɜt ðɑt ðɛ nuɱɛrus trɑcts ɑnd pɔrſunz ov scriptur nɜ sɔ wjdli diséminɑtɛd, ɑr prɔdúsiŋ in uđɛr pɑrts ov ðis hɛđ'n lɑnd similɛr

fruts, hwiç du not ɵlwaz cum tu ðe nolej ov ðe míſuneriz. Duriŋ mj hol ecsperiens in India j du not remember so strjciŋ an instans ov ðe benefiſal eſects produst bj ðe mer rediŋ ov tracts and ðe scriptur, *widst a liriŋ teçer*. Tu God alón be ðe praz! for truli in ðis particular cas, He alón haz dun ðe wurc.

ƷE CRƷSIS OV JUDƷIZ'M EGZEMPLIFƷD.(1)

Ðe ɵtur ov ðe wurc befór us specs wid a degré ov trutfulnes and ernestnes hwiç wel entjt'l him tu atenſun, ov ðe acúmulated díficultiz wid hwiç ðe juiſ convert haz tu conténd, and ðe veri sevér trjalz hwiç, in meni casez, he haz tu encɔnter, hwen he avɔ́z himsélf a belever in Jezus ov Nazeret az ðe Mesja. In ðe form ov a djalog betwén Mozez and Samuel, he introdúsez a descripſun ov ðe stat ov feliŋ hwiç egzísts in ðe mjnd ov ðe convínst ju; ðe strug'l he haz tu undergó, and ðe opozíſun ðat awáts him.

Ðe fólɵiŋ iz ðe acɔ́nt giv'n ov ðe ferst den ov ljt on ðe mjnd ov ðe ju:—

"At lɵst ðe ɔr iz cum: mj hɵrt iz tú ful tu ferbár; mj secret overhwélmz me... Lis'n ðen. Sum munts bac, az j woz méditatiŋ on ðe prezent condiſun ov ɔr pep'l, contrɵstiŋ ðar mélancoli stat wid ðe transéndent glori ov ɔr fɵderz az ða wer wurſipiŋ in ðe hɵli temp'l, j becám sad, and mj spirit woz gratli trub'ld widín me. Ðe loŋ captiviti ov ɔr naſun—ɔr ɵlterd sércumstansez in ðe landz ov ɔr disperſun—ɔr degraded subjecſun tu ðe ciŋz ov ðe jentjlz—ɔr loŋ tal ov unparaleld suferiŋz—ɔr disapɔnted hɵps ov ðe Mesja—ɵl—ɵl pɵst befór me in ewic sucseſun: and az wid mj mjndz j, j gazd at ðe desɵlaſun ov ɔr belúvd siti and temp'l, and folɵd ɔr pur pep'l intu ðar enemiz landz, and ðar behéld ðem scaterd ljc ſep widst a ſeperd, oprést and trod'n dɔn,—mj hɵrt sɵŋc widín me; terz stɵrted tu mj jz, and j wept, in ðe biternes ov mj sɵl, For sum minuts j indúljd in ðis gref. At lɵst j lifted mj jz tɵrdz hev'n, and wid trembliŋ lips and aŋcſus luc, j ɵsct

1 "*Ðe Ju, or ðe Crjsis ov Júdaiz'm Egzemplifid.* Bj ðe Rev. A. M. Mjerz, Minister ov Crjst Curç, Bɵrnet. Ɵtur ov *Bot Wun in Crjst.* Lundun: B. Verthjm (Wertheim), Aldjn Camberz, Páternoster Ro. 1848."

'ʔHɜ loŋ.' Scarsli had j̨ uterd ðɛ wurdz,hwen mj̨ hɑl fram woz teribli ʃac'n bj̨ ðis sentens, hwiq irezistibli fɑs'nd on mj̨ sɑl, '*Hwen ðɛ ʃalt retúrn!*' Ðis woz sɑ instantanius ðat it semd lj̨c a vɛs ɑnseriŋ from hev'n. Fɛr sum mɑments j̨ remánd uterli paralj̨zd. Grádụali recuveriŋ from ðɛ sɛvér ʃoc j̨ had sustánd, j̨ luct abɜ́t mɛ tremblinli, az if áctụali ecspéctiŋ tu sɛ a vizun. Ɛl woz sj̨lent. Agén j̨ atémted tu lift mj̨ j̨z tɑrdz hev'n, but ʃraŋc bac instiŋctivli, az if j̨ dar not encɜnter ðɛ j̨ ov ðɛ Ɛtérnal, and invólunterili from mj̨ inmɑst sɑl, j̨ reécɑd ðɛ hev'nli vɛs, 'Hwen ðɜ ʃalt retúrn.'

"Impéld bj̨ sum unacɜntab'l nesesiti, j̨ turnd tɑrdz ðɛ spot hwar la a volụm contaniŋ ðɛ Tɑrɑ, (ðɛ lɛ ov Mɑzez,) and uterli unab'l tu restrán misélf, j̨ rɑz mecánicali from mj̨ set and sezd ðɛ buc. Instantli it la ɑp'n befɔ́r mɛ, and mj̨ j̨ rested on ðis pasej in ðɛ fift buc ov Mɑzez: 'But it ʃal cum tu pɑs, if ðɜ wilt not hɑrc'n untu ðɛ vɛs ov ðɛ Lɑrd ðj̨ God, tu obzérv tu du ɛl hiz comɑndments and hiz statụts, hwiq j̨ cománd ðé ðis da, ðat ɛl ðez cursez ʃal cum upón ðé, and ɑvertác ðé.' Dụt. 28, 15. Ⓗ felt irezistibli constránd tu red on; and az in ðez ɑp'n pajez j̨ sɛ spred ɜt befɔ́r mj̨ aŋcʃus gaz a complét pictụr ov ɜr loŋ contínụd captiviti, and an egzáct descripʃun ov ɜr prezent dɛgraded stat amúŋ ðɛ naʃunz, fɛr ðɛ ferst tj̨m j̨ woz led tu conéct ðɛ *sinz* ov ɜr pɛp'l wić ðar *puniʃment*. Not untíl ðát mɑment woz j̨ awár ðat ɜr 1800 yɛrz ov sɔrɑ, in ɛl its ágravatiŋ sércumstansez, had bɛn dɛnɜ́nst agénst us bj̨ Jɛhɑva himsélf! Hɛr, in ɜr hɑli lɛ, j̨ sɛ ðat Mɑzez, 3000 yɛrz agó, had dɛpícted wić ðɛ sertenti ov inspiraʃun, ðat if wɛ sind agénst Jɛhɑva wɛ ʃud bɛ remúvd intu ɛl ðɛ ciŋdumz ov ðɛr ert, and becúm an astoniʃment, a proverb, and a bj̨-wurd amúŋ ðɛ naʃunz; ðat ðɛ stranjɛr ðat iz wić́in us ʃud get up abúv us veri hj̨, and ðat wɛ ʃud cum dɜn veri lɑ; ðat ðɛ Lɛrd wud mac ɜr plagz wunderful, and ov loŋ continụans; ðat wɛ ʃud bɛ scaterd amúŋ ɛl pɛp'l, from ðɛ wun end ov ðɛ ert ev'n untu ðɛ uđer; ðat amúŋ ðez naʃunz wɛ ʃud fj̨nd nɑ ez, nɛr rest fɛr ðɛ sɑlz ov ɜr fet; ðat wɛ ʃud hav a tremblin hɑrt, and falin ov j̨z, and sɔrɑ ov mj̨nd. Dụt. *c.* 28. *v.* 25. 37. 43. 59. 64. 65. Ɑveréd bj̨ ðɛ terib'l majesti ov Jɛhɑva, huz prezens j̨ felt tu bɛ nɛr in ðis hiz hɑli lɛ, j̨ ʃuderd bɛnét ðez dɛnunsiaʃunz, hwiq sɛmd tu sɜnd anú from Mɜnt Ɛbal. Ðɛ ferful realiti ov ðis

eful puniſment, ị cud not but ſe ecsperienſt bị ɜr pep'l tu đis veri da. Wuns mor ị turnd tu đe buc, and, conſens-smit'n, ị red, 'Ev'n el naſunz ſal sa, ʔ*Hwarfor* hat đe Lord dun đus untu đis land. ʔHwot *menet* đe het ov đis grat aŋger. Đen men ſal sa, *Becóz* đa hav forsac'n đe cuvenant ov đe Lord God ov đar fqđerz, hwiç he mad wiđ đem hwen he bret đem fort ɜt ov đe land ov Ejipt.' Dut. *ç.* 29. *v.* 24. 25.

"Aſámd and confɜnded, ị woz abśt tu clœz đe buc ov God, az if tu sịlens an acúziŋ le, hwen mị ịz fel upón đe veri wurdz hwiç semd tu cum tu me from hev'n, and ị red az folœz: 'And it ſal cuím tu pqs, hwen el đez tiŋz qr cum upón đé, đe blesiŋ and đe curs, hwiç ị hav set befór đé, and đɜ ſalt cel đem tu mịnd amúŋ el đe naſunz hwiđer đe Lord đị God hat driv'n đé, and ſalt retúrn untu đe Lord đị God, and ſalt œbá hiz vœs acordiŋ tu el đat ị cománd đé đis da, đɜ and đị çildren, wiđ el địn hqrt and wiđ el đị sol; đat đen đe Lord đị God wil turn đị captiviti, and hav compaſun upón đé, and wil retúrn and gađer đé from el đe naſunz hwider đe Lord đị God hat scaterd đé. If eni ov địn be driv'n ɜt untu đe utmœst pqrts ov hev'n, from đens wil đe Lord đị God gađer đé, and from đens wil he feç đé. And đe Lord đị God wil briŋ đé intu đe land hwiç đị fqđerz pozést. And đɜ ſalt pozés it; and he wil dun đé gud, and multiplị đé abúv đị fqđerz.' Dut. 30, 1—5.

"At behœldiŋ đis pasej, mị ịz grun dim, mị hqrt fant. Ƕ hid mị fas in mị handz, and wept. Đe trut flaſt upón mị mịnd. Hiđertu, in lucịŋ at ɜr afliclunz, ị cud tiŋe œnli ov đe enmiti ov ɜr pérsecqterz, er at mœst, ov đe sinz ov ɜr fœr-fqđerz; but nɜ, Samuel, ị felt đat we œverlúct an eful trut. Ƕ felt đat hsever wicedli we wer treted bị đe jentịlz, đat we wer suferiŋ *fœr ɜr sinz*, and ị clerli se, đat đœ đe sinz ov ɜr fqđerz hav sent us intu captiviti, it iz ɜr sinz hwiç hav *cept us đar!* Depli, depli did ị fel đat not đar sinz but ɜr œn qr đe cez ov ɜr sorœz; and panfuli did ị recél đe wurdz ov đe profet: 'In đœz daz đa ſal sa nœ mor, đe fqđerz hav et'n sɜr graps, and đe çildrenz tet qr set on ej; but everi wun ſal dị fer hiz œn inicwiti. Everi man đat tet đe sɜr grap, hiz tet ſal be set on ej.' Jer. *ç.* 31. *v.* 29. 30. Ƕ sat terurstric'n, condémd bị đe hœli le, abáſt befór mị œn conſens; ị felt đat we—đat ị—had not yet retúrnd tu đe Lord ɜr God.

"ƺɛ mɔr j méditated, ƺɛ mɔr j felt ƺat ɜr pɛp'l gratli dɛsévd ƺemsélvz. ✠ cɔld tu mjnd, ƺat hwen ɜr fɑƺerz wer yet in ƺɛ hɔli land, if eni man sind, hɛ brɔt an oferiŋ tu ƺɛ prɛst, and an atɔnment wɔz mad fɔr him. ✠ ƺen ƭet ɔv ɜr prezent helples stat; ƺat wɛ hav neƺer temp'l nɔr sacrifjz, profet nɔr ciŋ; and j wɔz remjnded ɔv ƺɛ wurdz ɔv ƺɛ profet Hɔsia, hu antisipats ƺis veri stat ɔv ɜrz in ƺɛz wurdz: 'Fɔr ƺɛ çildren ɔv 'Izrael ʃal abjd meni daz wiƺɜ́t a ciŋ, and wiƺɜ́t a prins, and wiƺɜ́t a sacrifjz, and wiƺɜ́t an imej, and wiƺɜ́t an ɛfod, and wiƺɜ́t terafim: ɑfterwerd ʃal ƺɛ çildren ɔv 'Izrael retúrn, and sec ƺɛ Lɔrd ƺar God, and David ƺar ciŋ, and ʃal fɛr ƺɛ Lɔrd and hiz gudnes in ƺɛ later daz.' Hɔs. 3, 4. 5. From ƺis, ƺɛ trut ƺat ɜr naʃun iz in a dredful stat ɔv apostesi, wuns agén struc mj conʃens! fɔr it iz obvius ƺat ƺis profesj descríbz ƺɛ prezent fɔl'n and sinful stat ɔv ɜr pɛp'l, and mɑrcs ɜr condiʃun, az at wuns dɛprívd bɔƭ ɔv ƺɛ ɔrdinansez and favur ɔv God. And nɔ, mj dɛr Samuɛl, ʔcan u wunder if ɑfter ƺis j wɔz aŋcʃus tu discúver hwɔt wer mj sinz, and ƺɛ sinz ɔv ɜr naʃun, hwiç fɔr sɔ meni senturiz had séperated bɛtwén us and ɜr God. And if, on egzaminaʃun, j detécted ƺát sin, ʔet j not imɛdyetli tu hav fɔrsac'n it, and tu hav retúrnd tu ƺɛ Lɔrd ɜr God.

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"But hwɔt distrést mɛ mɔst ɔv ɔl, and hwɔt distrácted mj sɔl tu ƺɛ utermɔst, wɔz ƺɛ unsertenti and suspéns ɔv mj stat. ✠ wɔz hɑnted bj dɜts and misgíviŋz. Hwjlst in ƺɛ njt-wɔçez j red ƺɛ Nu Testament, and egzámind carfuli its conténts, ƺen mj confidens incrést, and j entertánd not ƺɛ lɛst dɜt, but belévd ƺat Jɛzus ɔv Nazeret wɔz ƺɛ Malec Hɑmɔʃec, and ƺat cristianiti wɔz tru: but hwen in ƺɛ mɔrniŋ j reénterd ƺɛ wurld, and fɛl intu conversaʃun wiƺ cristyanz, and sɔt tu fjnd in ƺar ljf and conduct, confermaʃun ɔv hwɔt j red in ƺɛ Nu Testament, ƺen indéd j wɔz sadli disapɔnted, and mj dɜts and aprɛhenʃunz retúrnd, and j dreded lɛst, ɑfter ɔl, j mjt bɛ dɛsévd.

"Wun da, hwen an ɔld acwantans ɔv mj fɑƺerz pad him a vizit, j ɔverhérd ƺem spɛciŋ ɔv a cristyan jent'lman hu livd nɔr us. ƺɛ viziter menʃund sum veri liberal dɔnaʃunz hwiç ƺát veri mɔrniŋ had bɛn mad tu a çáritab'l instituʃun bj ɜr cristyan nabur; and furƺermór stated, ƺat ƺis jent'lman had, at hiz ɔn ɛcspéns, bilt tú çurçez. ƺis

conversaſun ínterested mɛ ecsediŋli, and several tɨmz duriŋ ðát da mɨ mɨnd revérted tu it. Mɨ sɒl lɒŋd fər simpati. Mɨ understándiŋ recwɨ́rd satisfacſun. Meni tiŋz conécted wiđ ðɛ subject, hwiç sɒ engróst mɨ atenſun, perplécst and distrést mɛ. Ꝼ had meni incwɨriz tu mac, and meni objecſunz tu prɒpóz. Ƨɛ ɨdèa nɔ sujésted itsélf tu mɛ, ðat ɨ wud sec an intervụ wiđ ðát ecselent cristyan, ov hum caracter ɨ had resévd ðɛ mɒst fávurab'l impreſunz. Ꝼ rezólvd tu cəl upón him ðɛ fólɒiŋ mərniŋ. Duriŋ ðɛ nɨt ɨ cud not slep fər tiŋciŋ ov ðɛ antísipated intervụ. Az ðɛ mərniŋ advánst, ɨ begán tu fəl sum relúctans tu cariiŋ mɨ purpus intu eféct, hwiç çəfli aróz from fər ov dɛtecſun. Hɔ́ever, ɨ adhérd tu mɨ rezɒluſun. At an erli ɔr ðát mərniŋ ɨ fɔnd misélf at ðɛ dɒr ov Mr. ——, and wiđ a pálpitatiŋ hart ɨ ran ðɛ bel. Ꝼ woz ſɒn intu a watiŋ rum. Fər sum tɨm ɨ remánd ðar in nervus ecspectaſun, and az, at last, ɨ herd futsteps aprɒçiŋ, mɨ curej fərsúc mɛ; had it not ben fər ðɛ jént'lmanli and afab'l maner wiđ hwiç Mr. —— enterd, and ðɛ çɨndnes wiđ hwiç hɛ incwɨ́rd hwot woz mɨ dezɨ́r, ɨ cud not hav uterd a wurd. Stil ɨ hézitated, and hɛ woz ɒbljjd tu repét ðɛ cwestyun. Ꝼ ðen sumund əl mɨ rezɒluſun, and wiđ felteriŋ vɔs tɒld him ðɛ object ov mɨ vizit. Tu mɨ astoniſment and terur, ɨ persévd ðɛ plezɨŋ ecspreſun ov hiz cɔntenans çanj intu a contemtụus frɔn. Ꝼ woz abɔ́t tu spec agén, hwen hɛ hastili turnd tu ðɛ dɒr, and ɒpniŋ it, sed, 'Wel, ser, ụ hav cum tu ðɛ roŋ plas; ɨ hav nuđiŋ tu du wiđ ðɛ juz.' Apəld at ðis unecspécted rebúf, ɨ woz scarsli ab'l tu rɨz from mɨ set; and az ɨ muvd tremblɨŋli tɒrdz ðɛ dɒr, ɨ suspécted ðat ɨ had mistac'n ðɛ hɔs, and stopiŋ fərt ɨ ventụrd tu incwɨ́r hweđer hɛ woz not a cristyan. At ðis hɛ becám veri aŋgri, and wiđ an ɒt, erderd mɛ tu lev hiz hɔs.

"Hɔ ſal ɨ descrɨ́b mɨ feliŋz az ɨ woz ðus hurid from ðis cristyan dweliŋ, and herd ðɛ dɒr fúriusli slamd behɨ́nd mɛ! Ƨam and confuzun cuverd mɛ: ɨ woz ɒverhwélmd bɨ varius sensaſunz. 'Mɨ puur parents,' ɨ sed wiđín misélf, 'ɑ! hwot disgrás am ɨ briŋiŋ dɔn upón ụ!' Ƨɛ prɨd ov mɨ hart woz wunded; it rebéld, and demanded revénj. Ꝼ turnd fər a mɒment, and, az if tu tel Mr. —— hɔ muç ɨ despɨ́zd him, ɨ luct bac at hiz hɔs wiđ ðɛ utmɒst scərn and disdán. Ꝼ stil remémber hɔ fuliſli ɨ trɨumft and egzúlted ɒver ðis prɔd cristyan, bɨ indúljiŋ in ðɛ

recolecſun đat ị woz neverđzelés Abrahamz sed, and hɛ ƣnli a jentịl. Awá ị has'nd from đɛ spot, repéntiŋ hɑrtili ov đɛ step ị had tac'n, and giviŋ misélf ƣver tu đɛ mƣst panful despondensi. Fɛr sum daz ɑfter đis ị did ɛl ị cud tu drịv from mị mịnd ɛl ṭɛts ov cristianiti, and wud fan hav becúm hɑlli indiferent tu relíjun. Cud ị hav folƣd đɛ bent ov mị ƣn mịnd, ị ṭiŋc ị ſud ɑt đis tịm hav hɑlli apostatịzd from God. But ị ṭaŋc mị God, from đis fɛrful fɛl ị woz prezérvd; and fɛr đis ị am indéted tu đɛ buc ị yet had in mị pozeſun—đɛ Nụ Testament. Hɛr, in đɛ pajez ov đis buc, ɛl mị díficultiz wer set'ld, ɛl mị dƷts remúvd. Bị rediŋ it mị aflicſunz wer mad lịt, and mị laburz rɛwɛrd-ed: and ¶ hwị ſud ị nƷ hezitat tu tel ụ hwot ị woz sƣ aŋcſus ụ ſud nƣ,—đat ɑfter carful egzaminaſun, ị hav resévd đɛ depest convicſun đat ƷR naſun haz indéd rejécted đɛ tru Mesịa, and đat Jɛzus iz đɛ Sav-yur ov đɛ wurld! Sƣ fuli woz ị convínst ov đis, and sƣ wɛrmli atáɑt had ị becúm tu hiz persun, đat ị ſuderd tu hɛr hiz nam blasfémd, ɛr cristianiti spƣc'n ov wiđ contémt."

But đɛ mƣst sevér trịal woz ocaƷnd bị đɛ panful opozịſun hwiɑ đɛ incwịrer antísipated and suferd from hiz parents, hwiɑ hɛ đus descrịbz:—

"On đɛ wun hand ị am in constant fɛr đat mị secret wil becúm nƣn tu mị parents: on đɛ uđɛr hand mị conſens acúzez mɛ, đat bị mị sịlens ị am gilti ov dɛnjiŋ Crịst. Ɨ hav frɛcwentli ben on đɛ pɛnt ov bracịŋ sịlens, and dɛclariŋ mị sentiments tu mị muđɛr; but ị hav dreded lest đɛ confeſun ſud cez her deṭ.

"Ɨ hav felt prepárd tu brav đɛ terur ov ecscomụnicaſun, and đɛ persecụſun ov mị bredren; but đɛ ṭɛt ov redúsiŋ mị parents tu ſam, sorƣ, and ɛv'n đɛ grav, ị cud not endúr. NƷ ɛl đis ị du not ṭiŋc it just tu wiđhóld from ụ. Ṭiŋc, nƷ, hwot wud bɛ mị condiſun, if it wɛr nƣn đat in mị hɑrt ị am a cristyan. Not ƣnli ſud ị bɛ cɑst ƷT ov đɛ sinagog, but bɛ baniſt from mị fɑđɛrz hƷs, ecspózd tu actụal wont, and wiđél cariiŋ wiđ mɛ đɛ biter conſusnes ov haviŋ brɛt sad-nes, and oblocwi, and despár, upón ɛl ị luv best on ɛrṭ."

But, reférin tu đɛ Nụ Testament, hɛ sez:—

"Đis reinvigorats mị sƣl. Ɨ can nƷ rịz abúv misélf. In đɛ pƷɛr ov đɛ gospel ov Crịst ị scɛrn đɛ veri ịdɛa ov consúltiŋ fleſ and blud. Mị

solz destini iz at stac. Ƨ se ƧE pɜerz ov hel despariŋli hurl ƧAr lɑst wep'n tu seperat mj sol from Jezus. But it canot be! tɑŋc God, ƧA ſal not sucséd! Nutiŋ ſal seperat me from Emanuel."

And ƧAs, in descrjbiŋ ƧE intervu hwiɡ tuc plas at leŋt:—

"Hwen we pɑrted yesterda, j has'nd hom, wiƧ a ful determinaſun tu declár tu mj parents ƧE convicſun ov mj sol. Hwen, however, j fɜnd misélf in ƧAr midst, mj spirit fald me, mj tuŋ felterd, and j cud not uter a wurd. Juj, ƧEn, ov mj surprjz, hwen in adrésiŋ mj sister on a comun plas subject, ſe turnd awá, and burst intu terz. Instantli mj conſens told me ƧAt j woz betrád, and ƧAt el woz discúverd. Ƨis sercumstans, however, gav me confidens; j felt el mj rezoluſun retúrniŋ, and in ƧE streŋt ov ƧE Lord j prepárd fer ƧE conflict. Aprehensivli j ventɑrd tu glɑns at mj fɑƧer, and behéld indignaſun gɑƧeriŋ in hiz cɜntenans. At ƧIs moment ƧE biter lamentaſun ov mj muƧer reɡt mj erz, and fer a tjm mj hɑrt fald me; j felt bot mjnd and bodi siŋciŋ. 'Ƨ dun not belév it,' crjd mj pur muƧer; 'ƧA hav beljd mj sun. Spec, mj der; spec, and restór ƧE pes ov ur parents, hu ɑr nerli hɑrt-broc'n. Ƨa hav told us ƧAt u ɑr a meſumed; ƧAt u belév in ƧE Tula. Spec, mj sun, and cumfurt ur pur muƧer, ar ſe siŋcs intu despár.'

"At ƧIs, agén mj spirit fald me. Ƨ ſuc ljc a lef, and scarali noiŋ hwot j did, j atémted tu apróɡ mj distrést parent, in order tu sunƧ her greſ bj (az wiƧ ſam j nɜ belév) denjiŋ ƧE Lord ƧAt bet me. Tɑŋcs be tu ƧE grat Jehova, hu woz ner! At ƧAt instant j herd mj fɑƧerz vɜes, hwiɡ, hwjlst it mad mj fram ſac, convínst me ov mj mómenteri wecnes and erur. 'Ƨ Du u tiŋc,' crjd mj fɑƧer, 'ƧAt ev'n fer a mom̄ent j credited ƧAt he ɑctuali belévd in ƧE crusifjd. Never! But wo be untu him, if he hat onli enterd ƧE Tjfla!' 'ƧEn wo must be untu me,' j respónded, wiƧ a burst ov terz, 'fer not onli hav j dun ƧIs, but j elso belév ƧAt Jezus ov Nazeret iz ƧE tru Mesja!'

"Ƨ dun not tiŋc ƧAt ƧE later pɑrt ov mj replj woz herd bj mj parents; fer no sunner had j uterd ƧE ferst sentens, ƧEn mj muƧer fel dɜn fantiŋ; and mj sister, hu uterd ƧE most hɑrt-rendiŋ ſrecs, in hasniŋ tu supórt mj pur parent, fel dɜn senales bj her sjd. Az fer mj fɑƧer, he ecsclámd, 'Sëmɑ Yísraál,' and hid hiz fas and wept.

"At ðis wɑful sɟt ɟ stagerd, and ſud hav fəl'n, had ɟ not supɑrted misélf agénst ðz wəl. In ðz men tɟm several persunz, ɑtrácted bɟ ðz crɟz ov mɟ sister, wer enterɪŋ ðz rum, and renderd suɢ help tu mɟ belúved frendz ɑz ɟ wud gladli hav renderd, but ðat ɟ woz not ab'l tu muv from ðz spot.

"Stupifɟd and bewílderd, ɟ gazd ɑt ðz confúzd sen befór me, scarsli conſus ov its menɪŋ. Sud'nli ɟ herd mɟ fɑðerz fɑtsteps aprɑɢɪŋ me. ✠ felt hiz tremblɪŋ hand on mɟ paralɟzd ɑrm; and ðen, ledɪŋ me tu ðz dɑr, wiðɑ luc ɟ ſal never fərgét, he crɟd wiðɑ tremulus vɑs. 'Ðar gɑ, and never retúrn tu mɟ hɑs agén.'

"Tu descrɟb hwot wer mɟ felɪŋz ɑt ðát mɑment, hwen standɪŋ an stɑast ɑt mɟ fɑðerz dɑr, ɟ am unab'l. And yet, dep ɑz woz mɟ distrés, ɟ felt sum consɑlaſun ɑz, glɑnsɪŋ upwerdz trɑu mɟ terz ɑt ðz ɑp'n hev'nz, ðz wurdz ov David wer bret tu mɟ recolecſun: 'Hwen mɟ fɑðer and mɟ muðer fərsác me, ðen ðz Lərd wil tac me up.' Sɑm 27. 10. Prezentli ɟ remémberd ðz wurdz ov Izaa: 'But nɑ, ðus set ðz Lərd ðat created ðé, ɑ Jacub, and he ðat fərmd ðé, ɑ 'Izrael. Fər not, fər ɟ hav redémd ðé, ɟ hav cəld ðé bɟ ðɟ nam: ðɑ ɑrt mɟn. Hwen ðɑ pɑsest trɑu ðz weterz ɟ wil be wiðɑ ðé; and trɑu ðz riverz, ðɑ ſal not ɑverflɑ ðé; hwen ðɑ wecest trɑu ðz fɟr ðɑ ſalt not be burnt: neðer ſal ðz flam cind'l upón ðé. Fər ɟ am ðz Lərd ðɟ God, ðz hɑli wun ov 'Izrael, ðɟ Savyur.' Iz. 63. 1—3.

"Ðz contemplaſun ov ðez pasejez woz a preſus bɑm tu me from hev'n: ɟ felt ɑz if, in ðz strenɢt ov ðez promisez, ɟ cud begín mɟ pilgrimej. Slɑli ɟ bent mɟ steps from mɟ hɑm, mɟ el—not nɑɪŋ hwiðer ɟ went. Fər ðz ferst tɟm, ɟ felt ɟ woz a stranjer in ðz midst ov mɟ bredren. Durɪŋ ðis eful nɟt hev'n haz ben mɟ ſelter and terz mɟ met. But, blesed be Jehɑva, ɟ hav not ben left cumfurtles. ✠ hav cəld upón ðz Lərd, and he haz herd me. ✠ hav tət upón u, Samuel, and hav prad fər u. Nɑɪŋ ðis tu be ðz tɟm ov ðz sinagog servis, ɟ cam her, hɑpɪŋ, if posib'l tu se mɟ pur fɑðer, and tu obtán, if posib'l, hiz blesɪŋ. ✠ se him, Samuel, cum in cumpani wiðɑ Rabi ——, and ɑz ða cam ner hwar ɟ stud, mɟ fɑðer se me, and hiz reprɑɢful luc went lɟc a dager tu mɟ hart."

Ðz volum from hwiɢ ðz abúv iz ecstrácted descrɟbz in a trilɪŋ maner

ðɛ écsersjzez ov ðɛ sƣl in conecſun wić ðɛ díficulti hwiç besét it in its wa tu ðɛ Savyur, hwiç, in ðɛ cas ov a ju, ƣr jénerali fƣr beyónd ðƣz hwiç, from ƨr ecsperiens, we ſud be led tu imájin.

Ma it led tu incrést simpati, wić a prar fer ðƣz ov ƨr bruderz hu hav tu pas tru ðis fjeri trjal, ðat ða ma be sƣ strent'nd bj ðɛ Spirit ov God az tu be ab'l tu cƨnt el tiŋz but les fer ðɛ écselensi ov ðɛ nolej ov Crjst Jezus ðɛ Lerd.

INTELIJENS.

AMSTERDAM.

Narativ ov ðɛ yuŋ jyes, referd tu in ðɛ EcƢ *fer* ma *and* ƣgust *last, continyd.*

Amsterdam, julj 4, 1848.

Sara haz remánd fatful untu ðɛ Lerd up tu ðis mƣment. ðɛ fólƣiŋ leter ſɛ adrést sum tjm agó tu sum Cristyan frendz:—

"Der frendz in ðɛ Lerd.—✠ tac up ðɛ pen tu scrib'l a fu ljnz. ✠ am az it regárdz mj helt wel, and j hƣp ðɛ sam wil be ðɛ cas wić u. Frendz! hƨ wunderful ƣr ðɛ waz ov ðɛ Lerd! Yes, j belév he wil never fersác hiz ƣn, ma ƨr distrés rjz ever sƣ hj; fer, behóld, j am in ðɛ veri midst of ðɛ gratest enemiz ov ƨr blesed Savyur, ðɛ veri enemiz, hu hav sƣ iltreted ƨr beláved Crjst, and yet he haz prezérvd me agénst el ðez mj opƣnents! Ƣ mj frendz, dn not tiŋc ðat j hav ben munvd in mj fat. Ƣ nƣ! j hav Jezus fer mj ſeperd; he iz mj refuj in el mj trub'l. He haz suferd sƣ muç fer me, ðat j can sufer ðis lit'l trub'l fer hiz sac. Der frendz, j can rjt nƣ mƣr; tjm and ðɛ plas wil not alć it. ðɛ Lerd be blest. ðɛ gras ov ƨr Lerd Jezus Crjst be wić us. ✠ gret u in ðɛ nam ov ðɛ Lerd Jezus Crjst. Amen.

"Sara."

Last njt (ðɛ 3rd instant) ſɛ left ðɛ juiſ famili in hwiç ſɛ haz ben cept lic a prizner fer ðez sics munts; ðƣ ſɛ had everi tiŋ ov lat ſɛ cud but dezír, az it regárdz fud, cladiŋ, and muni, yet ſɛ woz a prizner. Hƨéver, fer ƨr encurejment j must relát, ðat duriŋ ðɛ last fer wecs ſɛ had fƨnd opurtuniti tu se me ef'ntjmz, elsƣ ƨr tract distributer and several pjus memberz ov mj coŋgregaſun. Se related, ðat duriŋ ðɛ njt, hwen el woz in dep slep arénd her, ſɛ red ðɛ Nu Testament, hwiç ſɛ

cept hid duriŋ ðɛ da; "and in ðis blesed buc," ſɛ sed, "ị ſɜnd ðɛ preſus ſɜnten ov ɛl cumfurt and streŋt under mị hɑrdſip; fɛr ị herd Crịst mị Savyur spec in ðis dɛr buc. ✠ contínuɑd in prar and suplicaſun, ðat ðɛ Lɛrd wud giv mɛ streŋt tu rɛmán fatful untu ðɛ end; fɛr ɛf'ntịmz ị tremb'ld at ðɛ tɛt, 'ɷ, if ị ſud grɷ wɛri under mị suferiŋz, and dɛnị ðɛ blesed Savyur!' At ðɛ sam tịm it woz mị prar, ðat ðɛ Lɛrd wud ɷp'n mị priz'n dɷr, but, abúv ɛl, convért mị tɛrménterz."

At tịmz Sara had tu sufer sɛverli; ſɛ woz scɷlded and cɛld bị everi bad nam; but ſɛ cɜnted it ɛl jɛ tu sufer fɛr ðɛ sac ov ɜr blesed Crịst; ðɷ nátuɾali ov a veri fịeri temper, ſɛ never mad eni rɛplị, but bɷr ɛl wiđ mɛcnes.

Ðis enrájd her mistres ðɛ mɷr. "ʔHwị du not u ɑnser me," ſɛ uɾst tu sa, "wiđ sum sɛsi wurdz, tu ſɷ ðat u hav feliŋz az ị hav." Sara sed ðɛn, "✠ aſúr u ị fɛl, but not az u, and Crịst wil ɑnser fɛr mɛ wun tịm ɛr ðɛ uđer, and ị hɷp it wil be in mersi." Fɛr ðis munt pɑst, Sara cud not wiđstánd her dɛzịr tu aténd divịn servis, speſali on a wenzda nịt; and ðɷ ſɛ ran grat danjer ov beiŋ sɛn bị ðɛ juz, and ðɛn tu be veri iltreted, ſɛ cam tu ɑurɑ; but ị tɛt it best tu plas her in wun ov ðɛ galeriz, hwiɑ on a wenzda ɛvniŋ iz not lịted up; ðar ſɛ sat in a cɛrner, and jɛnd in prar and siŋiŋ.

Yesterda ɛvniŋ ſɛ left her priz'n, her mistres haviŋ giv'n her her dismísal; and ſɛ did not ɑsc her (mɑrvelus Providens!) hwiđer ɛr tu húm ſɛ woz gɷiŋ. Sɛ went tu Mss. H., a member ov mị ɑurɑ, hwar ſɛ woz resévd wiđ muɑ cịndnes and afecſun. Acɛrdiŋ tu ðɛ lɛ ov ðɛ land, her fɑđer ma agén cum and tac her awá; but he dar not prɛvént her beiŋ baptịzd. Perháps u wil ɑsc mɛ hwot ị ſal du. ✠ ſal endévur tu prɑtéct her tu ðɛ utmɷst ov mị pɜɛr, dɛpéndiŋ upón ðɛ graſus asístens ov mị Lɛrd and Mɑster, and if ị can but cɛp her wiđ mị cristyan pɛp'l til nɛcst sunda, ị ſal baptịz her wiđɜ́t dɛlá; fɛr ðɛn, ị nɷ, her cruɛl fɑđer wil lɛv her at rest.

Ɵgust 1st.—Sara woz left in pɛs bị ðɛ juz and her rɛlaſunz ðɛ hɷl ov ðɛ wɛc; ðus ðɛ Lɛrd in hiz mersi herd ɜr prarz. Ðis woz a wɛc az ị hav had but fu tu enjɜ́ hiđertu. ✠ instrúcted Sara dali, red and prad wiđ her. Ðɛ Lɛrd Jɛzus Crịst grɑnted graſusli hiz prezens. Saraz hɑrt melted wiđ luv tu ðɛ blesed Rɛdɛmer. Her stɛdfastnɛs

prosédz from a liviŋ fat, ðe fre gift ov God. Ꝑ had ðe privilej agén tu lern ðat ðe Lerd can eltugéder du widét us; he haz nø ned ov eni man, but he maes us ov him ðat hiz omnípotent gras ſud becúm sø muç ðe mer aparent tu el. Her in ðis ínterestiŋ yuŋ convert we se hwot Jezus can du bj hiz divjn gras. Surprjziŋ iz ðe ecsperiméntal nolej ov Crjst and hiz perfect wurc ov salvaſun ðis yuŋ jues ecsprésez.

Sara iz wun ov ðøz fu juesez hu ar wel instrúcted in ðe juiſ relíjun, and in ðe Øld Testament. Se can repét bj hart hal perſunz ov ðe Pentatuc in ðe juiſ laŋgwej, tugéder wid rabinic cómenteriz. ðat ſe iz nɜ wel acwanted wid ðe Nu Testament iz a mater understúd ov itsélf. ðe juz ar struc hɜ it iz posib'l sø yuŋ a persun can hav suç stedfastnes ov fat in Crjst. ðe rabi sum tjm agó endévurd tu briŋ her bac tu júdaiz'm, and fend el hiz arguments, sofistriz, promisez, trets, ets., ov nø avál. ðe cas apérd tu him a problem hwiç he cud not solv. And ꝑhɜ ſud he. ðe natural man canot comprehénd ðe tiŋz ov ðe Spirit, neder can he understánd ðøz hu ar under ðe tegiŋ and gjdans ov ðe Spirit, hens ðe enmiti he bredz agénst ðøz ðat ar Crjsts. ðe juz du not nø ðe pser ov ðe Holi Gost, and hav, alás! nø jdea ov ðe promis God gav tu hiz tru Zjun: "El dj çildren ſal be tet ov ðe Lerd." It iz a mater ov surprjz tu dem, hɜ a yuŋ gerl lje Sara can fersác her fader, bruderz, sisterz, relaſunz and frendz, ɜt ov luv tu a crusifjd Savyur, ðe pser ov huz rezurecſun da hav not ecsperienst in a nu bert. ðe Lerd haz not çøz'n eni riç and pjus farise her. "But God haz çøz'n ðe fuliſ tiŋz ov ðe wurld tu confénd ðe tiŋz hwiç ar mjti, and bas tiŋz ov ðe wurld, and tiŋz ðat ar despjzd haz God çøz'n; ya, and tiŋz ðat ár not, tu briŋ tu net tiŋz ðat ár; ðat nø fleſ ſud glori in Hiz prezens." 1 Cor. 1, 27—29.

ðe terd sunda after Triniti, j had ðe privilej ov admítiŋ ðis beleviŋ jues, bj baptiz'm, intu ðe comuniun ov Crjsts çurç; and if ðis sacrament ever woz ðe sjn ov an inwerd gras, j tiŋc it woz in ðis cas.

C. W. H. Pseli.

Comunicaſunz tu ðe Editer tu be sent tu ðe Bat Fonetic Instituſun; if posib'l, ðe ferst wec in eç munt.

Publiſt bj Fred Pitman, at ðe Fonetic Depó, 1, Owens Hed Pasej, Páternoster Rø, Lundun. Sold bj el Bukselerz.—Printed bj A. J. Elis, B.A., at ðe Fonetic Printiŋ Ofisez, Bat (Bath).

[Prjs 1½*d*.

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EVANJELICAL ECƢ.

Nr. 24.] DƐSEMBER, 1848. [Vol. 2.

In order that each sound in the language may have a distinct sign, the following letters have been added to the alphabet; they represent the sounds indicated by the italic letters in the words placed under them,

Ɛ ɛ, Ƣ a, Ǎ ɑ, A ɑ, Ɵ ɵ, Ƣ ɷ, Ƣ u, Ƣ u, Ɨ ɨ, Ƣ ɷ, Ƣ ɜ, Ƣ u,
eel, *ale*, *alms*, *am*, *all*, *ope*, *food*, *foot*, *isle*, *oil*, *owl*, *mule*.

Ɛ ç, T t, Ƣ ƫ, Σ ʃ, Ƣ ʒ, Ƣ ŋ.—Foreign, k, q.
etch, *wreath*, *wreathe*, *vicious*, *vision*, *sing*. *ich* G, *sieg* G.

C c must always be pronounced as in *can*, and G g as in *go*, *get*.

BIBLICAL STUDIZ.

WOƐWURDZ.

1. "Ƣe Lerd diréct ur hqrts intu ƣe luv ov God, and intu ƣe paſent watiŋ fer Criſt."—2 Tesalonianz 3, 5.

Ƣis iz wun ov ƣoz pascjez in hwiç ƣe grat misteri ov ƣe Triniti semz tu be set befór us; az ƣe "diréctiŋ ov ɜr hqrts" iz sɷ pecúlierli ƣe wurc ov ƣe ever-blesed Spirit ov truƫ, ƣat we canot dɜt ƣat he iz ƣe Lerd tu hum ƣis devɜ́t aspiraſun ov ƣe após'l iz adrést. Obzérv and sec qfter ƣe blesiŋ her implórd, ƣat u ma be dirécted intu ƣe luv ov God. Hwot a lesun on ƣe ɜv'l ov ɜr hqrts, ƣat ƣa ned tu be tet tu luv wun hu iz eltugéder luvli—ƣat natural instiŋct iz not sufiſent tu imprés ƣis lesun on ɜr solz. But sɷ it iz; and ƣis lesun iz lernt not bj human wizdum, ner human teçiŋ. It iz ƣe holi Gɷst hu tacs ov ƣe tiŋz ov Criſt, and ſoz ƣem tu us; and he tacs and revélz tu us ƣis mjti truƫ, ƣat "herín iz luv, not ƣat we luvd God, but ƣat he luvd us, and sent hiz Sun tu be a prɷpiſiaſun fer ɜr sinz." Ƣis iz hiz grat menz ov diréctiŋ ɜr hqrts intu ƣe luv ov God; fer "we luv him becéz he ferst luvd us." Ma he evermɷr ƣus teç us el!

"And intu ƣe paſent watiŋ fer Criſt." We ned an object ov ecspectaſun, a mqre fer hop, ƣat we ma at wuns be stímqlated tu acſun,

and prezérvd from werines and despondensi. We canot fjnd ƺis in ertli tiŋz, fər ƺa ɑr çanjab'l, temporal, and evanésent. But ƺe hɑp ov ƺe cristyan iz a fuṭur *realiti*—ƺe hɑp ƺat "hwen hé ʃal apér, we ʃal be ljç him." ƺis we ma resév intu ər understándiŋ, az a trut hwiq haz ben démonstrated tu us, and yet gɑ on ər wa, miŋgliŋ in everi ertli foli, and fərgétiŋ ƺis grat realiti. But hwen ƺe Spirit dirécts ər hɑrts, ƺen we not ɑnli resév ƺe trut, but we fjnd it at wuns a spriŋ ov acʃun and a fəndaʃun fər hɑp: we ɑr redi tu sa wiƺ ƺe profet, in ƺe ful aʃurans ov fat, "ƺɑ it tari, wat fər it; becéz it wil ʃurli cum, it wil not tari." Ƣ, fər a stroŋ and abjdiŋ fat, tu be stil luciŋ fər ƺe Lərd from hev'n,—tu be stil redi tu crj, "ev'n sɑ, cum, Lərd Jezus!"

2. But ƺar must be a wurd ov wərniŋ, az wel az a wurd ov encurejment, and ƺarfər we ofer az a secund woçwurd: "Luv not ƺe wurld, neƺer ƺe tiŋz ƺat ɑr in ƺe wurld. If eni man luv ƺe wurld, ƺe luv ov ƺe Fuƺer iz not in him."—1 Jon 2, 15.

ƺis iz a delicet subject: fər, ljç everi fretiŋ sər, it must be mɑst tenderli hand'ld, ər ƺe paʃent wil wins, and complán ov ƺe rudnes ov ƺe hand ƺat prɑbz fər ƺe purpus ov helip. But it iz ər biznes tu spec ƺe trut; and we wud beséç u tu sufer ƺe wurd ov ecsərtaʃun. ƺe wurld *in its vanitiz* distrácts ƺe mjud from serius tets;—ƺe wurld *in its carz* çɑcs ƺe sed ov ƺe wurd, ƺat it becúmz unfrutful; ƺe wurld *in its antagonist poziʃun tɑrdz ƺe trut ov God*, hweƺer bj its smjlz ər its frənz, bj its plədits ər its scorn, hweƺer in ƺe wa ov seducʃun ər ƺát ov cɑerʃun, drɑz unstab'l sɑlz from comuniun wiƺ God—from wəciŋ wiƺ God—from bariŋ téstimuni tu ƺe trut ov God. Be on ur gɑrd agénst ƺe wurld. Hwen Faʃun alúrz u wiƺ her gliteriŋ tinsel—hwen ungódli Mert cəlz u tu hiz hɑnts—hwen Ambiʃun wud entjs u tu a pinac'l hwens he ma cɑst u dən—hwen Cúvetusnes spredz hiz ponderus hɑrdz befór u, and prɑclámz, "el ƺez tiŋz wil j giv ƺé, if ƺə wilt fəl dən and wurʃip me,"—ƺen remember hím hu sed, "get ƺé behjnd me, Satan." Folɑ hiz egzɑmp'l, and bj hiz gras, "luv not ƺe wurld, neƺer ƺe tiŋz ƺat ɑr in ƺe wurld."

3. Wun wurd mɑr ov wərniŋ. "ƺe end ov el tiŋz iz at hand: be ye ƺarfər sɑber and woç untu prar."—1 Peter 4, 7.

"ƺƹ end ov el tiŋz iz at hand." ƺƹ sjnz ov ƺƹ tjmz led meni tətful persunz tu tiŋc ƺat "nɔ iz ɔr salvaʃun nerer" ƺan wuɜd apér tu ƺœz hu ɑsc, "ʔ hwar iz ƺƹ promis ov hiz cumiŋ." It iz wel tu bar in mjnd ƺƹ saiŋ, "in a da and an ɔr ƺat ye tiŋc not ov, ƺƹ Sun ov Man cumet." But we must at wuns acnólej ƺat hweƺer hɛ ʃal cum hwjlst wɛ ɑr yet in ƺƹ bodi, er tari til we hav gen ƺƹ wa ov el fleʃ, ƺƹ end ov el tiŋz iz at hand tu el ov us. Ɛƺer det, er jujment, er bot, wil spɛdili fjnd us el. ƺarfor, "be sober,"—be on ur gɑrd agénst eni ov ƺƹ cups ov intocsicaʃun hwiɡ ma be prezénted tu ur lips, hweƺer bj ƺƹ wurld, hwiɡ iz smjliŋ sœ swetli on u, er bj Babilun, hu haz mad ƺƹ ert "druŋc wiƺ ƺƹ wjn ov her fornicaʃunz." Rejéct ƺem el, and cum tu ƺƹ smit'n roc—Crjst, ƺat hɛ ma giv u ƺƹ weter ov ljf.

"And woɡ untu prar." "Pra wiƺét sesiŋ." Liv in ƺƹ spirit ov prar. Sec ocaɡunz fer prar, az Nɛzmja did. Pra boldli, hɜ́ever men ma opóz u, az Danyel did. Ɑsc, az ƺƹ após'lz did, "Lord, teɡ us tu pra." "Be carful fer nutiŋ; but in everi tiŋ bj prar and suplicaʃun wiƺ tɑŋcs-giviŋ let ur recwésts be mad non untu God: and ƺƹ pes ov God, hwiɡ pɑset el understándiŋ, ʃal cep ur hɑrts and mjndz tru Crjst Jezus."

R. W. C.

SOW FOR ƺƹ WILDERNES.

Rjz, mj sol, ƺj God diréctz ƺé;
  Stranjer handz no mor impéd:
Pɑs ƺɔ on, hiz hand protéctz ƺé,
  Strent ƺat haz ƺɛ captiv fred.

ʔ Iz ƺɛ wildernes befór ƺé;
  ʔ Dezert landz hwar drɔt abjdz;—
Hev'nli spriŋz ʃal ƺar restór ƺé,
  Freʃ from Godz egzestles tjdz.

Ljt divjn suréndz ƺj goiŋ,
  God himsélf ʃal mɑrc ƺj wa,
Secret blesiŋz, riɡli floiŋ,
  Led tu everlɑstiŋ da.

God, ƺjn everlɑstiŋ porʃun,
  Fedz ƺé wiƺ ƺɛ mjtiz met,—
Prjz ov Ɛjipts hɑrd ecsterʃun,—
  Ɛjipts fud no mor tu et.

ʔ Art ðɜ wend from Ɛjipts pleʒurz,—
God in secret ðé ʃal cep,
ðar unfóld hiz hid'n treʒurz,
ðar hiz luvz egzeetles dep.

In ðɛ dezert, God wil teq ðé
Hwot ðɛ God ðat ðɜ hast fɜnd,
Paʃent, graʃus, pɜ·rful, hɔli,
Ɔl hiz gras ʃal ðar abénd.

On tu Cánaanz rest stil wendiŋ,
Ɛ·n ðj wonts and woz ʃal briŋ,
Suted gras from hj deséndiŋ,
ðɜ ʃalt tast ov mersiz spriŋ.

ðɔ ðj wa bɛ loŋ and dreri,
Ɛg'l strenŋt he·l stil renú:
Gɑrments freʃ and fat unweri,
Tel hɜ God hat bret ðé tru.

Hwen tu Cánaanz loŋluvd dweliŋ,
Luv divín ðj fat ʃal briŋ,
ðar, wid ʃɜts ov trjumf sweliŋ,
Zjunz soŋz in rest tu siŋ:

ðen nɔ stranjer God ʃal met ðé,—
Stranjer ðɜ in cɔrts abúv,—
Hé hu tu hiz rest ʃal gret ðé,
Grets ðé wid a welnɔn luv.

ɛ. N. D.

INTELIJENS.

TRACTS IN FRANS.

ðɛ fóloiŋ acɜ́nt iz giv'n bj a tract-distribuŋter (colpertör') ov ðɛ Tuluuz Tract and Buc Sɔsjeti:—

Taŋcs bɛ tu God fɜr haviŋ giv'n mɛ tu tast ov ðɛ frut ov mj umb'l efurts duriŋ a loŋ cɔrs ov evanjeljzaʃun. Ʉ wil lern ðis wid pleʒur, and it wil glad'n ur hart.

Sum wecs agó, j arívd in ðɛ fɔbur ov Foɴtnä, tɔrdz ðɛ clɔz ov da. ðɛ evniŋ woz butiful, and nerli el ðɛ inhabitants wer seted at ðar dɔrz, tu bred ðɛ freʃ ar, after ðɛ fatégz ov ðɛ da. Wun wuman aróz az j aprógt; j bɜd tu her in pɑsiŋ, and ʃɛ begán tu convérs wid mɛ, begiŋ, at ðɛ sam tjm, dat j wud gɔ intu her hɜs and rest.

Ꝑ acsépted her ofer, and enterd a cabinet-macerz wurcſop. An ƣld man woz nelij in wun cerner, praij wić hiz bedz; he roz az sun az he se me, and seted himsélf bj me. Ꝑ mad sum obzervaſun on đe interrupſun j had cezd in hiz devƣſunz, tu hwić he ƣnserd, đat he had ƣlrédi sed hiz bedz nju tjmz durij đe da, and đat đar woz cwjt tjm enúf tu sa đem agén befór gƣij tu bed. Ꝑ ƣset him if he nu el đe doctrinz ov đe cátolic relíjun, fer đat j had a buc ecsplanij đem ƣl, and if he ljct, j ſud be veri hapi tu lend it tu him. He acsépted it egerli, and j left him đe tract *Instrucſunz ov đe Romiſ Curç*, promisij, đat if đe Lerd plezd, j wud retúrn tu se him in a wecs tjm.

At đe apented tjm j retúrnd; he had red ƣl đe buc. Đe consecwens woz, hiz fat in rómaniz'm woz ſac'n, and hiz wjf had borƣd a bjb'l, in erder tu egzámin if hwot ſe had red woz đar conférmd, and ov đis ſe woz fuli perswaded. However, fatful tu đe presepts ov her relíjun, ſe declárd at đe confeſunal bƣt her redij ov đe bjb'l, and her dƣts az tu đe tru relíjun, hwić had enterd her mjnd; but in spjt ov đe prƣibiſun ov đe cónfeser, ſe had ƣlrédi red tú muç tu stop in her resérçez after gospel truth. Đe ƣld man woz not mƣr at ez đan hiz wjf, and he tƣld me đat he regréted havij red mj buc, az he had nƣ longer eni confidens in hiz relíjun; yet he stil clug tu it, and a scrup'l ov conſens led him tu avź ƣl tu hiz cónfeser. Suç woz đe stat ov afárz on mj secund vizit, and đa neđer nu hweđer đa et tu resév me, ner hwot tu sa tu me. Ꝑ red tu đem Jon 3, and ecspland it familyerli, tu hwić đa lis'nd atentivli. Havij finiſt wić prar, j ƣset đem tu giv me bac đe buc hwić had cezd đem sƣ muç trub'l, but đa begd j wud giv đem tjm tu red it wuns agén.

Ten daz afterwerdz j pad đem anúđer vizit, and fƣnd đem veri indígnant wić đar prest, hu had revéld đar confeſunz tu wun ov đar naburz, hu had repeted it tu meni persunz.

Đe ƣld manz cónfeser had advjzd him tu lev hiz wjf, "hu woz nƣ pervérted bj đe protestants;" đis had mad him rezólv never tu retúrn tu confeſun. Đar redij, wić đe help ov đe Spirit ov God, had ſƣn đem đar bljndnes and đar erurz, and đa wer nƣ conçerd bj đe gospel. Đe wuman, mƣr advánst đan her huzband, had ƣlrédi destrƣd

her bedz, and ſe wiſt her husbund tu du ꝺe sam. "NƢ," sed he, "ị ſal giv ꝺem tu Mr. ——, in order ꝺat if ị ſud ever be wec enúf tu fel agén intu ꝺe erurz hwiɡ hav sƢ loŋ blịnded me, he ma reprúv me bị reprƢdúsiŋ ꝺe plejez ov mị nu fat. Her, ser, tac ꝺez bedz, wiꝺ hwiɡ ị hav prad, er rƢder mad van and uales repetiſunz, fer mƢr ꝺan fiften yerz. Her iz elsƢ a miraculus medal, in hwiɡ ị plast el ꝺát confidens hwiɡ et tu be giv'n tu God, ꝺe ƢnlI prƢtécter." ꝺꝺ tuc hƢm ꝺez trƢfiz ov a victori ƢverI rómaniz'm, and ị left instéd ov ꝺem a nu testament, and *ꝺe Coménsment and Progres ov Tru Pịeti*, hwiɡ he red wiꝺ egernes, wiꝺ prar, and edificaſun.

On mị fert vizit, ꝺis gud ƢlI man tƢld me ꝺat he had fergót'n tu giv me an ịdul hwiɡ he had carid fer ferti yerz necst hiz hart, and hwiɡ he had valud mƢr ꝺan hiz lịf. It wƢz a pes ov ꝺe tru cres, el wurm-et'n; but tu complét ꝺe sacrifịz, he had trƢn it intu ꝺe fịr, and had sen it consúm awá wiꝺét regrét. Hiz gratest plezur nƢ iz tu convérs abƢt ꝺe gospel; and hiz wịf haz resévd ꝺe pƢer tu belév in ꝺe sacrifịz ov Jezus, and tu resév him az her Savyur. Ur gud bucs, wiꝺ ꝺe help ov Godz gras, wil strenɣt'n ꝺez converts and conférm ꝺem in ꝺe fat. Tu God be el ꝺe glƢri. We must not consíder ꝺez persunz az convérted ƢnlI tu prótestantiz'm but elsƢ tu tru cristianiti.

CONVERƎUN OV A HINDƜ ƢT.

Calcúta, 3 *Julị*, 1848.

Anúder convert from ꝺe heꝺ'n haz ben aded tu ƢR lit'l floc. Hiz nam iz DenƢnát ÁdyƢ. He haz ben fer fịv er sics yerz in ꝺe institusun, and iz far advánst in hiz studiz, beiŋ nƢ in ꝺe fert yerz colej clas. DenƢnát haz ben loŋ nƢn tu us el fávurabli, az a cwịet, tetful, and studius lad; but, ꝺƢ we had obzérvd ov lat ꝺat ꝺe bịb'l lesun elwaz renderd him sịlent and méditativ, and ꝺat he wƢz a reguler aténdent at ꝺe Sabat evniŋ lecturz in ꝺe institusun,—az he did not mac nƢn tu eni wun ꝺe wurc ꝺat wƢz gƢiŋ on in hiz sƢl, we se nutiŋ peculier in hiz cas, and ꝺar ar meni in ꝺe hịer clasez ov hum we tet mƢr hƢpfuli ꝺan ov him; yet, hwen he cam at last, nƢ wun wƢz surprízd—suɡ a rezƢlusun wƢz in strict cepiŋ wiꝺ el ꝺat we had ob-

zérvd ov him, and fər misélf, ¡ can truli sa, ðat ¡ wunderd ðat ðe probabiliti ov suq an evént had not sujésted itsélf tu me befór.

Ðe histori ov hiz converſun, ðƢ prezéntiŋ nutiŋ veri strıcıŋ ər remqrcab'l in ðe wa ov advéntuɹ ər insident, semz tu me pecúlierli ínterestiŋ, and in everi respéct satisfacturi. It woz not ðe wurc ov a da. Probabli ðe ferst impreſun woz mad on hiz sƢl yerz agó; and ðe lqst strug'l widín him, hwiq rezúlted in hiz baptiz'm, contínuqd, acordiŋ tu hiz Ƣn statment, fər meni munts. Tru ðe hƢl he had neder frend ner advjzer: he tuc cənsel wid hiz Ƣn hqrt alón; and nun but ðe Lərd, huz graſus wurc it woz, az we trust and belév, nu hwot woz pqsiŋ in ðis heď'n ladz sƢl, untíl he left hiz frendz, and prezénted himsélf tu us, demqndiŋ tu be baptízd. It apérz ðat, hwen he ferst begún tu red ðe bjb'l az a clqsbuc, hiz atenſun woz partícuɹlerli atrócted bj ər Savyurz sermun on ðe mənt. Ðe perfect moraliti, ðe pur and hev'nli spirit hwiq it bredz fərt, sƢ diferent from el ðat he se arénd him, sƢ imégurabli superiur tu eni tiŋ ðat he had ever herd ov, er consévd, mad wa at wuns intu hiz conſens; and he rezólvd tu liv acordiŋli. Sériusli and ernestli he strƢv tu conférm hiz dali wec and conversaſun tu ðe perfect le ov God. ⸸ ned not sa ðat he fald. He woz not den a belever on ðe Lərd Jezus Crjst; and he luct upón ðe bjb'l az Ƣnli a beter sərt ov Ƨastra, contaniŋ, indéd, ádmirab'l moraliti, but, in uder respécts, fels ljc hiz Ƣn.

Hwjl in ðis stat ov mjnd, hiz relativz becám alúrmd, widəst reznab'l grənd, az he stats, and remúvd him from ðe instituſun. Ðis tuc plas abət a yer agó, and he contínud at hom ¡d'l fər nerli haf a yer, and in a stat ov aparentli hoples spírituɹal apati.

Ner ðe end ov ðe ranz, ðar iz held ánuɹali, a grat heď'n festival, cəld ðe Durga Puja. Fər ten daz ðe hol siti iz mad after its ¡dulz. Satan apérz tu ran trjúmfant; and, tu ðe ſam ov ðe cristyan nam, urƢpeanz ov el clqsez, from ðe hjest sivil fúŋcſuneriz tu ðe saler reciŋ from ðe punghəs, wer wənt tu cəntenans el its abominaſunz, bj aténdiŋ fests held in onur ov ðe ¡dul, ðat ða ma driŋc ſampán and luc on prostituts dqnsiŋ.

Ðen it woz, ðat Dənonát woz rəzd from hiz apati bj a vivid and remqrcab'l drem. He dremt ðat hiz sƢl woz in eterniti; ðat arénd

him đar cam ſutiŋ up and strəmiŋ dən from đə depts ov iméʒurab'l spas, torents ov lurid fir; đat hə woz in agoni and despár, and alón, uterli and ábsolutli alón. So pərful woz đə impreſun mad upón hiz mind, đat hiz ferst tət on awaciŋ woz, (tu uz hiz on wurdz,) "¶ Hwot ſal i du tu be savd." And đis impreſun never afterwerdz left him. He becám unezi, and ajcſus tu retúrn tu us, đat he mit her mor ov đə cristyan wa ov salvaſun. Grádualı obstac'lz wer remúvd; but it woz not til fébrueri ov đis yer đat he woz agén admíted intu đə instituſun. From đát tim, i belév, he never mist wun ov đə sabat evniŋ lecturz; and he woz spedili convínst đat đar iz no uđer Savyur đan đə Lord Jəzus Crist. Tú sermunz bi Dr. Duf apér tu hav ben pəcúlierli helpful tu him: wun on đə tecst, "¶ Hwot ſal it profit a man, if he gan đə hol wurld, and luz hiz on sol;" and đə uđer, on đə tecst, "Mi sun, giv me đin hart." Đə tecsts đemsélvz ar sujéstiv, in no slit degré, az tu Dənonáts caracter and stat ov mind.

Satisfid đat he had fənd at last đát ov hwiç hiz sol had ben in serv, he so đat it woz hiz duti tu lev *ol*, and tu folo Jəzus. A! đis iz olwaz hard fər fleſ and blud; and đis pur bə had tu lev ol indéd: hiz fat, hiz hom, hiz frendz, hiz bruđerz and sisterz, hiz parents, and everi tiŋ đat he luvd, tu cast in hiz lot wiđ stranjerz, tu hum he had never wuns spoc'n in confidens ər frendſip. A sermun bi Mr. Uert on Nebucadnézerz drem, and uđerwiz olso haviŋ siŋguler asoſiaſun wiđ hiz on cas, finali gav him curej tu desíd at wuns. After seciŋ help and gidans from đə Lord in prar, he cam tu us on saterda 10 jun, and duriŋ đə fóloiŋ wec had đə uzual ordəal tu pas tru. Hiz fađer and uđer relativz had fre acsés and undistúrbd comunicaſun wiđ him; and, az he woz gratli bəlúvd bi đem, đar terz, intretiz, and suden transiſunz from paſunet and wild trets tu sut'l arguments, and plezib'l pretecsts tu get him awá from us—suç, fər instans, az đat hiz muđer woz diiŋ, and wiſt tu se him, wer it onli fər a moment, fər đə last tim,—wer veri triiŋ tu hiz natural feliŋz, and muvd him dəpli, but never ſuc hiz determinaſun in đə lest.

Haviŋ el ov us convérst wiđ him repetedli, and beiŋ el satisfid đat he woz truli an umb'l and penitent siner, prezéntiŋ everi evidens đat we cud luc fər ov jenuin converſun and fat in đə Lord Jəzus Crist,

ƨcordiŋ tu ƨƩ apƩntment ov mj breƨren, hƩ woz baptjzd bj mƩ in ƨƩ Fre Cerc, on ƨƩ Ʃvniŋ ov sabat, 18 jun.

HƩ iz nƩ wiƨ ƨƩ uƨer converts in CƩrnwólis scwar; and hiz frendz hav not yet giv'n up ƨar atémts tu wjl him awá from us.

ƨis instituʃun haz suferd les ƨan uzual in pƩnt ov numberz. Veri fu hav ben tac'n awá; but, unfértunetli, ƨez ar ƨƩ most promisiŋ ov ƩƩr pupilz, beiŋ presjsli ƨƩz hu ar most in ernest, and hu hav giv'n ƨar relativz rez'n tu belév ƨat ƨá tú wer in danjer ov becúmiŋ cristyanz. ƨƩ LƩrd, hƩƩver, can baf'l suq polisi, and turn it agénst its ƩƩturz; and ov ƨis DƩnƩnáts cas iz a strjciŋ egzamp'l. Indéd, if ƨƩ spirit ov ƨƩ LƩrd haz tuqt a manz hart, hiz relativz cud scarsli du a beter tiŋ fƩr us ƨan tu fƩrs him intu closer contact wiƨ héƨeniz'm.

ƨƩ maner in hwiq DƩnƩnáts baptiz'm haz ben nƩtist bj ƨƩ nativ nuz ƩƩper pres, ʃƩz ƨat ƨƩ cristyan cez iz not standiŋ stil in ƨis siti, eld... ..Ʃ ef'n fel az if it wer sƩ.

Wun influenʃal paper pƩnts ƩƩt ƨat it haz nƩ ben pruvd tu be imposib'l tu put dƩn ƨƩ míʃuneri sculz, ƩƨƩr bj trets ƩƩr arguments, ƩƩr ev'n bj setiŋ up rjval establiʃments,—ƨat ƨƩ ƩƩnli efectual remedi iz not tu opóz converʃunz tu cristianiti, az haz hiƨertu ben dun, but tu mac a retúrn tu hínduiz'm ezi; and hƩ advjzez hiz cuntrimen tu remúv ƨƩ prezent el but insurmƩntab'l obstac'lz ƨat opóz readmiʃun intu cast, and tu mac sum simp'l séremuni (woʃiŋ in ƨƩ Ganjez, fƩr instans) sufiʃent fƩr ƨát purpus. Ꞓ wil sƩ at wuns ƨat ƨis iz, indéd, a cƩnsel ov Ahitofel, and speʃali danjerus tu a wec and feb'l qurq. Ma ƨƩ LƩrd turn it intu fuliʃnes!

W. S. Macá.

ƨSTRALIA.

Ev'n ƨƩ prƩdíjus industri ov pƩperi haz fald tu penetrat intu ƨƩ ƨstralian buʃ. No minister ov ƨƩ gospel ever gƩz tu ƨem wiƨ ƨƩ wurd ov ljf. ƨƩz located in ƨƩ tƩnz hav tú muq tu du wiƨ ƨƩz in ƨar imƩdyet naburhud, ƩƩr fel ƨar situaʃun tú ezi, tu tiŋc ov gƩiŋ intu ƨƩ wildernes, and seciŋ ƨez pur sƩlz. Ꞓ hav vizited sum familiz in ƨƩ cƩrs ov mj jurni hu had not sen a minister ov ƨƩ gospel fƩr ƨƩ spas ov sics yerz; and hwen j preqt at ƨƩ Pirenéz, on ƨƩ last sabat

ov mj sta in ðát cwerter, j had sum herij me hu had not herd a sermun fer ðe lqst ten yerz. ¶ Hɜ, ðen, cud j wunder ðat ðis pep'l had fergót'n ðe God ov ðar fqderz. Panfuli did j fel ðe lenlines ov mj situajun, az j stud ðar lic wun crjij in ðe wildernes. Never befór, in ðe memori ov ðez setlerz, had ðar planz er mɜntenz ben trod'n bj wun hu bret ðe gud tjdijz; yet ðát wun hu had bret ðem must sun depárt, and lev ðem az ða wer—az jep widśt a jeperd.

If ðe condijun ov ðe setlerz iz bad, ðát ov ðar servants iz stil wurs. Meni ov ðem qr unab'l tu red; meni mer car nutij fer relíjus instrucjun; and ev'n ðez hu apér stil tu hav a lijgerij dezír fer ðez érdinansez ða enjód in ðar nativ land, qr prevénted from aténdij on ðem bj ðe natur ov ðar emplement. Ƨe jeperd must be wid hiz floc njt and da, on sabat az wel az on uder daz ov ðe wec, tu led ðem ɜt at sunrjz tu ðar pqstur, tend ðem durij ðe da, gader ðem intu ðe fold at sunset, and be redi tu defénd ðem agénst ðe atács ov ðe wjld dog at njt. Ƨez ferm ðe rutén ov hiz monotonus ocupajun. Meni mjlz distant from ðe hem-stajun, unlés he travel after njtfel, he can not be prezent durij ðe vizit ov ðe mísjuneri. In sug a ljf az ðis, unvarid bj enitij but ðe cazual aperans ov a traveler, hiz mjnd sinks intu a stat ov apati, and he sun apérz az ved ov intelect er felij az ðe jep he folez. Ƨe consecwens iz, ðat at ðe end ov ðe term ov wun er tú yerz, he obtánz hiz disqúrj—gez diréctli tu ðe tɜn, and ðar tú ef'n wasts hiz substans in rjutus livij: and sug rjut! 60*l.* er 70*l.* qr depozited in ðe handz ov ðe publican, hu promisez tu let him wole in ðe mjr ov ðe felest intemperans til ðis sum iz ecspénded. Ƨis periud ov brutij debéq iz jénerali abśt a fertnjt. Werid, reced, and pur, ðe man, nɜ dubli curst, retúrnz tu hiz emplever, and ðar remánz an ecsjld ecsjl, til he can wuns mer aförd tu "retúrn tu hiz vomit." Ov cers, ij wil understánd me tu spec ov ðem az a clas jénerali.

Ƨis stat ov tijz in ðe buj iz truli mélancoli. Hwjl j regarded el arénd me bj sjt, it semd a heples stat; but hwen j cam tu contemplat it in ðe fat ov Godz wurd, it iz, after el, az capab'l ov refermajun az ðát ov ðe degraded mqsez at hem. In el human probabiliti, however, ðis refermajun wil not be coménst er carid on til fatful ministerz ov

ðe trutˇ cum and egzíbit a crusifiȷd Jezus tu ðez pur sƢlz. Ƣ ðat God wud teg ðe hƣrts ov sum ov ƷR pjus catecists in Scotland tu cum and devót ðemsélvz tu ðe instrucʃun ov ðez degraded men.

Jon Z. Huȷ (Huie.)

TINEVELI.

Ʒe district ov Panȷvilȷ in Tinevéli woz, not veri loŋ agó, ðe sen ov an unugual muvment amúŋ ðe pep'l. Ʒa fersúc ðar ȷdulz, and plast ðemsélvz under instrucʃun, bȷ *hundredz*. MƢst ov ðem, hƷéver, alás! sum retúrnd tu ðar former practisez; but abƷt 200 remánd ferm, and ar nƷ rec'nd amúŋ ðe candidets fer baptiz'm. Not ðat el, ev'n ov ðez 200, ar sinsér cristyanz: ðe grat majoriti ov ðem ʃƢ nun ov ðe fruts ov ðe Spirit; yet, az loŋ az ða fersác ðar ȷdulz, and asc fer cristyan instrucʃun, ðe mísʃuneri felz bƷnd tu resév and teg ðem az wel az he can, and he ecsprésez ðe hƣp ðat ðar ar sum amúŋ ðez nu cumerz hu ar reali aŋcʃus fer ðe salvaʃun ov ðar sƢlz. Mr. Tucer rȷts:

"Wiđ regárd tu ðe Ƣlderconŋgregaʃunz, a fu in elmƢst everi cristyan vilej in ðe suđern divizun ov mȷ district hav gen bac, not tu héđeniz'm but tu áđeiz'm. Mug az we grev at ðis, we et not tu wunder at it, fer we nƢ ðat ðe enemi ov sƢlz iz ʃur tu sƢ tarz amúŋ ðe hwet, and dez tarz wil, in du tȷm, spriŋ up. On ðe uđer hand, ðar ar meni individualz, amúŋ ðe Ƣld conŋgregaʃunz, hu ʃƢ ðe frut ov gud wurcs, and ȷ trust ar rȷpniŋ fast untu etérnal lȷf. It iz sug instansez az ðez ðat encúrej me in mȷ wurc, becóz ȷ belév ðem tu be évidensez ðat God iz indéd wurciŋ wiđ us, and bȷ us, tu ðe salvaʃun ov meni pur sinerz. ✠ luc dƷn from mȷ pulpit on Sundaz wiđ jƷ upón several hƣri hedz hu ar wociŋ in ðe pađz ov rȷtyusnes, and hu, on el ocazunz, ar tu be fƷnd in ðar plas in ðe hƷs ov God.

"✠ hav latli had mug aŋzȷeti on acƷnt ov an Ƣld man ov ðe Panȷvilȷ conŋgregaʃun, hu haz ben indúst tu renƷns cristianiti. He woz wuns mƢst reguler in hiz aténdens at gurg, mƢst erderli in hiz conduct, and apérd tu be wun ov ðe mƢst sinsér persunz in ðe conŋgregaʃun. He had fersac'n ȷdolatri fer ðe last fer yerz, and had ʃƢn sug an interest in cristianiti duriŋ đát tȷm, ðat ȷ had not Ƣnli baptȷzd him,

but admíted him tu đɛ Lərdz Super. Hwǰl ị woz at Curtálum hiz secund sun dị́d, and hɛ haz bɛn perswaded tu belév đat hiz det woz ocazund bị đɛ rət ov đɛ dev'l on acɛ́nt ov hiz becúmiŋ a cristyan. It apérz, elsɔ, đat đɛ ferst tịm hɛ aténded đɛ Lərdz Super hɛ had lad asị́d, in, az hɛ supózd, a saf plas, đɛ pɛs ov muni hɛ inténded az hiz oferiŋ; but, on secịŋ fər it, hɛ fɜnd it woz gən. Đis lit'l sercumstans prad on hiz mịnd, and awac'nd əl hiz fərmer superstiſus feliŋz, hwiǥ wer furđer wurct upón bị đɛ sercumstans đat đɛ wịf ov a bruđer-in-lə, hu had apostatịzd, sun after gav bert tu a sun, hwiǥ woz consíderd az a pruf ov đɛ favur ov đɛ dev'l, and led đɛ ɔld man tu conclúd đat, unlés hɛ elsɔ apostatịzd, hɛ ſud luz đɛ rest ov hiz ǥildren, Hɛ woz adíſunali ínfluenst bị a superstiſun veri comun amúŋ đɛ nativz, namli, đat it iz an il ɔmen tu hər a lizerd ǥerp hwen setiŋ ɜt upón a jurni. Đis ịdɛa iz sɔ stroŋli imprést on đar mịndz, đat đɛ hɛđ'n, if đa hər wun, wil əlwaz put əf đar ecspɛdiſun. Đis puur man sez, đat hwenéver hɛ haz resentli enterd đɛ ǥurǥ a lizerd haz ǥerpt, and tɔld him hɛ ət not tu be đar. Əl đɛz tiŋz put tugéđer hav mad him giv up Cristianiti fər fər ov đɛ dev'l. Ɨ cəld on him on saterda, and ernestli entreted him tu consíder đɛ danjer tu hwiǥ hɛ woz ecspɔziŋ himsélf; but hɛ reali sɛmz pozést ov đɛ dev'l, fər hɛ dɛlíberetli and sériusli sed, đat if hɛ and hiz famili wer tu enter intu everlastiŋ torment imɛdyetli, hɛ wud stil be a hɛđ'n. In uđer respécts mị coŋgregaſunz ar gɔiŋ on satisfácturili."

DƐT OV RAFARAV̇AVI.

Meni ar familyer wiđ đɛ histori ov đis ínterestiŋ cristyan wuman. After beiŋ driv'n from her nativ cuntri bị đɛ raj ov persecuſun, ſɛ spent sum tịm in Iŋgland, and đen prɔséded tu đɛ Mərisus (Mauritius) tu wat an opurtuniti fər retúrniŋ tu Madagáscer, đɛ land ov her bert and her afecſunz, đar tu be a witnes fər Crịst, and tu labur fər đɛ gud ov sɔlz. But đis dɛzír ov her hart woz not tu be fulfíld. Duriŋ her rezidens in đɛ Mərisus ſɛ fatfuli dɛvɔted hersélf tu đɛ servis ov her Savyur; and, after a usful cərs ov cristyan labur, on đɛ 23rd ov April last ſɛ enterd intu her rest.

HOƲ-COƲ.

Mr. Den rịts: "Wɛ fịnd muɡ tuı cɛl fɔrt ɜr gratitụd tuı God, and incrés ɜr confidens in hiz wurd. Hwịl left alón, az tuı felɷ helperz from ɜr nativ land, we hav felt ɑfúrd ov ɗɛ simpɑtiz and prarz ov ɜr frendz ɑt hɷm, and hav enjɔ́d ɗɛ prezens and blesiŋ ov a frend huı iz ever *her;* and ɗɛ yɛr haz ben wun ov hɑpines and encurejment."

Ƨɛ Tya-Ƣu ɡurɡ haz resévd bị bɑptiz'm elév'n converts, incluɗiŋ fịv in jánụeri. Túı ov ɗɛ number ɑr ɡịnez *women;* wun ov ɗem ɗɛ wịf ov wun ov ɗɛ ɑsístents; ɗɛ uɗer—ɗɛ ferst bɑptízd bị ɗɛ mịſun, and sɷ fɑr az iz nɷn, bị eni protestɑnt mịſun—ɗɛ muɗer ov a nụmerus fɑmili, her huzbund elsɷ a member ov ɗɛ ɡurɡ, and ɗar eldest sun súbsecwentli resévd; ɗus cónstitụtiŋ a ɡịnez cristyɑn *famili.* "Instéd ov burniŋ insens az fɔrmerli tuı ịdulz, ɗa nɜ mɔrniŋ and ɛvniŋ bɜ ɑrɔ́nd ɗar dɷmestic elter in wurſip tuı ɗɛ liviŋ God." Ƨ bruɗer ov ɗɛ huzbund haz elsɷ ben bɑptízd, and a nevụ iz ɑn ɑplicɑnt fɔr ɑdmiſun tuı ɗɛ ɡurɡ. Mɷst ov ɗez ɑr from ɗɛ stɑſun ɑt Loŋ Ƨland; hwar dali wurſip iz mentánd and prɛɡiŋ iz condúcted on sɑbɑts bị nɑtiv ɑsistents.

Ƨɛ uɗer ɜt-stɑſunz ɑr Tuı-Cyɑ-wɑn, on ɗɛ man land, hwar ɗar iz a scul ov fiftɛn bɔz; and Ƣec Ƣuı, ocụpịd az a prɛɡiŋ pɷst bị ɗɛ ɑsístɑnt Ƨ-Sun.

At Hoŋ-coŋ public wurſip haz ben mentánd on ɗɛ sɑbɑt ɑt elév'n in ɗɛ mɔrniŋ, ɑt ɗɛ mịſum ɡɑpel—ɑténdens from fifti tuı wun hundred ɡịnez;—and ɑt hɑf-pɑst túı in ɗɛ ɑfternúı, ɑt ɗɛ Bɑzár ɡɑpel—ɑténdens from fɔrti tuı sicsti. At ɗɛ Bɑzár ɡɑpel iz elsɷ a dali servis, ɑténded bị ɑbɜ́t twenti. Ƨ prɑr-mɛtiŋ iz held ɑt ɗɛ mịſun-hɜs on sunda ɑt wun in ɗɛ ɑfternúı, and a clɑs mets dali ɑt ɗɛ sam plas fɔr rediŋ ɗɛ scriptụrz and prar. Ƣl ɑténdiŋ ɗez scrvisez ɑr ecspécted tuı repét a vers ov scriptụr dali, and suɡ az ɑr ab'l ɑr recwírd tuı rịt ɜt ɑn ecsplɑnɑſun ov sum pɑsej ɛr ɗɛ histori ov sum individụɑl from ɗɛ scriptụrz. Opurtụniti iz giv'n fɔr cwestyunz bị ɗɛ clɑs, and a carful ecsplɑnɑſun ov a fụ versez ov ɗɛ bịb'l iz giv'n everi da. Ƨɛ nɑtivz mɛt bị ɗemsélvz fɔr prar ɑt ɗɛ sam plas everi ɛvniŋ. Ƨɛ munt̀li consert iz ɑténded ɗɛ ferst munda ov everi munt̀. Contribụted ɗɛ lɑst ɑt munts ov 1847, 20 dolerz, 12 sents. Válụɑb'l ɑd in prɛɡiŋ haz ben renderd

bj Cjoc Ceŋ, lat ov ðe Baŋcoc mifun. A-Bac haz elso ben duiŋ wel; so far az can be jujd, he "mentánz a prarful spirit and a cristyan woc."

ðe number ov nativ memberz ov ðe çurç in gud standiŋ in jánueri, includiŋ wun ov Madrás, woz twenti.

Besjdz ðe érdineri laburz ov ðe mifun, Mr. Den haz devoted sum porfun ov eç wec tu ðe preperafun ov note ecsplánaturi ov ðe Nu Testament. A revjzd copi ov ðe Acts ov ðe Após'lz, wiđ réferensez, haz ben prepárd and printed; and a revizun ov Matu, wiđ note, iz in progres.

CORESPONDENS.

Tu ðe Editer ov ðe *Evanjelical Eco.*

Sud u hav proper conveniens, j fud fel ecsediŋli oblijd bj ur giviŋ ur opinyun in ðe desémber number ov ðe *Eco*, ov ðe ev'l spirit from God cumiŋ upón Sel, az spoc'n ov in 1 Samuel 16, 14, and 18, 10. A corespóndent ðe uđer da qsct me abśt it, az he canot se "hz God acerdiŋ tu hiz pur and holi natur cud ínfluens eni man wiđ et but gud."—T. S.

It iz a serten trut, đat God, hu iz ínfinitli remúvd from el apróç ov ev'l, canot be ðe sors ov et but gud tu eni. "Let no man sa, hwen he iz temted, 'j am temted ov God;' for God canot be temted wiđ ev'l, neđer temtet he eni man." Jamz 1, 13. But đat it iz consístent wiđ ðe caracter ov God tu permít, and mac us ov, ðe ajensi ov ev'l spirits, iz plan from ðe téstimuni ov scriptur. Tu ilustrat đis we wil refér tu a cas hwiç apérz tu us ðe most conclusiv in pruf ov ðe fact đat ev'l spirits ma be empléd tu acómpliſ ðe purpusez ov ðe Most Hj. It iz đát ov ðe após'l Pel, hu woz aflícted wiđ ðe bufetiŋz ov a *mesenjer ov Satan*, hwiç he neverđelés specs ov az giv'n tu him bj vertu ov ðe wjz and grafus apointment ov ðe Lord, "lest," sez he, "j fud be egzelted abúv mezur."

Ciŋ Selz cas, hzéver, apérz tu us in ðe ljt ov a judifal inflicfun. He iz convícted bj Samuel ov obstinet rebelyun, and iz giv'n up tu a réprobet mjnd. Yet ðe aflicfun hwiç woz sent him mjt hav ben ðe

menz ov umbliŋ and heltful disiplin, if he had ben suseptib'l ov beiŋ sƢ afected bj it. But ƧƐis woz not ƧƐe cas. In him we se a man ov ƧƐe wurld distíŋgwiſt ƢnlI bj ƧƐát hwiç qr hjli estémd amúŋ men qr abominaſun in ƧƐe sjt ov God." He woz giv'n tu ƧƐe naſun az qnseriŋ ƧƐar dezír, hwiç woz tu hav a ciŋ in hum ƧƐa mjt trust, rqƧƐer ƧƐan len simpli upón God. Acerdiŋli, ƧƐe cumlines ov natur iz el ƧƐat distíŋgwiſez him. We hav nƢ menſun hwotéver ov eni moral cwolificaſun ƧƐat he had. Θl ƧƐat we lern ov him iz ƧƐis, "ƧƐat he woz a çers yuŋ man, and a gudli, and ƧƐar woz not amúŋ ƧƐe çildren ov 'Izrael a gudlier persun ƧƐan he; from hiz ſolderz and upwerd, he woz hjer ƧƐan eni ov ƧƐe pep'l." Selfwíl and insubjecſun tu God cáracterjzd hiz entír cors, untíl, in consecwens ov hiz disobedíens in not fulfíliŋ ƧƐe comiſun he had resévd agénst ƧƐe Amalecjts, he iz formali rejécted bj ƧƐe wurd ov ƧƐe profet: "Becéz ƧƐu hast rejécted ƧƐe wurd ov ƧƐe Lord," sez Samuel tu Sol, "he hat elsƢ rejécted ƧƐé from beiŋ ciŋ." 1 Samuel 15, 23. It iz tru, he sez, "j hav sind;" but sƢ sed Balam befór him, and Judas after him. And ev'n in ƧƐát confeſun, ƧƐe dezír ov hiz hart woz not tƢrdz Godz forgívnes and pes, but tƢrdz hiz ƢN onur befór men. For ƧƐez qr hiz wurdz tu Samuel: "I hav sind, yet onur me nƢw, j pra ƧƐé, befór ƧƐe elderz ov mj pep'l, and befór 'Izrael." ƧƐis woz hiz lust—he luvd ƧƐe praz ov men. He wúd, at el cest, hav ƧƐe onur ƧƐat cumet from man, and Samuel nƢw deliverz him ƢNver tu a réprobet mjnd. He turnz for a mƢment wiƧƐ him tƢrdz ƧƐe pep'l, and ƧƐen levz him for ever. ƧƐus ƧƐe jujment ov God ljz upón him, and an ev'l spirit from ƧƐe Lord cumz tu trub'l him. Az tu ƧƐe natur ov ƧƐis aflícſun, we supóz it woz a sort ov *mélancoli madnes;* and ljc el ƧƐe Lordz deliŋz wiƧƐ men on ƧƐis sjd eterniti, woz dísiplineri, and wud hav pruvd coréctiv, had ƧƐar ben in Sol eni moral prinsip'l on hwiç tu wurc. ƧƐus we fjnd ƧƐe hipƢcondrjasis hwiç ƧƐe Lord sent upón Nebucadnézer woz ƧƐe menz ov umbliŋ him under ƧƐe mjti hand ov God az ƧƐe "Most Hj," and he "prazez and ecstólz and onurz ƧƐe Ciŋ ov Hev'n, el huz wurcs qr trut and hiz waz jujment: and ƧƐƢz ƧƐat wec in prjd he iz ab'l tu abás." ƧƐe jentjl ciŋ woz umb'ld and bƢd under ƧƐe hand ov ƧƐe Θlmjti; but Sol, unab'l tu